

सिंघी जैन ग्रन्थ माला

*****[ग्रन्थांक ३४]*****

कविराज-स्वयंभूदेव-विरचित

पउमचरिउ

[अपभ्रंशभाषाप्रथित पौराणिक महाकाव्य]



SINGHI JAIN SERIES

*****[NUMBER 34]*****

PAUMACARIU

(A PURĀNIC EPIC IN APABHRĀṢĀ)

Composed by

Kavirāja Svayambhūdeva

कलकत्ता निपासी
साक्षरित-श्रेष्ठिर्ष्व श्रीमद् डालचन्दजी सिंघी पुण्यस्मृतिनिमित्त
प्रतिष्ठापित एवं प्रकाशित

सिंघी जैन ग्रन्थमाला

[जैन धार्मिक, दार्शनिक, साहित्यिक, ऐतिहासिक, वैज्ञानिक, कथात्मक-इत्यादि विविधविषयगुम्फित;
शास्त्र, मंथन, अष्टांग, प्रार्थनागूलर-रात्रस्थानी आदि नामानुपायबद्ध; सार्वजनीन पुराण
वाक्य तथा नूतन संशोधनात्मक साहित्य प्रकाशनी सर्वश्रेष्ठ जैन ग्रन्थावलि.]

प्रतिष्ठाता

श्रीमद्-डालचन्दजी-सिंघीसखुन

स्व. दानशील-साहित्यरसिक-संस्कृतिप्रिय

श्रीमद् बहादुर सिंहजी सिंघी



प्रधान सम्पादक तथा संचालक

आचार्य जिनविजय मुनि

बॉनररी मेंबर, जर्मन ज्योरिएन्टल सोसाइटी

(सम्मान्य नियामक-भारतीय विद्या भवन)

सर्वप्रकार संरक्षक

श्री राजेन्द्र सिंह सिंघी तथा श्री नरेन्द्र सिंह सिंघी

*

प्रकाशक

सिंघी जैन शास्त्र शिक्षा पीठ

भारतीय विद्या भवन, बंबई

प्रकाशक-जयन्तकृष्ण, इ. ए. जे, बॉनररी एजिटोर, भारतीय विद्या भवन, चौपाटी रोड, बंबई नं. ७
मुद्रक-सुधीश्वर मारायण चौधरी, निर्माणसागर प्रेस, २९-२८ कीर्तमाट रोज, बंबई

कविराज - स्वयंभूदेव - रचित
पउमचरिउ

[अपभ्रंशभाषाप्रथित पौराणिक महाकाव्य]
विविध पाठनेद, विस्तृत प्रस्तावना, विशिष्ट शब्दकोष, परिशिष्टादि सम्मिलित

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* *

संपादक

डॉ. हरिवल्लभ चूनीलाल भायाणी एम्. ए.; पीएच्. डी.
(प्राध्यापक, संस्कृत एवं प्राचीन गुजराती साहित्य, भारतीय विद्याभवन)



प्रथम भाग
(विद्या धर का ण्ड)

प्रकाशक

सिंघी जैनशास्त्रशिक्षापीठ
भारतीय विद्या भवन
बंबई

विक्रमाब्द १००९]

प्रथमावधि, पंचरात प्रति

[क्रिस्ताब्द १९५३]

ग्रन्थांक ३४]

भारतीय विद्या भवन द्वारा सर्वाधिकार सुरक्षित [मूल्य रु. १२-८-०

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OF

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SHRI BAHADUR SINGHI SINGHI

By

Acharya Jina Vijaya Muni

On 7th of JULY, 1944, Babu Shri Bahadur Singhi Singhi left his mortal coils at the comparatively early age of fifty-nine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss has been personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different. To his sacred memory I am penning these few lines.

Babu Shri Bahadur Singhi was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajaputana to Bengal, but thanks to the energy and enterprise of Singhi's father, Babu Dalchandji Singhi, the family firm became a very flourishing concern.

At an early age Singhi joined the family business and by pushing ahead with father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindari and had interests in many industrial and banking concerns. This early preoccupation with business affairs prevented his having a college education. But Singhi was studious and introspective by nature. Unlike many other wealthy men who spend their money and time in such fads as the races, the theatres, and the like, he devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copper plates and inscriptions. His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. It is recorded therein that it was considered by them all as more valuable than the empire.

His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jain Shwetambara Conference held in Bombay in 1926. Though he had made no special study of law he was well up in the legal matters. On one occasion when he found that his lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the bench and the bar who took him for an accomplished advocate.

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian. More than three fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name. To the Chittaranjan Seva Sadan, Calcutta, he gave Rs. 10,000/-, when Mahatmaji had been to his place for the collection of funds, to the Hindu Academy, Daultapur, Rs. 15,000/-, to the Taraqi Urdu Bangala 5,000/-, the Hindi Sahitya Parishad 12,500/-, to the Vishuddhanand Sarasvati Marwari Hospital 10,000/-, several maternity homes 2,500/-, to the Benares Hindu University 2,500/-, to the Jagany High School 5,000/-, to the Jagany London Mission Hospital 600/-, to the Jain Temples at Calcutta and Murshidabad 11,000/-, to the Jain Dharma Pracharak Sabha, Manbhumi 5,000/-, to the Jain Bhavan, Calcutta, 15,000/-, to the Jain Pustak Prachar Mandal, Agra, 7,500/-, to the Agra Jain Temple 3,500/-, to the Ambala Jain High School, 2,100/-, for the Prakrit Kosh 2,500/-, and the Bharatiya Vidya Bhavan 10,000/-. At the Singhji Park Mela held at his Biljgany residence in which Viscount Wavell, then Commander in Chief, and Lord John Herbert, Governor of Bengal and Lady Herbert participated, he donated Rs. 41,000/- for the Red Cross Fund.

The people of the district of Murshidabad, his native place, will ever remain grateful to him for having distributed several thousand mounds of rice at the low price of Rs. 8/- when rice was selling at Rs. 24/- in those terrible years of 1942-44, himself thereby suffering a loss of over three lakhs. In May/June 1944 he again spent Rs. 59,000/- for the distribution of cloth, rice and coins for the people of that place.

My close association with Singhji began in 1931, when he invited me to occupy the Chair for Jain Studies which he was starting at the Vishvabharati. Due to unfavourable climatic conditions of Shantimoketan I could not continue to work there for more than four years, but during those years was founded the Singhji Jain Series. During the period of ten years of my principalship of Gujarat Puratattva Mandir, Ahmedabad, and even before that I had been collecting materials of historical and philological importance and folk-lore etc. which had been lying hidden in the great Jain Bhandars of Patan, Ahmedabad, Baroda etc. I persuaded Singhji to start

a series which would publish works dealing with the vast materials in my possession, and also other important Jain texts and studies prepared on the most modern scientific lines. On the works of the Series he spent through me more than Rs. 75,000/-. During this long period of over a dozen years he not even once asked me as to how and for what works the amount was spent. Whenever the account was submitted he did not ask for even the least information, but sanctioned it casting merely a formal glance on the accounts sheets. But he showed the most discriminating interest in the matter that was being published and on the material and manner in which they were being brought out. His only desire was to see the publication of as many works as possible during his lifetime. In May 1943 at my instance he gave over the Series to the Bharatiya Vidya Bhavan. In September 1943 I had been to Calcutta to negotiate the purchase, for the Bhavan, of a well-equipped library of a retired professor. Singhji casually asked me what arrangements had been made for meeting the cost. I promptly replied that there was no cause for worry as long as donors like himself were there. He smiled; he had decided. Eventually he persuaded me to go in for the Nahar Collection which was a still more valuable one. He did not live long enough to present this literary treasure to the Bhavan; but his eldest son and my beloved friend, Babu Shri Rajendra Singh has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000/- for the purpose.

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he said in the course of this lengthy, though very sweet talk, was to give me a mild reproach for undertaking the long and tedious journeys to Calcutta, Benaras and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On the 11th January I went to take leave of him, which he, full of emotion, gave with a heavy heart, exclaiming, "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant. He would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1944. May his soul rest in peace!

His sons, Babu Rajendra Singh, Babu Narendra Singh and Babu Vitendra Singh are treading in the footsteps of their revered father. During

the past year on the Singh Series alone they have spent over Rs. 20,000/- . I have already mentioned how Babu Rajendra Singh purchased for the Bhavan the valuable Nahar collection. Babu Narendra Singh has also spent Rs. 30,000/- for a foundation of a Jain Bhavan at Calcutta. Babu Rajendra Singh and Babu Narendra Singh have also very generously promised me to continue to meet all the expenses of the Singh Jain Series and requested me to bring out as many works as possible, at whatever cost so that this unique series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literature and culture.

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhi's memory by naming its Indological library after him. Further, one of its main halls will bear his name. The Bhavan's Jain Department will also be known as the Singh Jain Shikshapith †

July 1, 1945
BHARATIYA VIDYA BHAVANA }
BOMBAY.

Jina Vijaya Muni

† Reprinted from Babu Shri Bahadur Singhji Singhi Memorial Volume of the Bharatiya Tulya [Volume V] 1945

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Among them the compositions of three Jain poets enjoy prominence because of their great extent and their epic form. These three poets are Svayambhu Puspadanta and Haribhadra. Of these Svayambhu belonged most probably to the Yapaniya Jain sect (a sect which though existing at present only in name once enjoyed a status parallel to the Svetambara and Digambara sects) and Puspadanta was a Digambara and their literary activity flourished in the Maharashtra Karṇāṭaka region. Haribhadra on the other hand was a Svetambara Jain and his literary activity was carried on in the Rajasthana Gujarat region. Chronologically Svayambhu comes first Puspadanta next and after him appears Haribhadra. Svayambhu's date is not fixed with definiteness but as shown in the Introduction by Dr Bhayani we can reasonably place him between the beginning of the eighth and end of the ninth century. Puspadanta's date is fixed as his *Mahapurana* was composed between 959 and 965 A.D. Similarly Haribhadra's date is supplied to us by his own work which was completed in 1159 A.D. Talking of the compositions of these great poets of Apabhramsa letters Svayambhu's two extensive works are the *Paumacariu* and the *Riṣṭhānēcariu*. Puspadanta's big work is *Tisāṭṭmahapurisa-gumalānkara* or *Mahapurana* while *Neminācariu* is the corresponding epic of Haribhadra. Of these *Mahapurana* has been already properly edited by Dr P. L. Vaidya and published in three parts in the *Maṅkiyacandra Digambar Jain Granthamala*. A portion of that poem dealing with the narrative of *Harivamsa* has been also separately published by that eminent German scholar Dr L. Alsdorf and published by the Hamburg University.

As suggested at the outset the idea of publishing the works of Svayambhu as also the *Neminācariu* of Haribhadra was with me since quite long. When I was working as the Director of Gujarat Puratattva Mandir (Gujarat Oriental Research Institute) which functioned as the Postgraduate and Research Department of Gujarat Raṣṭriya Vidyapith (Gujarat National University) founded in Ahmedabad with the great efforts of Mahatma Gandhi I had prepared a scheme for that Institute for publishing ancient Indian literature and in the Series that was consequently started under the name Puratattva Granthavalī I had intended to include along with many Sanskrit Pali Prakrit Apabhramsa and Old Gujarati works the *Harivamsapurāna* of Puspadanta and the present work of Svayambhu. With that end in view I had also got them copied from the MSS. But due to lack of favourable circumstances the idea could not be carried out. Afterwards in A.D. 1930 when I undertook to work as the general editor of the *Singhi Jain Series*, my old temptation of bringing to light those two works revived with fresh force. In the meanwhile through the admirable efforts of my learned friend

Pandit Nathuram Premi, the *Mahāpurāṇa* of Puṣpadanta was, as said above, edited by Dr. P. L. Vaidya and published in the *Mānikyacandra Dīgambār Jain Granthmālā*. The remaining work, the *Paumacariu* of Svayambhū has been taken up for editing by my learned pupil Dr. Bhayani and its first part comprising the first Kāṇḍa (the *Vidyādhara-kāṇḍa*) is happily published herewith.

When Prof. Bhayani requested me to allow him to work under my guidance for the Ph.D. degree of the University of Bombay, I advised him to take up some Apabhraṃśa text for that purpose and accepting that advise whole-heartedly, he started in all earnestness to study Apabhraṃśa literature.

Already Prof. (now Dr.) Bhayani had acquired sound knowledge of Sanskrit. He held an M.A. degree of the Bombay University with the first class in that subject. But I found him more attracted towards linguistic studies and therefore I asked him to familiarize himself with Prakrit and especially with Apabhraṃśa literature. Later on at my suggestion he undertook to study several aspects of that unique Apabhraṃśa poem, *Samdeśarāsaka* of Abdala Rahamāna, then being edited by me. This study along with my edition of that poem has been published as the Twenty-second Volume of the Singhi Jain Series. After that in collaboration with Prof. M. C. Modi he edited the *Paumasiricariu* of Dhāhila Kavi which has appeared as the Twenty-fourth Volume of the same series.

Finding him now well-equipped I induced him to take up for his Ph.D. thesis the work of editing Svayambhū's *Paumacariu*, which, as stated above, occupied first place among all the works of Apabhraṃśa literature available to us and hence to bring it out was my persistently cherished desire. In view of the great extent of the work it was decided that in the first instance he should prepare a critical edition of the first Kāṇḍa only of that work and should confine his textual and general studies to that portion. It hardly needs to be told that the present volume is the result of these studies of Prof. Bhayani. In view of its merits, the University of Bombay has accepted this thesis and its editor has been awarded a doctorate. This success of my beloved pupil was naturally a matter of great pleasure to me and I also take this opportunity to offer him my cordial congratulations for that.

Though, in this way, Dr. Bhayani had completed his task so far as his immediate purpose of preparing a doctorate dissertation was concerned, in view of his intense interest in Apabhraṃśa studies, I urged him to edit whole of the *Paumacariu*. He accepted the task gladly and continued his work on that text. And in this connection I am very glad to note here that the printing of the second and third Kāṇḍa of the *Paumacariu* is nearing completion

and, along with the first part, I hope to place them in the form of the second part of that work in the hands of the learned readers of the Singh Jain Series

The present work of Svayambhū has already attracted attention of several scholars and critics in Hindi and Gujarati. For instance in his Apabhramśa selections called 'Apabhramśa-pāṣhāvaṅ' the Gujarati scholar Prof M C Modi has included a few Sandhis from both the epics of Svayambhū. Similarly the famous Buddhist scholar and Hindi author Pandit Rahula Samkṛityayana has given a prominent place to the Paumacariu of Svayambhū and has included several Sandhis from it in the first volume of his anthology of Hindi poetry called *Hindi Kāvya Dhāra*. In 1943 during his halt at Bombay prior to his departure to Russia, Pandit Samkṛityayana stayed with me at the Bharatiya Vidya Bhavan for about a couple of months and at that time he had an occasion to examine the good collection of Apabhramśa literature that was with me. He was quite impressed with it and took down numerous excerpts, notes, etc., which material he utilized in preparing the first volume of *Hindi Kāvya Dhāra* (Hindi Poetic Anthology) intended to serve as a sort of convenient Apabhramśa reader for the Hindi students. In his introductory remarks to that work my learned friend Rahula Samkṛityayana has made certain observations which are worthy of note for all students of this subject. He says "हमारे इर्षा युगमें नहीं हिन्दी कविकाके पौषों युक्ति जितने कवियोंको हुषने यहाँ सपहीत किया है, उनमें यह नितसबोच कहा जा सकता है, कि स्वयम्भव ने बड़ा कवि है। अतुत यह भारतके एक बड़ा अपभ्रु कवियोंमेंसे एक था। आदरमें और शोध दोनों होजा है कि लागने नते ऐसे महान कवि को मुला देना चाहता। (It can be said without hesitation that not only among the poets of this—the first—period, but among those of all the five periods of Hindi poetry represented in the present anthology, Svayambhu was the greatest. In fact he was one of the dozen immortal poets of India. It is a matter of wonder and indignation that people could forget such a great poet.)

As Mahāsthavira Pandit Rahula Samkṛityayana has prepared his selections with a view to unfold rise and development of Hindi, we can quite understand why he regards Svayambhū as the leading pioneer among Hindi poets. Really speaking Svayambhū was the chief literary ancestor of Apabhramśa poets. Apabhramśa being the source of early as well as modern forms of New Indo-Aryan languages like Marathi, Hindi, Gujarati, Rajasthanī, Bengali, Oriya, Assamese, Panjabi, etc., Svayambhū's poetry can be looked upon with equal propriety as the forerunner of Hindi poetry as that of the poetry of other vernaculars like Gujarati, Marathi Rajasthanī, Bengali, etc. Accordingly Svayambhū's work would prove very much useful to all students of New Indo-Aryan languages also.

I also earnestly hope to bring out circumstances favouring, in near future, the remaining two Kandas also (they are under preparation) as the third part of the *Paumacaru*, so that a highly valuable and pioneer source for the study of Apabhramsa language and literature becomes available in full to scholars, to shed fresh light on the problems under their investigation

Bharatiya Vidya Bhavan,
15th July, 1953

JINA VIJAYA MUNI

PREFACE

When, in about 1942, I was encouraged by Muni Śri Jinavijayaji to take up study of some Apabhraṃśa work for my doctorate dissertation, I had little imagined he would suggest to me to select with that purpose such an important work as Svayambhū's *Paūmacariu*, which was known to be the earliest Purāṇic epic in Apabhraṃśa, available till then only in the MS form. Considering myself fortunate for getting, through Muniji's kindness, such a singular opportunity, I started, under his instruction and guidance, collecting materials with a view to prepare a critical edition of the Vidyādhara-kāṇḍa (and eventually, of the whole text) of the *Paūmacariu*. It is now—after a lapse of eleven years that I have been able to complete and put before the public the critical edition of the first Kāṇḍa of that work. Having had to shoulder various other duties, it was not possible for me to devote to that task sufficient time and attention at a stretch. I could work on it only at intervals. This would explain the long time taken to complete it.

I had two Mss. of the Paūmacariu to begin with At that time the information regarding a third Ms. of the work was quite indefinite and the chances of acquiring it, very remote. Hence I had prepared the text of the whole of the Vidyādhara-kāṇḍa running over some 2700 distichs by collating the two Mss. then at my disposal. But later on I came to know of the whereabouts of the third Ms. and when I could get and examine it, I found it superior to both the other Mss. that were with me. As a consequence I had to reconstitute the whole of the text of the Vidyādhara-kāṇḍa. This fact also was responsible for considerable delay.

Although with the publication of this edition I have completed my work on the Vidyādhara-kāṇḍa for the present, I feel dissatisfied with it in more than one ways. Especially in the critical studies connected with the Vidyādhara-kāṇḍa I have not been able to touch some interesting aspects, like the form of the Apabhraṃśa epic, Svayambhū's style, his poetry, etc., and even the aspects that are studied still leave scope for further investigation. The only genuine satisfaction I can derive from the present effort is in hoping that this might induce some research workers interested in bringing to light Apabhraṃśa literature, to devote more attention to the external aspects of the texts like language, metre, form, style, etc., which are found neglected in general. Of course all the while I was engaged in the present study, the highly prized pleasure of being mentally in the intimate company of a poet of lasting glory like Svayambhū was mine own, and needs no express mention.

There have been already several valuable efforts to present systematically the facts of Apabhraṃśa grammar taking some particular text as the basis. One such attempt has been made from a comparative view-point also. Hence for the Apabhraṃśa of the text edited here I have thought it enough to point out only those grammatical facts which in some way or other appeared striking or which were found to specially corroborate facts known from other sources. Similarly in preparing the Index Verborum the aim has been rather to give a glossary of select words than to register all the words exhaustively. Still all the verbal forms have been included along with their analysis, and care has been taken not to leave out any word of note.

Svayambhū would naturally invite comparison with his successor Puṣpadanta, the only Apabhraṃśa epic poet whose works are published so far. And to anyone making a casual comparison it will be obvious that Svayambhū's style as compared with that of Puṣpadanta is simpler, direct, less elaborate and ornate and less weighed down with the burden of learning. His language is also comparatively simpler. Of course a correct appraisal of Svayambhū's poetic genius could not be made till all his works are published. In this connection I may state that so far as the *Paumacariu* is concerned further thirty-six Sandhis have been already printed and it is intended to publish the rest of the text as early as possible.

As the present edition was prepared by way of a thesis for the Ph.D. degree of the University of Bombay and as a particular time limit was fixed for its submission, the Introduction had to be rushed through the press within the short period of one month. Without much difficulty one can spot a few signs of hurry in the printing etc., of this work. For these I crave the indulgence of the scholars.

In the end there remains for me the pleasant duty of acknowledging my obligations to various persons and institutions who have been in some way or other helpful to me in the task that was undertaken by me. In the first place I have to express my deep sense of obligation to my Guru Acharya Jinavijaya Muni. I owe to him so much right from the selection of the subject and acquiring and deciphering of Mss down to the taking up of the work for publishing in the Singhi Jain Series that it would be very difficult to mention everything in detail. This last fact of becoming once again associated with the Singhi Jain Series, which has been accepted by the world of scholars as a highly illustrious achievement of its all-dedicating general editor, I regard as a valuable privilege. Without Muni's help and guidance and especially without his personal and affectionate interest in my studies, I could not have undertaken or brought out the present work.

PAUMACARIU

I also express my sincere gratitudes to the generous patrons of the *Singhi Jain Series* Though *Babu Bahadur Singhji Singhi* the noble founder of the *Singhi Jain Series* is no more with us his pious wishes for furthering the cause of our ancient heritage of literature has been quite willingly carried out by his two worthy sons *Babu Rajendra Singh Singhi* and *Babu Narendra Singh Singhi* and lovers of learning cannot but appreciate this contribution of theirs towards bringing to light priceless riches of our literary past

My thanks are also due to Prof Dr Hiralal Jain to Pandit Nathuram Premi the General Secretary of the Manikyachandra Digambar Jain Granthamala to Prof P K Gode Curator Bhandarkar Oriental Institute Poona to Pandit Ambalal P Shah to Pandit Chamsukhdasji Nyayarthi Adhyaksha Sri Digambar Jain Sanskrit College Jaipur and to the Secretary Sri Digambar Atisay Ksetri Sri Mahavirji Prabandhkarini Committee Jaipur for getting the information and loan of the various Mss of the *Paumacariu* to the Manager Nirnaya sagar Press and to late Shri Dhurubhai Dalal Secretary Akhil Bharat Printers Ltd for their co-operation while the work was under print Without the special attention given by the latter whose unexpected early demise will be greatly regretted the Introduction could not have been printed so promptly

I also avail this opportunity to thank the University of Bombay for having awarded to me a research scholarship for three years during the initial stage of my occupation with the present study

I would be failing in my duty if I do not give here expression to my feeling of obligation to the Bharatiya Vidya Bhavan which has provided me all the facilities for carrying on this research work in Apabhramsa language and literature

Bombay
1st July 1953

H C BHAYANI

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ABBREVIATIONS

[The abbreviations of grammatical terms etc, are given in the beginning of the Index Verborum]

Bh —	<i>Bhaviṣattakaha</i> of Dhanapāla
Ch —	<i>Chandonusasana</i> of Hemacandra
HP —	L. Alsdorf's edition of the <i>Harivaṃśapurāna</i>
Jas —	<i>Jasaharacaritu</i> of Puṣpadanta
MP —	<i>Mahapurāna</i> of Puṣpadanta
Nay —	<i>Nāyakumaracaritu</i> of Puṣpadanta
PC —	<i>Paumācaritu</i> of Svayambhū
PSM —	<i>Pātasaddamahannavo</i>
Rāj —	<i>Chandaśśekhara</i> of Rājāśekhara Kavi
RC —	<i>Riṭṭhanemitaru</i> of Svayambhū
RP —	<i>Padmācarita</i> of Raviṣena
SC —	<i>Svayambhūcchandas</i> of Svayambhū
VP —	<i>Paumācarita</i> of Vimalasūri

For want of requisite types, nasalized *e* and *o* have been represented by *em* and *om* and short *e* and short *o* have been indicated by contrasting Roman and italic characters

1831

मवत्तात्तुला तथेयुणोपमवसिद्यमेसेणणिस्सो॥वा॥तिडसाणसयुधवलस्सको पुणे वणिउत्तप
 तरेडायालेणवेणोणमथमुक्यालोरासेकुट्टो॥वा॥वा यराणदुत्तपथे आणमत्तयोपसोलाविद्यउत्तीति
 इयाणसयुधवल्लोणानिदेववेहकत्तनरी॥वा॥विउमुहसीयुनुपधेवेनिथुहुत्ताधरकमाणणतिडया
 णसयुनुवउत्तीयचणिवरियमहससिडो॥फ॥बेविमुआपंअसयुयुपडिअरकराअसिस्काति॥कअरायस्सु
 उतुणभययत्तमुहुगभसन्तउ तिडुआणसयुनुजइणहेदुत्तपदरिणिमिअसिअयत्तदेवस्साकावेअलंकविने
 तीपटावेमएरिअजइणदुत्तयउत्तदुत्तामोणस्स॥ तिडुयाण सयुनुलुत्तणउत्तिपदुत्तयाकत्तेमि
 दिववग्धिओसमवउत्तपत्तोविजोणणिदुत्तणयत्तयविउत्तदवसत्ताणातिडुत्तएणसयुवुणणपुणुगदि
 ट्थीमुक्कत्तसत्ताणात्तिडुत्तणसयुनुगके मोत्तणसयुनुकत्तमयदरुओकोत्तदुत्तमत्तेमत्तेणिस्सो
 आसाणाइयवासोपोमचिरियवुत्तणरउत्तयसत्तोत्तिडुत्तणसयुनुणत्तस्समाणियापविस्सत्ताणावे
 इत्तेमयणोत्तवित्तकरणवोविउत्तित्तमीअथापेयायासाकोअणमित्तकेत्तेनेवेत्तित्तससयुवोथप
 तिणणत्तिजोत्तणत्तुवईमीयत्तोलुणपवाओत्तदुत्तदुत्तात्तिउत्तपिणकरोतिवेरुत्तपत्तमोत्तो
 वरधुत्तमिभिकुत्तयत्तणयत्तयोमवविद्यत्तवसेसात्तपुत्तवत्तुत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्त
 णत्तवत्तयात्तदत्त
 विजोत्त

मवत्तात्तुला तथेयुणोपमवसिद्यमेसेणणिस्सो॥वा॥तिडसाणसयुधवलस्सको पुणे वणिउत्तप
 तरेडायालेणवेणोणमथमुक्यालोरासेकुट्टो॥वा॥वा यराणदुत्तपथे आणमत्तयोपसोलाविद्यउत्तीति
 इयाणसयुधवल्लोणानिदेववेहकत्तनरी॥वा॥विउमुहसीयुनुपधेवेनिथुहुत्ताधरकमाणणतिडया
 णसयुनुवउत्तीयचणिवरियमहससिडो॥फ॥बेविमुआपंअसयुयुपडिअरकराअसिस्काति॥कअरायस्सु

Last folio (No. 357), recto and verso: see Intro. pp. 124 and 8.

ननु तत्र ७
 ७५ आ सो
 से २ दि २
 १० पे ०६
 या १०५
 ७ रा मा सो
 रा मा य ना सि
 ५ म न ग्लि
 का ग ने रि
 म धे को दी
 का के दे ३
 रे श्री २५
 न ११ १)

सति ही साति सुद... नु मवस्था ॥ अत्र मत्तमहायमगगी निरखण सुसायुगमककणतिड्यथासव
 नु नु गि या परिण वं नु वदइय मणतण ॥ ता १०३ ॥ रा मा या ए वरा गा म सा सा ॥ व नु म्प ल मि या
 नो क्क म्प क य कार णु दु ग ३ यार णु न य म ३ दु ख ३ र रि म स ना क लि म ल व ३ नु यु ग म सि
 य द रि य न मु व द भा णु सु रा रा वे च्छा द र मा वि सा
 मु य द ण म य ना णु न य म ना वि च्छा व ण र णु दा ॥
 ग या र्थ ग ग द र स वि सा य ३ व सु म य वि सु के
 श्री च या ण ॥ सु गु वि ग ३ ग व मि ना च हि य या च
 या ग मि ३ ड म य ३ जे र य मि क सु न च लो ट य ण
 ना वि वि स रा म ३ ड ३ णि ण म ज क ध र य ण ना सि का य वि वा क इ य ण ने ना य सि फ लु गे पा न् ३
 ण य प या स हि क ह क द्या ग ३ यु ग क इ म य सु को र ग णा लि मा भु र म य न नु को व ण लि ना वि य ण
 स व त र दि ग न र धि म य अ क जे र म य द यो हे ॥ आ च र य ण नु ३ च्छा दि गे हि म नु वि मि क्क वि स र
 सि न म णा हि ॥ यु ग कि त्रि यु णा य रु प य ३ आ च्छा म्प वि दि क्षि म य ण य इ सा सि त्पु व हि क वि नु ज ॥

Text p ge (folo No 358 verso) see Intro pp 124 (st 55, 56) and 2

INTRODUCTION

1. INTRODUCTORY

The Jainas and especially the Digambaras deserve great credit for continuing the Sanskrit and Prakrit Epic, Purānic and Mahākāvya traditions in their highly precious contributions to Apabhramśa literature. Along with Caturmukha, Puṣpadanta and several others, Svayambhū's name stands in the front rank of Apabhramśa poets and scholars. His poetical works, and especially his two voluminous epics dealing with the narrative of Rāma and of the Pāṇḍavas and Kṛṣṇa had earned him the cherished titles of Mahākavi and Kavirāja. His manual of Pk. and Ap. metres is¹ invaluable for us for the light it throws on the pre-ninth century literary activity in Pk and Ap. Held in high respect by Puṣpadanta and many others, his position cannot be overestimated.

These facts would serve as sufficient inducement for any one interested in bringing to light MIA. materials and sources for the study of Indian literature and culture, to undertake publishing the works of Svayambhū. Of his two Ap. epics the *Paumacariu* (Pc.), Sk. *Paṁmacaritam*, containing the Rāma-story in accordance with the Jain tradition is proposed to be published in the first instance.

The *Paumacariu* has ninety Sandhis and is divided into five Kāṇḍas or Books. For the purpose of the present thesis I have critically edited and studied the first of the five Kāṇḍas, called the Vijjāhara-Kāṇḍa, Sk. *VidyādharaKāṇḍa*, which comprises the first twenty Sandhis of PC. The general studies contained in Introduction and Index in the present work are confined to the *Vidyādhara-Kāṇḍa* alone.

2. CRITICAL APPARATUS AND TEXT-CONSTITUTION

Critical Apparatus.

The *Jinaratnakōśa*¹ records only one Ms. of Svayambhū's *Paumacariu*. It gives the following information under the entry *Rāmāyanapurāṇa*:

by Caturmukha' Svayambhudeva. It is written in the Apabhramśa language & was begun by Caturmukha Svayambhū and was completed by his son, Tribhuvana Svayambhū. It contains 90 Sandhis . . . (Bhandarkar) V Report No. 1120.

Since the *Jinaratnakōśa* is compiled from the published Mss. catalogues only and since the Mss. collections of many Jain Bhaṇḍārs have not been catalogued, the possibility of tracing other Ms. or Mss. of PC. was quite obvious. And through the efforts of my guide Acārya Jina Vijaya Muni and others I succeeded in securing another and later on a third manuscript of PC. The source

(1) Velankar, 1944.

(2) This is an error. Due to an incorrect interpretation of certain references from PC., scholars were led to confuse Caturmukha and Svayambhū, who are quite different poets. See Premi, 1942, 370-373

and description of these three Mss utilized in constituting the text of the Vidyadhara-kāṇḍa are as follows

- 1 Ms P From the Government Mss collection deposited at the Bhandarkar Oriental Research Institute Poona This Ms is No 1120 from the Collection of 1884-87 described in the Fifth Report of a Tour in Search of Sanskrit Manuscripts by Dr R G Bhandarkar Paper Ms size $11\frac{1}{2} \times 4\frac{1}{2}$ 226 folios of which folios No 19 24 34 164-172 189 192 (16 in all) are missing About 13 to 16 lines per side About 45 to 56 letters per line Begins on folio 1 verso end on folio 226 recto Jain Devanagari script Corrected at several places in a different hand which casually notes variant readings also Occasional marginal glosses in vulgar Sanskrit which also appear to have been copied from an earlier Ms On folio 1 recto is noted गुणायनवृत्तम् (शुभायाम्) Colophon of P ॥८॥ सबत् १५२१ वर्षे (added marginally) त्रयमास सुदि १० बुधवार ॥ श्रीगोपाच-दुर्गे श्रीमूलस्य वज्र त्पारण्य गदवतीगच्छे ॥ श्रीनिदिप ॥ न० टटारव योदुदरदाचार्याय ॥ न० ॥ श्रीप्रभाचन्द्रदेवा ॥ तत्पट्टे ॥ श्रीपद्मदिनेवा ॥ तत्पट्टे श्रीगणेशदेवा ॥ तत्पट्टे श्री विजयश्रेष्ठे ॥ तत्र श्रीगणदि-गिण्य-श्रीगणदीर्घदेवा ॥ तत्र-गिण्य-श्रीगणदीर्घदेवा ॥ तत्रिमिते पदत्रयानव ॥ लहाड्यागोव ॥ न० गृही यामा तन्मार्गो धक्री तयो पुत्री न० ई-द-श्रीरा वर न० ई-द-भार्ये मन्मो मयीरी तयो पुत्रा न० बोहिव भरत ॥ न० ई-द-पुत्री मूवा ॥ ए-नि-न-या-या-व-पीय वन-प्यराथ ॥ पुस्तक लिख्य विन ॥ ज्ञानवा ज्ञानदान निमयोऽभवदानत ॥ नन (the rest is illegible as the edge of the folio is damaged)

Thus the Ms is dated 1521 V S or 1464 5 A D and was copied at Gopocala-durga i.e. Gwalier Fort The anonymous marginal gloss is earlier to this date at least by several years as it also seems to have been copied from an earlier model Its Sanskrit is careless incorrect and considerably vulgarized At a few places the gloss gives vernacular equivalents of the terms occurring in the text

- 2 Ms S This Ms belongs to the Mss collection of the Jain Bhandar at the Godika temple in Sanganer situated in Jaipur Slate Paper Ms size $12 \times 5\frac{1}{2}$ 358 folios of which Nos 149 and 150 are missing About 13 lines per side About 40 letters per line Begins on folio 1 verso ends on folio 358 verso Jain Devanagari script Bold hand

Colophon of S ॥ ८ ॥ गुणायनवृत्तम् समाप्तं ॥ वदुमग-मि-का-ि वर ॥ Marginally in a different and obviously later hand सबत् १७७१ आनीय (illegible) ॥ (illegible) ॥ न० द्यायन-वज्रारतनाम्ना तमायामिधाय गदर-मानानिमिध गोलवा न देवुरे सान्ध धन ॥१॥

Thus 1775 V S is the date of presenting the Ms to the Bhandar The date of copying may be much earlier On account of greater proportion of gum in the ink used for writing this Ms many folios had got stuck with one another and hence the writing on several pages has been blurred or illegibly damaged

- 3 Ms A This Ms is from the Mss collection in the Bhandar at Amer Jaipur in the management of Sri Digambar Jain Atiav K ety Sri Mahavirji Prabandh Karma Committee Jaipur Paper Ms size $11\frac{1}{2} \times 4\frac{1}{2}$ 357 folios About 13 lines per side About 39 letters per line Begins on folio 1 verso ends on

folio ३३७ Jain Devanāgarī script Colophon of A ।।।।। मन्वत् १५४१
 वर्षे वैशाखसुदि १५ सोमवातरे अतुत्तघानक्षत्रे पटिका ६० सुविद्यया बहलोत्त राज्ये (marginally
 अ० गदना १२०२५^१।)

Thus the copying date of A is 1541 VS i.e. 1484-45 AD

Text-Constitution.

At the time I started preparing a critical edition of the Vidyadhara Kanda of PC, I could secure only two Mss, viz, P and S. The information relating to the Jaipur Ms was of an indefinite character. Of the two Mss the Poona Ms was earlier, more carefully copied and possessing the advantages of corrections and marginal gloss. Compared with it the Ms from Sangner indicated some carelessness on the part of its scribe, as occasionally some letters or lines of the text which, on other grounds could be shown to be genuine, were missing in it. Considered from the point of view of orthography also, P in many points appeared to preserve faithfully the original spelling, while S exhibited a strong tendency to modernize it. In the light of this comparison, I accepted P as the basis and edited the first twenty Sandhis by collating P and S.

In the meanwhile, the information regarding the Jaipur Ms became definite, and, with some effort, I succeeded in securing it. On examining that Ms it was found that though its copying date was twenty years later than that of P, in many places it preserved the text of the original more faithfully than did any other Ms and thus the conclusion became inevitable that A was based on an original which was older than the original of either P or S. The consequence of this finding also was quite apparent. I should constitute the text taking A, and not P, as the basis. Accordingly I reconstituted the text of the first twenty Sandhis. This fact would explain why the variant readings in the text portion in the present edition are recorded in the order P, S, A, though A is accepted as the basis.

A study of the variants makes it clear that, whenever the difference of reading is real (and not merely orthographical), P and S mostly agree against A, that in a very few cases there is agreement between S and A, and that the variants recorded by the marginal gloss in P agree for the most part with the readings of A. As to the orthography, the agreement obtains between A and P, they being earlier than S. The scribe of A appears to have been careless in the latter portion of the text edited here, as in several places A drops one or more letters or lines.

The superiority of A over P and S can be established on the following grounds:

1. In many a case A preserves e (short), o (short) Anunasika and other such spelling features comparatively free from modernizing influence.

(1) Kashval 1930 282 describes this Ms as follows:

एतद्वचनिय—उचयिता महाकवि स्वयम्, त्रिभुवन-स्वरम् । भाषा अथवा ए पत्र-रक्षा
 २७० सादर ११५५। इत्यम् । इत्येकं वृत्त पर १३ पवित्रया तथा प्रति पवित्र २८-४०
 ५२५ । निदि ५५५ १५४१ वैशाख सुदी १५ । Then follows the colophon, reproduced above.

- 2 In numerous cases where the text in P and S is found grammatically incorrect or metrically defective A has a corresponding better reading which removes these defects
- 3 At times a word or letter omitted in P and S is found intact in A
- 4 Occasionally when the reading in P and S does not make good or any sense, A presents a variant which removes this textual obscurity

A very significant fact may be noted in this connection. As stated above in the beginning I had constituted the text with the help of the Mss P and S only, as Ms A was not available at that time. The text so constituted had numerous lines which were metrically defective. I had noted down all such cases and after due consideration suggested probable emendations for most of these cases. Later on when I could secure the Ms A I found that in almost all cases in which P and S had a reading which spoiled the metre, A had a corresponding reading that preserved the metre and some ninety per cent of the emendations suggested by me were actually supported by A. The table below gives such readings of P and S which disturb the metre and the corresponding readings of A which keep the metre intact and which are adopted in the constituted text¹. In several of these cases A's reading is found superior to that of P and S on other grounds also.

				A	P S
1	2	12	c	jena	japa
1	4	9	a	tahim tam patjanu	tahu patjanu nameti
1	5	9	c	-vammiyahim	-vumahiena
1	16	9	d	sai	nam salm (P), nam sai (S)
2	6	10	a	tihuanaho	tuhu annaho
3	7	1	d	hejhamuhaim	nam hejhamuhaim (P) nam hejhamuhai (S)
3	8	1	c	sappariyam	saparivarem
3	12	1	c	bhava bhava-	bhava-
3	12	1	d	savva-	savvaho
3	8	10	d	hontena	huntaena (P), hontaena (S)
3	8	10	e	pavahantena	pavahantaena
3	13	8	b	mahappena	mahappena
4	9	9	f	kulavahu	kulavahua
4	10	4	b	mahiharasu	mahiharasu
4	12	9	c	-vammiyahim	-vammiyahim
5	1	9	a	pavanuddhuu	pavanadhhuu
5	6	9	a	Toyadavahanu deva	Toyadavahanu
6	1	3	b	Rayanauraho	Rahaneuraho (P) Rahanauraho (S)
6	2	4	a	nistunevi	tam nistunevi (P) tam nistunivi (S)
7	1	9	b	sa(u?)pavanahau	pavanahau
7	8	8	b	jevaho	jivetaho

(1) Short e and short o in open syllables the Varganustaka and the Anustaka are indicated in the readings transcribed here in Roman, though they are not graphically distinguished in the original.

7	12	3	a	taju	tajja
8	3	9	c	Vññha-	Vññhairi-
8	10	9	d	vāsāratu	varisantu
9	2	4	a	supevi	nisuñivi
9	4	1	b	Toyadavāhaṇa-	Toyadavāhaṇaḥo
9	4	6	a	samutthiyāim	samutthiyāim
9	4	6	b	-paritthiyāim	-paritthiyāim
9	9	9	b	orumbhevi	ruñjivi
11	1		b	visālaim	visālaem (P.),
11	1		d	jiṇḍāim	visālaim (S.)
11	2	9	c	va	jinālaim
11	5	9	c	majjhu	vāla
12	6	9	d	viyattāho	mahu
12	6	9	c	abbhuttāho	viyaḍḍhaho
12	10	8	b	kaidhaya-	abhiṭṭaho (P.),
12	11	9	f	Vāli	abbhittaho (S)
13	6	1	a	-paripphuḍa-	kaiddhaya-
13	7	10	b	uddharu	Vāhuvall
13	10	1	b	-thāiya-	-paripphuḍa-
13	10	6	a	Suggiuttamāsu	paccuddharu
13	10	10	a	paśarivi	-thāhi-
14	4	9	f	paithu	Suggivasahoyarāsu
14	G	9	f	-maragaya-	paśārevi
14	6	9	b	-saya-	paithu
14	6	9	c	cāmyara-	-maragayaim
14	1	9	f	pāyaim	-sayaim
14	11	9	a	pahavantepa	cāmyara-
14	13	9	f	vaḍḍhiu	payaim
15	2	7	a	-mottiyaim	pavahantaṇa (P.),
15	2	7	b	nārattiyaim	evahantaṇa (S)
15	4	9	a	bhaṇantaṇa	vaḍḍhiyau
15	4	9	b	vindhantaṇa	-mottiyaim
15	4	9	f	jasu	hārattiyaim
15	5	9	d	Dasāsena	bhanantaṇa
16	6	8	d	Dasāsena	viddhantaṇa
15	10	2	b	Dullaṅgha-	nañ jasu
15	11	2	b	dūsiddhahum	Dasāṇaṇa
15	15	9	f	bhujjāvui	Dasāṇaṇa-
16	12	5	b	cauthu	Dullaṅghana-
16	13	9	d	-pahāra-bhoyaṇau	dusiddhahum
17	2	1	b	-dhūsaraim	bhujjāvuiyau
17	3	5	a	utthallantaim	cautthau
17	6	1	a	suravaim	-pahāru ranabhoyaṇau
17	7	2	b	cukkau	-dhūsaraim
17	7	10	a	vacchatthale	upallomvai
17	8	1	a	pādio	suravai
17	8	1	b	padhāvio	cukku
17	9	1	a	bhiṇḍi-	vacchayale
17	9	1	b	veḍḍho surehim	pādiu
17	10	1	b	viruddheṇam	padhāio
17	16	1	b	sama-uttharanta	ārāḍi-bhiṇḍi-
18	12	9	d	ikkam piva	veḍḍhiu suravarehim
19	1		c	taṃ marusejjahi	viruddheṇa
					samuttharanta
					ekkam-iva
					taṃ mmārusejjāhe (P.).
					taṃ mmārusejjāhe (S.)

19	1	10	a	parihānaum	parihānaum
19	2	10	a	dūre varantarena	dūravantarena
19	8	10	c	ihu	jai yaho
19	10	8	b	attillu	attillu
19	13	10	e	-pura-	-puravara-
20	4	9	f	tau	taiahā (P), tayaha (S)

When, therefore the readings were of equal merits, A's reading is accepted in the text. In other cases the selection is made with the criteria of metre, grammar, context, orthography etc. Principles of selection from orthographic variants are explained at length under 'Orthography' in Section 6 below.

A glance at the variants of the first few Sandhis would make it clear that genuine variants are considerably few. For the most part the difference relates to the spelling of the same word in different Mss. In other words the variation in readings is orthographical not textual in the strict sense of the word. This orthographical variation in one and the same Ms or between different Mss of the same text is valuable in so far as it throws light on the original spelling and in so far as it is indicative of actual change that had crept in later pronunciation—in one word, of modernization. But once we discern and fix up the orthographic tendencies and spelling mannerisms of each Ms, the value of the orthographic variants is exhausted. If these considerations are kept in view, it will be easily granted that there was no sense in going on recording the spelling variations for the whole of PC with the extent of twelve thousand Granthagras. It would have greatly inflated the critical notes without having added anything of corresponding value to text-criticism. Keeping these facts in view, the spelling variants have been recorded exhaustively for only a limited portion of the text. Thus for the portion from the beginning upto the third Kodavaka of the 7 Sandhi all the variants are noted. For the following portion upto the end of the 11 Sandhi a limited number of orthographic variants is noted. For the rest of the text mere spelling variants are not recorded, unless they have some significance from text-critical or linguistic point of view. But in all such cases where the spelling adopted in the constituted text differed from that found in all the three Mss, the readings of the Mss are recorded without fail and the corresponding letter or letters in the constituted text are indicated with a wavy underline. For such cases as also for nasalized extended forms see under 'Orthography' in Section 6.

Where text was found uncertain or obscure it has been indicated by a query placed besides the doubtful word or line as required. Emendations and metrically redundant portions are enclosed in parenthesis while additions unsupported by the Mss are indicated by square brackets. All the lines are metrically tested and the short e, o and the Anuśika are indicated as a rule, except where e and o are short by position. The Anusvara is given as the class-nasal. The gloss found in the Ms P is given at the foot of the page below the variants and the corresponding words in the text are marked with Devanāgarī numerals. As stated above (p 2) the Sanskrit of the gloss is incorrect and vulgarized. To give the idea of the vernacular influence little attempt is made to correct it, unless there was some likelihood of misunderstanding. In places the gloss is obscure or positively wrong in interpretation. Such places are indicated by a query.

3. DATE AND PERSONAL ACCOUNT OF SVAYAMBHŪ.

'Svayambhū's Date.'

Nowhere in his three available works Svayambhū has made a statement giving us the definite and exact date of composition of any one of them. Nor has he referred to any ruler or political event of his times, which can help us in fixing his date with some certainty. Thrice he has recorded the day and the nakṣatra of completing a particular portion of his epics, but unfortunately at none of these places, he mentions the year and hence, as will be shown below, these chronological data lose all significance. Under the circumstances we have to fall back upon the usual method of gleanings bits of information from Svayambhū's writings and from later references to him and trying to squeeze something out of them.

Svayambhū has mentioned some of his distinguished predecessors in the domain of literature. In the *Svayambhūcchandas* he quotes from no less than fifty-eight poets. But most of them become known to us for the first time. These are mere names to us and therefore practically of little use in determining Svayambhū's date. But the writers mentioned by Svayambhū in the 'Introductions' to PC and RC are important for this purpose. Well-known names like those of Bāna, Śrī-Harṣa, Bhānaha, Daṇḍin, Raviṣena figure there. Of these Raviṣena, who is respectfully called *ācārya* by Svayambhū and whose *Padmācarita* served as the basis for his PC, is the latest. Raviṣena completed his work in the 1204th year after Mahāvīra's death in 677-678 A.D. This gives us the earlier limit of Svayambhū's time.

On the other hand, of the numerous authors that know and refer to Svayambhū or his works, Puṣpadanta is the earliest. In his *Mahāpurāna* he has mentioned Svayambhū twice. Firstly he appears in the company of Bhāravi, Bhāsa, Vyāsa, Kālidāsa, Cāturmukha, Droṇa, Iśāna, Bāṇa—all of them distinguished predecessors of Puṣpadanta and considered at those times standard authors to be studied by those who wanted to be adepts in literature or aspired to be good poets'. Second time he is aptly remembered' (as an illustrious author of a Rāma epic in *Apabhraṃśa*) in the beginning of the section on Rāmāyaṇa (MP, 69-79). The *Mahāpurāna* was begun in 859-960 A.D.

Thus we get 677-960 A.D. as the limits within which Svayambhū flourished.

Let us see if this interval of about three centuries can be shortened.

First of all it should be understood that when Svayambhū talks of his having tackled the theme of Rāmāyaṇa through the favour of *Ācārya Raviṣena* this does not necessarily mean that he was actually a disciple of the latter or that they were contemporaries. It may mean simply this that Raviṣena's work supplied so far as the subject-matter was concerned the basis, plan and pattern for

(1) See PC, 1, 2-3, Appendix I, 27.

(2) *Premi*, 1942, 295.

(3) MP, 1, 9, 4-5.

(4) MP, C, 1, 7.

Svayambhu's PC This is acknowledged by the latter' It should be also remembered that Ravişena was a staunch Digambara while Svayambhu was a Yapaniya

In this connection Premi emphasizes the fact that Svayambhu does not refer to Jinasena the author of the *Harivamśa* (784 A.D.) though he mentions many non-Jain authors He considers it likely that the *Harivamśa* might have been composed later than PC On this view Svayambhu can be assigned to the middle of the eighth century But the value of *argumentum ex silentio* is mostly doubtful So long as no fresh decisive evidence is forthcoming to support this Premi's suggestion remains just a likely inference'

The Yuddhakaṇḍa of PC is complete with the 77 Sandhu and the Uttarakanda begins with the 78 Sandhu But due to some confusion we find at the end of the 78 Sandhu also a statement saying that the Yuddhakaṇḍa was completed on Monday the first day of the dark half of Jyestha' Similarly at the end of the 92 Sandhu of RC that completes the Yuddhakaṇḍa the date of completion is given as Wednesday the third day Phalguna Nakṣatra Śiva Yoga We are also informed that it took Svayambhu six years three months and eleven days to compose the 92 Sandhus of RC And then the date of beginning the Uttarakanda is given as Sunday the tenth day Mula Nakṣatra and the eleventh moon It should be noted that the year is not given at any of these three places Now from a stanza at the beginning of the 100 Sandhu of RC (written according to our interpretation by Svayambhu) we gather that Svayambhu wrote PC and another work *Suddhaya carit* before RC Further as shall be shown in Section 4 RC was Svayambhu's last work and therefore the *Śri pañcamakaha* and the *Svayambhucchandas* also were written before RC Therefore the date given in PC should precede both the dates given in RC and there should be a gap of several years between the date in PC and the first date in RC There might have intervened a few months or more between the two dates in RC for in the case of PC we know that the composition was twice interrupted'

A reference to Pillai's Ephemeris has given the following dates between 700 A.D. and 850 A.D. that can prove suitable within the limits of the above data

Of the numerous dates corresponding to Wednesday the third day Phalguna Nakṣatra and Sunday the tenth day Mula Nakṣatra which are given respectively for the completion of the Yuddhakaṇḍa of RC and the beginning of its Uttarakanda only some five are such as have an interval of less than six years between them The rest give a very high interval which does not appear reasonable

(1) Cf. the words *puṣya ārambh* in *Rām. kaha*, *Ariz. Joeppana*, PC 1 18

(2) The first half of the Prasasti stanza at the end of the 20 Sandhu (Appendix I 13) is quite corrupt and obscure and yet on the strength of its first word *dhruvāra* Sankritvayan (1913 23) thinks that Svayambhu flourished in 789-794 A.D. during the reign of the Raṣtrakūṭa king Dhruva Dharāraja. But this is a mere guess

(3) Appendix I 18

(4) Appendix I 60

(5) Appendix I 61

(6) Appendix I 67

(7) Appendix I 65

(8) See Section 5

Yuddhakānda of PC. completed on Monday 1, dark half of Jyeshtha, which fell on	Yuddhakānda of RC. completed on Wednesday 3, Phālguna Naksatra, which fell on	Uttarakānda of RC. begun on Sunday 10, Mūla Naksatra, which fell on
1) May 31, 717	(i) Jan 15, 727 (3rd and 4th, Uttarā P., Māgha, Bahula).	Jan. 27, 732 (Māgha, Bahula)
	(ii) July 14, 728 (Pūrvā P., Srāvana, Sūkla).	
2) May 27, 720	July 27, 735 (Uttarā P., Nija Srāvana, Sūkla).	August 7, 740 Bhādrapada, Sūkla)
3) May 29, 747	July 28, 762 (Uttarā P., Adhika Bhādra°, Sūkla).	(i) Feb 9, 766 (Mūla & Pūrvāsādhā, Māgha, Bahula) (ii) August 9, 767 (Bhādrapada, Sūkla)
4) (i) May 21, 764 (1st & 2nd)	Jan 17, 781 (Pūrvā P., Māgha, Bahula).	August 1, 784 (Srāvana, Sūkla)
(ii) June 6, 768 (Adhika)		
(iii) June 12, 771.		

But all these considerations cannot lead us any further so long as more definite data do not become available to narrow down the range between 677 A.D. and 960 A.D.

Personal account of Svayambhūdeva¹.

The trait of self-consciousness in some of the Apabhraṁśa poets has made them somewhat communicative, though in view of the general tradition of the ancient Indian writers to maintain as it were a religious taciturnity concerning themselves, it is to be expected that this communicativeness of theirs is far remote from supplying materials sufficient for sketching their life and literary activity. From the few details that lie scattered in the opening portions of PC. and RC., in the Sandhi-endings of these two works and in their colophons composed by Svayambhū's son Tribhuvana² we can gather a few facts relating to Svayambhū and his family Māraeva (or Māruveva)³ and Padmīnī (Padminī) were the parents of Svayambhū. One Māraeva quoted at Sc. IV 9 was possibly none else than Svayambhū's father and in that case Svayambhū's family can rightly feel proud of maintaining the literary tradition for three successive generations: Māraeva followed and excelled by his son Svayambhū, who in his turn followed by his younger son Tribhuvana. This latter, out of fond-

(1) Partial or fuller accounts of Svayambhū and his literary activity based on the same original sources that are utilized here will be found in Modi, 1905, Tipparū, 2-4, 15, 23-24, 35-38, 1910, 157-178, Jain, 1935, Velankar, 1935, 18-29, 1946, 63-71; 1946, 2-6; Preml. 1942, 370-385 Sankrityayan, 1945, 22-23. Preml's account is fuller and more connected than any other and it takes into consideration most of the previous writings.

(2) The stanzas are collected in Appendix I.

(3) In PC. 1 & 10 we have Māraeva (P.), Māruveva (S), Mārueva (A.) but the metre requires something like Māruveva. One of the colophon stanzas (Appendix I, 22) has Māra (A. Movera) SC IV 9 is given under the caption 'SC' a Māruveva, Māruva can write a metrical substitute for the comparatively unfamiliar Māra.

ness repeatedly tells us that acquiring proficiency in grammar and scriptures he alone among the sons and numerous pupils of Svayambhu came forth, even though still young, to shoulder the burden of continuing and completing Svayambhu's literary work. Tribhuvana holds his father in the highest regard, refers to him as Svayambhūdeva, Kavirāja, Kavirāja Cakravartin, Vidvan and Chandasodhamari ('crest-jewel of metrics' means?) and makes it a point not to mention his own name alone—unaccompanied by the patronymic. He calls himself Tribhuvana Svayambhu and not merely Tribhuvana. From his reference to himself as Svayambhu's younger son (*lahu tanno, lahu-angajayo, lahu-jaya*) it follows that Svayambhū must have more than one sons. He had at least two wives who were educated and cultured enough to be inspiring and helpful in his literary labours. Of them Amiavā (Sk Amrtamba) dictated to Svayambhu the Vidyadhara kānda while Aiccamvā (a diminutive of Aiccamva, Sk *Adityambhū*), dictated Ayodhya kānda the second book of PC. And though in describing himself Svayambhu gives us, perhaps of set purpose and in confirmation with the convention a funny picture—extremely slim frame flat nose sparse teeth and elongated limbs, when he makes an appreciative record of these services of his wives he is far from sparing in compliments. Aiccamvā was a veritable image of Ratnadevi the consort of the Sun God and correspondingly what were the accomplishments and excellences of high spirited Amiavā remains for us shrouded in mystery owing to the tantalizing conciseness and obscurity of the relevant stanza.

We have some ground to suspect that Svayambhu had also a third wife. In one of the colophon stanzas of PC Tribhuvana in order to emphasize his originality declares: All sons (*sua*) in general like caged parrots (*sua*) learn just to repeat what is taught the son of Kavirāja (i.e. Svayambhū's son Tribhuvana) on the other hand was born of the pure womb of Suyavā (or Suvamvā) just as the Sruta (sacred knowledge) is produced from within the Sruti (scriptures). This meaning can be got out of the expressions *Suyavā sui-gabbha sambhūo* if taken as paronomastically applying to Tribhuvana and *Sruta Suyavā* would be more appropriate instead of *Suyavā* and when applying to Tribhuvana the words are to be taken as one single compound *suyavā su-gabbha sambhūo*. On this interpretation *Suyavā* or *Suyamvā* would be Svayambhu's third wife and Tribhuvana's mother. Premi favours this interpretation. But the evidence appears rather slender for making that suggestion an established fact.

- (1) Tribhuvana completed Svayambhu's three works PC, RC and the Śihī Pāncami and himself composed a Pāncamīti. He also enjoys the title *Mahākavi*. (See Appendix I 19 27 39 46 47 48)
- (2) Appendix I 13 21 31 33 47 81 (3) Appendix I 25 34 27
- (4) Appendix I 13 14 15
- (5) Premi 1942 174 understands the name as *Sū-avāp*. But Ms. P inserts a half danda between *su* and *avāp* which suggests *su + Avāp*.
- (6) The line containing this name is metrically defective. One need alter *avāp* to *avā* which is to be emended as *Aiccamvā (ya sa)mbhū*.
- (7) PC. 1 2 11
- (8) Appendix I 13
- (9) Appendix I 46
- (10) Another colophon stanza (Appendix I 45) too brings out this mode of Tribhuvana. Therein he tells us of his having composed a highly wonderful Śihī Pāncamīti quite independently of the works of Cakrabhū and Svayambhu.
- (11) Premi, 1942, 271

Unlike Puṣpadanta who was a highly sensitive and lonely spirit reminding us of Bhavabhūti, Svayambhū appears to have fully basked in the colourful sunshine of the family happiness, the affection of relatives, the adoration of pupils, the patronage of leading Jain magnates of his time and the appreciative admiration of the contemporary literary circles' and in this point he recalls to our mind Kālidāsa whose writings give us a similar impression. But Tribhuvana repeatedly draws our attention' to the fact that none of the sons and pupils of Svayambhū came forth to continue his literary tradition. As he puts it, others accept wealth as their paternal inheritance; he, on the other hand, inherited the poetic faculty and carried on the great literary traditions of his family.

PC. was composed at the request and under the patronage of one Dhanañjaya', while during the composition of RC., Svayambhū was patronized by Dhavalaiya'. Tribhuvana wrote his supplement to PC. under the patronage of Vandaiya'. Who was his patron when he completed RC. is not stated, but it is probable that Dhavalaiya extended his patronage to Tribhuvana also for that purpose. Whether there was any relationship between these Dhanañjaya, Dhavalaiya and Vandaiya we simply do not know. From the similarity of the phonetic pattern of the last two of these names with that of the names like Ammaiya, Dangaiya, Santaiya and Silaiya mentioned by Puṣpadanta' and from the -avvā-ending feminine proper names mentioned by Svayambhū (Amiavvā, Svayambhū's wife) and Puṣpadanta' (Kundavvā, the mother of Puṣpadanta's patron Nanna) we can safely infer that these two flourished in the same region. Further in view of the fact that avve, avbe are Kannada words meaning 'mother' 'woman', that masculine proper names ending in -aiya and feminine proper names ending in -avbe, -avvā were common in old Kannada, and that Puṣpadanta lived and wrote at Mānya-kheṭa modern Mālkhed in Hyderabad State, we can assume that Svayambhū carried on his literary activity staying in a Kannada-speaking territory. It is true that we have no direct statement from the poet relating to his domicile. But the above inference finds indirect support from the following facts:

(1) In a simile in RC. the five Pāṇḍavas, Draupadi and

- (1) Appendix I, 1-5, 13-15, 49 Puṣpadanta refers to Svayambhū as 'surrounded by thousands of friends and relatives' (*Mahāpurāna*. 63/1/7). At PC 1. 1. 96 according to the reading *vajradavutti* in P, S and the gloss thereon in P, Svayambhū undertook to compose PC at the instance of some merchant-prince (*rājasthānī*)
- (2) Appendix I, 46, 43, 49, 63, 64. (3) Appendix I, 7, 8, 9 etc
- (4) Appendix I, 53, 66, 63 etc. (5) Appendix I, 23, 25 etc
- (6) *Mahāpurāna*, 1. 4. 7a, 102, 13, 7; *Nepakamaracariya* 1. 3. 12, from the Kannada inscriptions of the 8th-10th cent. of Atavarunayyana, Kannayana, Kolambavarayya, Govannayyana, Govundayyana, Cothayya, Devayyana etc (Gal, 1916, 220) and Charenayyana, Chavundayya, Viddepayya etc. (Narasimhachar, 1927, *Inscriptions* Nos. 4, 23, 42)
- (7) *Nā, akhama, vāra, II, stanza 2.*
- (8) *Sūtra* gives *avve* 'A mother, used also as a title of respect and love, 2. a grandmother; 3. any elderly woman' and *avbe* 'mother'
- (9) Kā, avbe, Kā, avbe, Nā, avbe are attested from the Kannada inscriptions of the 8th-10th century (Gal, 1916, 21) and Guṇama-avve (C. 700 A.D.), Saviya, avbe (C. 850 A.D.) and numerous others from old Kannada inscriptions (Narasimhachar, 1927, *Inscriptions* Nos. 117, 120, 63) -avbe is a later development of *avve*; the change of *v* to *b* was in a transitional stage in the 7th century A.D. (Gal, 1916, 15)

Kuntā are significantly compared to the seven mouths of the Godavari

Saṁcallai satta-ṅ puravaraho

Goyāvari-muham va sāyarahō RC 21 18 5

"All the seven started towards the best of the cities, like the seven mouths of the Godavari going towards the ocean"

This simile cannot easily strike one who is not a South-erner

- (2) At FC 7B 4 6 the months of the year are referred to as
Phagguṣa-avasāna caitta pamuha
'Beginning with Caitra and ending with Phālguna'
This suggests a region where the Caitradī year was current
- (3) Yapaniya Saṁgha, the Jain schism to which Svayambhu belonged flourished in the South and especially in the Karnāṭaka region
- (4) The graphic description of the Godavari and the Narmada in Svayambhu's epics bear an unmistakable stamp of the first hand observation

But then how to account for the adoption of Ap as a literary medium in the Kannāḍa speaking area? It appears that Svayambhu might be only an immigrant into Karnāṭaka from some northern region like Berar. From the history of the Raṣtrakūṭas, we gather that from the seventh century onwards there was a close political and cultural intercourse between Berar and Karnāṭaka. The main line of the Raṣtrakūṭas ruled at Manyakheta, modern Malkhed in Hyderabad. But the ancestors of Dantidurga, the first Raṣtrakūṭa king of note were ruling somewhere in Berar and are supposed to be connected with the Raṣtrakūṭa king Nannaraja Yudhasura who was ruling at Elchpur in Berar in the middle of the 7th Century AD. But Altekar thinks 'Dantidurga and his ancestors were not natives of Berar. Canarese was their mother-tongue'. Hence he conjectures that 'there may, quite possibly have been a Rathi family holding local sway at Latur (=Laṭṭalūra) in Bidar District of Hyderabad State. This family may have later migrated to Elchpur or some other place nearby in Berar, where Nannaraja was ruling in 631-632 AD'.

This clearly shows close political relations between Berar and the Kannāḍa territory continuing for centuries.

Similarly close cultural ties between the two regions can be surmised from what we know about Puṣpadanta, another great Apabhraṁsa poet. Puṣpadanta composed his Apabhraṁsa Purana at Manyakheta under the patronage of the Raṣtrakūṭa minister Bharata in 959-965. It is very likely that Svayambhu's case also was analogous. He and his patrons though residing in a Kannāḍa speaking region might have originally hailed from Berar. Only some such assumption can explain the apparent incongruity of a western literary dialect being employed by persons residing in Southern India where Dravidian tongues were current.

We know it full well that apart from possessing inborn talent (pratibha) the poet in ancient India was required to study hard (vyutpatti) and undergo a rigorous course of training (amanda-

(1) Altekar 1974 11

(2) Ibid., 11 23

śābhyoga). Real poets were required to be miniature pundits. Hence it is no wonder to find a good amount of learning and erudition in a poet of Svayambhū's eminence. His works and reputation both show that he occupied a lofty position as a poet as well as a scholar. Attention has been already drawn to the big titles like Kavirāja, Chandaścūdāmanī etc. enjoyed by Svayambhū. His reference to 'five spices', to Bāna and Harṣa, to Bhāmaha and Daṇḍin, to Bharata, Pingala and Indragomū is indicative of his familiarity with various disciplines like Rhetorics, Metrics, Dramaturgy, Music and Grammar as also with the Sk. Kāvya and Nāṭaka Citations from about three scores of Pk. and Ap. poets in his Svayambhūcchandas provide a concrete evidence of his comprehensive and critical knowledge of both these literatures. It is therefore quite natural that numerous later poets and authors have paid glowing tributes to Svayambhū.

The ṭippana on MP. 1 9 5 gives a note on Svayambhū as pāṇṭhaḍī-baddha-Rāmāyana-kartā Apātsamghkhyah. From this reference we understand that Svayambhū belonged to the Yāpaniya sect 'Premī' and 'Upadhye' have collected together various literary and inscriptional references to the Yāpaniya sect and have brought forth its importance, mostly in the South in and about the Karṇāṭaka region, as a Jain schism worthy of being mentioned alongside the Svetāmbara and the Digambara sects. It shared some tenets and beliefs characteristic of either.

In this case also we do not have any direct or indirect statement from Svayambhū. But in one point, I think, this can be supported from his voluminous epics. The Yāpaniya sect was comparatively tolerant of other religious beliefs and held that not absolutely giving up all possessions (sagrathā) and allegiance to a non-Jain denomination did not disqualify one from attaining salvation'. Such a catholic outlook on religious matters is found to be characteristic of Svayambhū from what we gather from several passages occurring in his three extant works.

The following passage is taken from the *Rāṭhanemicarū*, the occasion being the last moments of Abhimanyu on the battle-grounds'.

सतहृदेषं एम चकन्ताएँज, सो मुमरित देठ भरन्तपणं ॥
 जो सच्यहं देनहं अगलठं, तंलोकरावितरे' जनु वारंठठ ॥
 जं अटठ वि वामरं पिनिजमदं, जे पन्नेन्दिवई परजिनमदं ॥
 जं धरिवि महारिमि भोक्वु गद, जनु तणएँ वामे' धिय जीव-दय ॥
 जं धरिजठ जठ-अग-अणु, जो सच्यहं' निहृदकरो' जे वरणु ॥
 जो वटठ गिरञ्जन परम छवि, जनु सोठ (वि)अठ विणामु धरि ॥
 जो ना इत धठेठठ वठव निय, प पवटठ एकरवि जामु किय ॥
 जो गिजन्दु सनु पणहियठ ॥
 गारावणु दिगमर बइसवणु, ताठ वरणु हुवाणु ननि पवणु ॥
 जो होठ गु होठ धणुणु पिठ, एमन्नें वरिणुणु पालु विठ ॥

—*Rāṭhanemicarū* 55 30 1-10

While speaking thus, Abhimanyu, who was dying called to his mind that deity, who is foremost among all, whose abode is on the

(1) Premī, 1942, 41-00

(2) Upadhye, 1933, 221-231

(3) para-śāśane sa-granthānāth mokṣam ca

(4) Cf. Sagar's prayer to Aṣṭa in Vimalasuri's *Pañcācarya'* śāhāf (urana Bantāhino, Tiloyano, Senkaro Savambudho Nārāyaṇo, Arante Tiloya-pūjārtho Aruḥ. V. 122

top of the three worlds, who has conquered all the eight (types of) Karmas, who has conquered all the five senses, relying on whom as the support great sages attained salvation, in whose religion kindness towards the living has (the chief) place, who has done away with birth, old age and death, who is the refuge of all the three worlds, who possesses the highest spotless lustre, who is free from sorrow and destruction, who is neither male, nor eunuch, nor female (?) who does not partake in any activity, who is indivisible, continually existing and the highest of the high, who is Nārāyana, Sun, Vaiśravaṇa, Śiva, Varuṇa, Fire, Moon, Wind; whoever he may be, Abhimanu was there praying to that deity, and concentrating (on him) (?), he succumbed to death'

Here it is clear that once we are agreed upon the real nature of the Supreme Deity, Svayambhū has no partiality for giving it any specific name, call it Nārāyana or Śiva or Wind or whatever you like

A passage similar in spirit to the above can be cited from PC .

किं वन्द्यं मुहु-गद्-गामिबहो, मावे वन्द्यह-सामिबहो ॥
 'जयं तुहं महं तुहं गद् मुहं सरणं, तुहं मायं व पु तुहं वसु-जण ॥
 तुहं परम-भवतु परमति-हृत्, तुहं मन्त्र-परं पर-हितम् ॥
 तुहं हयणे माणे चरिते धिउ, तुहं सयल-गुरुरमुदिं वसिउ ॥
 विदन्ते मते तुहं वायवणे, वस्राए ताणे तुहं दन्वरणे ॥
 ॥ पठा ॥

मरहन्तु वदुं तुहं हरि हय वि, तुहं अण्णाण-वसोह-रिउ ।
 तुहं तुहं निर-जणं परम-भवतु, तुहं वसु वसु सयम् निउ ॥

PC. 43 19 4-9

"(Rāma) bowed down with devotion to Lord Candraprabha who helps others attain the blessed state (and recited a hymn) 'You are the thought-principle, you are the goal and the refuge, you are mother, father, kinsmen (to me), you are the highest partisan; you are the destroyer of the greatest grief; you are the highest of the high, it is you who are found in Darśana, Jñāna and Caritra, you are bowed down to by all the gods and demons, you are in the scriptures, in Mantras and in grammar, in religious studies and meditation, and in the practice of austerities; you are the Arhat, the Buddha, Hari, as also Hara; you are the enemy of the mass of darkness in the form of ignorance, you are subtle, passionless and the highest abode, you are the Sun, Brahman, Svayambhū and Śiva'"

The third passage is in the Svayambhūcchandas. It is given there anonymously as an illustration of the Aṣṭilā that can begin a Sandhi. As shown later on it is very likely that the passage is from Svayambhū's pen. It is as follows

वस-वायव-विउ वसुवद
 वसिभ्र(उ) एव वे(वेम?) वदुम वसु ।
 वदुवसु वसु हरि वसु,
 वे वेगउ देउ हसिबह ॥ SC VIII 39

'Let the pious feel satisfaction in the same manner as a bee (going in search of flower juice indifferently to all the trees alike) the Arka, Palāśa, Bilva and Atarūsa. Let the Buddha, Aditya, Brahman, Hari and Sankara, causing delight give (?)' (the last line is a bit obscure)

These three passages breathe an air of toleration which pre-

sents a welcome contrast to narrow sectarianism that is otherwise characteristic of religious writers.

From another direction too we can demonstrate this attitude of Svayambhū to regard as one the Supreme Deity conceived in different religious systems, it being attributable to the broad outlook characteristic of the Yāpaniya belief.

As is shown in Section 5 below, Svayambhū, while composing the *Paumacariu* had closely followed Raviṣeṇa's *Paḍmacarita*. It is quite natural and obvious that for various reasons he had to make numerous alterations—additions, omissions, expansions and abridgements. In this connection it is very significant that all the purposely and bitterly anti-Brahmanical passages that are found in Raviṣeṇa's work (and ultimately, most of them, in some form or other, in Vimalasūri's *Paumacariya*) are either completely omitted by Svayambhū or skipped over with a passing reference. The first of such conspicuous omissions is the disparaging topic of the origin of the Brahman caste (Raviṣeṇa, IV 85-131 'dvijātīnāṃ samudbhavaḥ', Vimalasūri IV 51-87, 'mīkanāhīyāro') Svayambhū is quite silent about it. Secondly in the *Upākhyāna* (side-episode) of Hariṣeṇa the dispute relating to the processions of the Brahma-ratha and the Jina-ratha, calculated to convey the superiority of Jainism over Brahmanism (Raviṣeṇa, VIII 286-293, 297-396, Vimalasūri, VIII 147-151, 207-208) is vaguely referred to in PC. by just a single line *mehī-rccha-kīraṇe, jāṇevī jāṇevī-dukkhe* (PC 11 2 2). The third such omission is the topic of the destruction of Marutta's sacrifice and origin of sacrifice (*Marutta-yajña-dhvaṃsana*) which occupies the whole of Canto XI in Raviṣeṇa and Vimalasūri. This is summarily and colourlessly dismissed by Svayambhū in barely eight words *yāgu paṇāṭevī, riu tēte i 15 3 9 b* and *Nāraṇ dhīrevī, Maru tas-karevī 15 9 1 a*.

It is true that Svayambhū's main interest lies in directly relating the narrative and hence he is generally inclined to omit drastically abridge or make just a passing reference to all those topics and side-episodes which have little direct bearing on the principal narrative or which have an utterly didactic, descriptive or digressive aim. Yet any one who considers the respective attitude of Raviṣeṇa and Svayambhū in this matter as reflected in the *Paḍmacarita* and the *Paumacariu* would not fail to see the glaring contrast presented by the staunchly denouncing refuting and dogmatic spirit of some of the passages of the former work and regular eschewing of all such references in the latter, and consequently attach to it particular significance as is done here.

1. SVAYAMBHŪ'S LITERARY ACTIVITY

Several works—some of them preserved, others known in name only—have been ascribed to Svayambhū.

The Extant Works

At present only three works of Svayambhū are extant in the MS or printed form. Two *Paumacariu* viz., *Paumacariu* or *Rāṇīya cāriya* and *Rāṇīya cāriya* or *Rāṇīya cāriya* and a manual of Prakrit and Apabhraṃśa metres called *Seṣa abhīśeṇa*.

(1) For previous accounts of *Seṣa abhīśeṇa* see the *Journal of the Asiatic Society of India*, vol. 1, p. 2.

Vindhā' (Vidagdha)	Harivamsa	—	Prakrit
Bhadda (Bhadra) and/or	"	—	Apabhramsa
Dantibhadda (Dan- tibhadra) and/or			
Bhaddasa (Bhad- rasva)	Kṛṣṇabala- rita		
Govinda (Govinda)'		—	Apabhramsa
Nagaha'	Ramayana	—	Prakrit
Caumha (Catur- mukha)'	"	—	Apabhramsa

- (1) See
- Sṛṅgambhucchandās*
- III 17

Vattam Viadghasso—

suva vippaha pavae patta Kam' (7nh) Ajjuna Kanna n]
dharma tena te deti sam tammanam janam]

Here 6 mentions Arjuna, Karna and possibly Kṛṣṇa

- (2) See Appendix I st 1, 2 and 3, wherein the Go grahana and Matsya vedha episodes are mentioned
- (3) *Sṛṅgambhucchandās* IV 23, 24, 26 cited under Govindas name relate to the loves of Kṛṣṇa, Radha and Gopas. The poem must have been composed throughout in the Matru or Radha metre like Haribhadra's *Nemipaducarita*
- (4) *Sṛṅgambhucchandās* I 34 cites an illustration under the name of Nagaha, where it reads *dha ca paucunamana rukkhaseṇa senara* the army of the Lord of the Rakshasas rushed on to the Monkeys
- (5) Premis op cit p 272, footnote 2, thinks that *Sṛṅgambhucchandās* IV 2, VI 83, 86 and 112, cited under the name of Caumha pertain to the theme of Ramayana and hence they establish Caumha as the author of a *Paśā carita* also. But the passages have no unquestionable reference to the Ramayana narrative. IV 2 (a) pertains to the Harivamsa narrative. 2 (b) is *ko vataḥ jatahita tes dhanu* who while I am alive, can take away the bow? 2 (c) is *va vana pasaha suraha masaha* from Gods announcing their own names. VI 86 is *suva vippaha tana jena saha-asava mandu nam na mha rakha dam araha(m) chad'um*]]. Then rose the moon whereby the expanse of the sky was adorned. (She appeared) as if Aruna had left behind a wheel of the Sun chariot. VI 112 is *doha na kya shlasasu vishva samubhi a-mh(nda) s m*] *vaḍḍha asmarasessam vate m ve vi anradha* (a is obscure—but has no reference to a Rama story; the rest of the stanza means) 'Both the armies with various ensigns raised and with (their) martial spirit enhanced became equipped. These passages contain no such details as would assign them to a work on the theme of the Ramayana. The remaining passage VI 83 is given by the editor of the *Sṛṅgambhucchandās* with an emendation. It reads *nama paaru palasu vasa samcarima phullā*] *to coddaha lakkhā: (ḥi) misaddeh sura silā*]]

Velankar has not advanced any reasons for adding *vi before misaddeh*. The emendation is unacceptable as it viciates the metre and as such defeats the very purpose for which the stanza was cited. For it is cited to illustrate the metre *ko larnahē* having the measure 10/13 (SC VI 82). But the stanza as emended by Velankar scans 11/13 in its latter half. This shows that the emendation by bringing in an additional mora spoils the metre. The latter half therefore should be read as in the original, *to coddaha lakkhā, v misaddeh sura silā*]]. The stanza in its present form presents grammatical difficulties. But the general sense and especially the sense of the latter half is quite clear. 'These fourteen lakhs were within a tree pierced

Caumuha	Harivamśa*	—	Apabhramśa
Jinasena (783-84)	Harivamśa*	Harivamśa-	Sanskrit
	Rāmāyaṇa	purāna	
Guṇabhadra (c 850)	and	Uttarapurāna	"
	Harivamśa		

Among the Apabhramśa poets there was a general practice of inserting their *nāma-mudrā* in the concluding stanza of each section of their poems. Svayambhū too follows it. But in the *Riṣṭhaṇemacariu* we find not one but three different such *nāma-mudrās* those of Svayambhu, Tribhuvana Svayambhū and Yaśah-kīrti (Jasakīrti). Upto 99 Sandhi we regularly find the name of Svayambhū inserted in the closing Ghāṭā of the last Kaṭavaka of each Sandhi. Even some valuable details relating to the composition of the *Riṣṭhaṇemacariu* are given in the colophon of the 92 Sandhi. Over and above stating the extent in Sandhis of each of the three Kāṇḍas composed so far, the date of completing the Yudhākāṇḍa and that of beginning the Uttarakāṇḍa, we are told that it took Svayambhū six years, three months and eleven days in all in composing the ninety-two Sandhis of the *Riṣṭhaṇemacariu*. The colophon of the 99 Sandhi states 'Finished Sandhi ninety ninth, called "The Description of the Samavasaraṇa" in the *Riṣṭhaṇemacariu* composed by Svayambhū, the best among Poet-laureates'. On the other hand colophon of the 100 Sandhi says, 'Finished Sandhi hundredth, called "Samavasaraṇa," in the *Riṣṭhaṇemacariu* (in the portion) that escaped Svayambhū and that was completed by Mahākavi Tribhuvana Svayambhū'. And similarly we find the name of Tribhuvana Svayambhū along with that of Svayambhū at the end of Sandhis 101-104. Further, in the Ghāṭas of the last Kaṭavaka of 105 and 106 Sandhis we find the *nāma-mudrās* of Svayambhu and one Jasakīrti or Jasukīrti (Yaśah-

with arrow & they appeared (with their bloody wound.) like Palāśas blooming in a forest.

Thus none of the stanzas mentioned by Preml has any definite reference to the Rama-story. But on the grounds (1) that Puṣpadanta at the beginning of the episode of Rama in his *Mahāpurāna* significantly pays tributes to Caṭurmukha and Svayambhu and (2) that the Prasasti stanzas found in the beginning of Svayambhū's *Poemecariu* praise Caumuha, it is plausible to ascribe a *Pavinacariu* to Caṭurmukha.

1 This is to be assumed on the following grounds.

- (a) Dhavalā (c 11th cent.) in his *Harivamśa-purāna* refers to a narrative of Hari and the Pandavas composed by Caṭmūha. Hari Pandavāna kaha Caṭmūha-roṣṭim bhāṣṭhori jamaḥ |
taha cṭrayemi loya-piṣa jama na nāsei demānam pāṭim ||
(quoted by Preml, 1942: 372 note 2).
- (b) Appendix I, st. 3 praises the Gograhana episode of Caṭurmukha which is obviously the cattle-lifting attempted by Duryodhana and party, when the Pāṇḍavas were completing their stay at Virāṭa.
- (c) Svayambhūśreṇḍas IV 2 (quoted as from Caṭmūha) mentions Arjuna.

(2) MDJC 32-33.

(3) Appendix I, st. 59-62. Stanza 63 is a Sanskrit *subhāṣita* and it is not clear how it got in here. But similar out of place Sanskrit stanzas are found elsewhere too in the Prasasti stanzas found in Svayambhū's works. Cf. the Rudhastaka of Lānassayana interpolated in the opening Prasasti stanzas of PC and two Sanskrit stanzas (Appendix I, st. 51-52) from *Raviyogya Padmācariu* found in the colophon of PC.

(4) Appendix I, st. 64.

(5) Appendix I, st. 66.

(6) Appendix I, st. 63-71.

(7) Preml, 1942: 279 and Jain, 1975, 72, do not give 195. They missed it apparently because the *nāma-mudrā* occurs in the first half of the Ghāṭa of the last Kaṭavaka of 105 Sandhi.

kīrti) together in one stanza. In the colophons of these Sandhis Svayambhū alone is mentioned; Tribhuvana Svayambhū is not included. Lastly Sandhis 107-112 contain, somewhere in the body of the last Kaṭavaka, in the Ghattā of the last Kaṭavaka or in the colophon—in one or several of these places—the *nāmanudrās* or names of all the three: Svayambhū, Tribhuvana Svayambhū and Yaśāhkīrti. These facts suggest that Tribhuvana Svayambhū and Yaśāhkīrti also had their hands in the composition of Sandhis 100-112. This is made clear by the colophons of Sandhis 100-104, 107-112 and by the colophon of the whole work. Tribhuvana Svayambhū and Yaśāhkīrti both praise the effort of 'rescuing' the incomplete or partly lost literary works of others as a magnanimous effort. In the colophon after the 112 Sandhi the following information is given: This well-known Bhārata-purāna containing Harivaṃśa and the life history of Nemi was composed in the Paddhadā metre by Svayambhū. Whatever gap (*sunnam*) was left in his work was filled up after the poet's death by his son Tribhuvana Svayambhū. Whatever was left out even after Tribhuvana's supplementation was 'rescued' (*uddhariu*) i.e. made good by Yaśāhkīrti in accordance with the tradition of the *Harivaṃśa* and at the instance of his Guru Śrī-Guṇakīrti. At the invitation (?) of Sarahasena (?) Śreṣṭhi, Yaśāhkīrti came to Kumara-nayari (Kumāra-nagari) and recited (this Purāna) before the Śrāvakas in the Paṇḍyāra Jain temple near Gopagiri (Gwalior).

The requisite information regarding this Yaśāhkīrti can be gathered from the beginning portions and colophons of his two works. Yaśāhkīrti Bhāṭṭāraka belonged to the Kāśhā Saṃgha, Māthura Anvaya and Puṣkara Gaṇa. He was a pontiff at Gwalior. He flourished in the first half of the 15th century during the reign of the Tomara king Kirtisīrha. His successors were Malayakīrti and Guṇabhadra. Paṇḍita Ral-dhu', who composed numerous Apabhraṃśa works like *Padma-purāna* (or *Balabhadrapurāna*), *Nemipurāna*, *Pārsvacarita*, *Vardhamānacarita*, *Dhanakumāracarita*, etc. was a contemporary and a co-disciple of Yaśāhkīrti. Mss. of two Apabhraṃśa works of Yaśāhkīrti are known to exist. The *Pāṇḍavapurāna*, a fairly extensive work in 34 sargas was composed by him in 1440 A.D. for a layman called Hemarāja, while the *Candappahacariu* in 11 Sandhis was written at the request of a pious Jain called Siddhapāla.

Now two questions arise. First what were the contributions

(1) Appendix I, st. 70, 72. Premī, 1942, 379 is not correct when he says that 'all the Sandhis from 100-112 mention Tribhuvana in their colophons'.

(2) Appendix I, st. 73-83. Premī and Jain again do not include here the 107 Sandhi because they missed the *nāmanudrās* that occurs in the 2 line before the Ghattā of the last Kaṭavaka.

(3) Appendix I, passage No. 87, lines 6-7.

(4) Appendix I, st. 68, 84.

(5) Appendix I, st. 81.

(6) This colophon is considered below.

(7) Kāśhā, 1950, 98-99, 122-127, Premī, 1942, 289, footnote 6.

(8) Kāśhā, 1950, 105-116.

(9) (a) *Pāṇḍavapurāna* sū. Guṇakīrti-śālo-muni-jamkīta viraṅga) sū. Vā. Pā. pā. Hemarāja-pāśāke caṅgīśama sarga sametto. (b) *Pāṇḍavapurāna* samāptem.

Kāśhā, 1950, 125.

(10) *ekārasa rāśho vācārasa(e) kīle mālī-śāra-gaṇa-rā-śāśīle* (Kāśhā, 1950, 125.

of Tribhuvana Svayambhū and Yaśahkṛti in the composition of those Sandhis of the *Riṣṭhanemīcarīy* which bear their *nāmamudras*? Second, why it was found necessary, not by one but by two authors after Svayambhū—one of them was no other than his own son—to supplement the work written by him?

It appears that Svayambhu had nothing to do with the composition of 100-112 Sandhis. And what were the respective shares of Tribhuvana and Yaśahkṛti can be decided only by a close study of the text and other relevant sources. But this much is certain that the last Kāvavaka of the 112 Sandhi of RC, giving the colophon of the complete work was written by Yaśahkṛti. Several of its lines are found word for word in his *Pāṇḍavapurāna*.

The question as to why others felt it necessary to supplement Svayambhu's *Riṣṭhanemīcarīy* is taken up below under Section 5, because the question of multiple authorship is connected with the *Pāumācarīy* also.

The work is generally called *Riṣṭhanemī-carīy*. In the colophon of 109 Sandhi it is called *Riṣṭhanemī-purāna*. In the colophon of the whole work (written by Yaśahkṛti) the work is referred to in view of its theme as *Bharaha-purāna*, *Nemīcarīy* and *Harivamśa*. Svayambhū himself refers to the theme of RC as *Harivamśa*.

The Svayambhūcchandās

The *Svayambhūcchandās* (SC) has been published by Velankar* from the only known Ms in the Baroda Oriental Institute. It is a comparatively modest manual of Prakrit and Apabhraṃśa metres. The work is planned in eight chapters, the first three dealing with the Pk section the remaining comprising the Ap section. The first twenty two folios of the Ms of SC are lost. Thus the text of SC that is available to us is incomplete.

Its Authorship

Svayambhū's authorship of this work is settled by the title *Svayambhūcchandās*, Svayambhū's metres' mentioned in the concluding stanza of each chapter. That this Svayambhū is identical with the author of PC is clear from the numerous citations from the latter work found in SC. It is Svayambhu's practice to cite illustrations from the Ap literature known to him and in all the cases he gives such illustrations the name of the original author is also mentioned. But besides these there are many illustrations cited without any name. Several of these anonymous illustra-

(1) Lines 1-7 are the same as given from the last portion of the *Pāṇḍavapurāṇa* Kāśīval, 1950, 324. Only instead of *riṣṭha svayambhū mahī-mūṭhārīy* there is *mūṭh-jāśakṛti(m) mahī mūṭhārīy*. Further line 16 repeats the same thing partly in other words while lines 17-19 and 21 are identical with those in the *Pāṇḍavapurāṇa* (ibid 123).

(2) At least three Mss. of the *Riṣṭhanemīcarīy* have been reported by Premī (1942: 376 footnotes 2-3). One from the Government MS. collection at the Elhanderkar Oriental Research Institute Poona (No. 1117 of 1831-1835), another from the Allak Pannikāl Sarasvatibhavan, Bombay and the third from the Godikā temple collection at Saṃgāner.

(3) Appendix I, passage 87 line 1.

(4) Appendix I passage 57 line 2, 11.

(5) Velankar 1935: 1933.

(6) The title appears to have been coined by Svayambhū on the model of the *Jayadevacchandās* of Jayadeva (Velankar 1943: 1-40) of also the *Chandās śāheru* of Rājśekhara Kavi.

tions can be traced' to PC. The conclusion is obvious that probably all the anonymous illustrations in SC. are taken from Svayambhū's own works. In their case, the source being quite obviously understood, he saw no 'propriety in attaching his name. This clearly proves common authorship for SC. and PC. Citing the stanza 'Sri-Harṣo nṛpaṇah kavīh' etc in SC' (I 144 a) and the reference to Śrī-Harṣa in RC. as making a present of *nṛpaṇatva* to Svayambhū supports the same conclusion.' This invalidates several inferences of Velankar regarding Svayambhū and SC.

SC. is not very ambitious. Its expressed aim is to give in a nutshell the essential features of Pk and Ap. prosody. In the closing stanza of each chapter the work is described as *pañcāṅga-sāra-hua* 'the substance of the five Gaṇas'. The concluding stanza of Ch III states, *pāna-sāro paṇsamatto* 'the choice matter of the Prakrit prosody has been treated.' The same remark is repeated at the opening of Ch. V.

Its Prakrit Section

The Prakrit section of SC. presents several surprises for us though it is called *Prākṛtasāra* it does not treat in its available portion any of the genuine Pk *Mātrāvṛttas*. What is given in the Pk. section are the well-known Akṣaravṛttas of the Sanskrit prosody with their Sama (from the Uktā to the Uktī class, the Śeṣa-vṛttas and the Daṇḍakas), Ardhasama and Viṣama divisions. In the fragment of SC. preserved to us there is nothing corresponding to the fourth chapter of Hemacandra's *Chandonuśāsana* describing the Aryā, Galitaka, Khañjaka and Śiṣyaka class of Pk. metres. What is still stranger, these so-called Pk. metres are defined as if they were *Mātrāvṛttas*. They are defined, not by using the well-known Akṣaragaṇas (*ya, ra, ta, etc*), but by using a special terminology of *Mātrāgaṇas*, such as *ta, tāra, etc.*, for a Tri-mātra, *ca, caḡaṇa, caṃsa* for a Caturmātra and so on, with the particularization of the type of the Gaṇa as required.

Moreover, as noted previously, Svayambhū, unlike Hemacandra, does not compose his own illustrations to support the metrical rules and definitions in SC. He prefers to illustrate from the then available Pk. and Ap. literatures and in many a case the name of the author also is prefixed to the stanza cited. Thereby we come to know of a large number of Pk. and Ap. poets almost all of whom were so far quite unknown to us. It also gives us a glimpse of the riches of Pk. and Ap. literature cultivated in and before Svayambhū's time.

Its Apabhrāṃśa Section

The Ap section of SC. is important from several viewpoints. The sources for the study of Ap. prosody are considerably few and their usefulness is further diminished by their sketchy, incomplete or indiscriminately eclectic character. So far Hemacandra's

(1) Modi, 1940, 172, Frem., 1942, 323-324. This matter is dealt with further below.

(2) 'Sri-Harṣem nṛpa-nṛpaṇatapaḥ'. Appendix I, passage 57, line 9 a.

(3) Frem., 1942, 324.

(4) Summary of the contents, importance and other information concerning SC. will be found in the abovementioned articles of Velankar and in Frem., 1942. Velankar reproduces some of this information in the Introduction to his edition of Rājasekhara's *Chandalaekhara*, 1945, 1-14.

Chandonuśasana was the only work to which we glanced with some hope of getting light on all sorts of metrical problems of Ap. And we know well how often it failed us. Under the circumstances a pre-Hemacandra work on Ap metres from the pen, not of a mere theoretician but of an epic poet recognised as Kaviaraja and Mahākavi, deserves, in spite of its briefness to be welcomed. And in view of its value as an early authentic source a short analysis of the Ap section of SC will not be here out of place.

Analysis of the contents of SC IV-VIII

- Ch IV Utsahādi (Treatment of the Utsāha and other Metres)
- A Introductory (1-4)
Introductory stanza (1), metrical value of the Bindu and of e and o in certain positions (2-4)
- B The Matra prakaraṇa (5-28)
Utsāha (5-6) Duvahaa (Dvipathaka i.e. Doha) with its varieties (7-13) Matra with its varieties (14-28)
- C The Vadanaka prakaraṇa (29-32)
Vadanaka with its varieties (29-32)
- D Miscellaneous (33-42)
Another application of the name Vadanaka (33), Prahe-
lika (34), Hridayalika (35), Dhavala (36-39),
Mangala (40-41), the concluding stanza (42)
- Ch V The Śatpada j-ṭi
Three varieties of the Dhruvaka (1) quantity of the
pada-ending syllable (2), definition of the Śatpada
Dhruvaka (3), its varieties Śatpada Jati (4-5)
S Upajati (6-7) and S Avajati (8-9), total of these
varieties (10), the concluding stanza (11)
- Ch V Catuspadis and Dvipadis
- A The Antarasama Catuspadī (1-148)
Types of the Catuspadī (1) 110 Antarasama Catus-
padis beginning with the Campakakusuma and end-
ing with the Śasibumbaka described (2-148)
- B The mixed type of the Catuspadī (149-150)
- C The Ardhāsama Catuspadī (151-152)
- D The Sarvasama Catuspadī (153-161)
- E The Dvipadī (162-203)
The concluding stanza (204)
- Ch VII The Shorter Dvipadis
Their province and general character (1-2) 10 such
Dvipadis defined (3-12) the concluding stanza (13)
- Ch VIII The Sandhi bandha and the Rasa bandha
- A Some common Ap metres (1-6)
Utthakka (1-2) Madanavatāra (3-4) Dhruvaka (5-6)
- B The Sandhi bandha (7-45)
The Chhaddāgāya and other structural units (7) seven
Chhaddāgāyas (8-23) three Ghattas (24-29) The
terms Paddhādīa Pada Yamaka Kaṭavaka Sandhi
etc explained (30-35) and illustrated (36-45)

(1) In the past few years Velankar has brought to light several works of Īk prosody like the *Vṛttatarangī* copies of *Varāhake* *Kaṭavarṇana* *Gāthālekhaṇa* of Nandīśāhya, *Chandohkṣa* of Ratnasekhara and *Chandāśekhara* of Nija-
lekhhara. But none of these works even comes near to doing full justice to
their subject.

- C. The varieties of Tāla (46-47).
 D. Some structural terms (48).
 E. The Rāsā-bandha (49-52).
 The concluding stanza (53).

Citations in SC.

As stated above, to illustrate the metres defined Svayambhū has given more than 213 citations—most of them consist of a single stanza—from the current Pk. and Ap. poetry. Of these 132 are found in the preserved portion of the Pk section, 81 in the Ap. section. Most of the citations are given under their author's name and in this manner fifty-eight writers are quoted: forty-eight for the Pk. section, seven for the Ap section and three for both. Caturmukha, Dhūrti, Māuradeva, Dhanadeva, Āryadeva, Chaila, Govinda, Suddhasīla, Jinadāsa and Vīdagdha appear in the Ap. section.

But besides the illustrations cited along with their author's name, there are fifty citations, all in the Ap. section, which are given without any author's name prefixed to them. The problem of these anonymous citations has been solved by Modi¹ and Prem² by identifying several of them from Svayambhū's PC. They have shown that

SC.	V	9	=	PC.	14	7	9
"	VI	42	=	"	65	1	1
"	VI	71	=	"	77	1	1
"	VI	74	=	"	77	13	13
"	VIII	27	=	"	5	1	1

A further examination of PC has enabled me to make the following identifications:

SC.	V	5	=	PC.	3	3	11
"	VIII	4	=	"	24	2	1-2
"	"	6	=	"	33	3	9
"	"	17	=	"	3	1	1
"	"	21	=	"	31	1	1
"	"	25	=	"	41	1	1

From this it follows that whenever Svayambhū has selected the illustrations from his own works, he has given them anonymously. Hence it is reasonable to conclude that most of the nameless illustrative stanzas in SC. belong to Svayambhū—most of them, and not possibly all, because the text of SC. is based on a single defective Ms. that is unreliable in several matters. For instance the ascriptions of SC. I 6 to Vijñā and of SC. I 78 to Suddhakal are disputed by the marginal gloss to SC. which gives instead the names of Divāra and Nīlāna respectively. Still more significant is the fact that at least in one case we are in a position to prove that the Ms. of SC. makes a wrong ascription. SC. VI 71 is reproduced from PC. (77 1 1). But that illustration is given in SC. under the name of Cālmaha.³ Hence so long as we have not got a satisfactory text of SC. based on sufficient Ms. material we should be cautious in drawing conclusions from the available text of SC. Nevertheless, we are within reasonable limits when we say that most of the anonymous citations in SC. are taken from Svayambhū's own works. It is likely that some of them did not belong to any particular work, but were composed by Svayambhū just to illustrate his definitions

(1) Modi, 1910, 172.

(2) Prem, 1942, 253.

(3) Cālmaha is a recurrent misprint in the printed text of SC.

All the citations in SC. that could be identified have been traced to PC. alone. Several of the anonymous stanzas have reference to the Mahābhārata theme¹ and therefore, taking for guidance the context and the metre of these Harivaṁśa citations in SC., I casually examined RC, but could not identify a single citation. And that is natural because it is quite probable that RC. was Svayambhū's last work (see the next section). This also creates one more problem for us; what must have been the source of these anonymous citations having reference to the Harivaṁśa theme?

The Pk. section of SC. in this matter presents a contrast to its Ap. section. Therein all the illustrations are taken from other poets. There is not one anonymous citation. Svayambhū's literary activity seems to have been exclusively confined to Ap.

The lost portion of SC.

Velankar thinks that the lost portion of SC. consisting of folios 1 to 22 just dealt with the metres containing from 1 to 13 syllables in each line. The Prakrit metres proper are left, according to him untouched by Svayambhū. He observes, 'Another strange thing about Svayambhū, is that not only does he treat the ordinary Saṁskṛta metres as the Prakṛta ones, regarding them as the Mātrāvṛttas and defining them as such, but he totally neglects the proper Prakṛta metres discussed at great length by Hemacandra in his *Chandōnūsāsana*, p 28b and the following, and by Virahāṅka in his *Vṛttajātisamuccaya* Chs. III-IV'. Again in his introductory remarks to the edition of Rājasekhara Kavi's *Chandaśekhara*² he says, 'unlike Svayambhū, however, they [*Prākṛta Pañjala* and *Chandaśekhara*] define the Gāthā and its derivatives from the Prakṛta metres

Now it would be strange that though SC. claimed to contain all that was important in Pk. and Ap. prosody, it did not treat the genuine Pk. metres. And in that case the imposing title *Chandaś-cūḍāmaṇi* 'the crest-jewel (?) of metres' attached to Svayambhū by Tribhuvana would appear more of an expression of filial affection than a proper appraisal of Svayambhū's achievements in the field of Pk. metres. It would be, moreover, inexplicable why Svayambhū did not treat those popular and well-known Pk. metres (commonly used in Ap. also) when he admiringly mentions by their names some of them³, when he actually employs in his epics some of them⁴ and when he himself has written a work on Pk. and Ap. prosody.

The question, therefore, naturally arises: Is the assumption

(1) See for example, SC VI 45, 58, 93, 102, 152, VIII 2, 0. Prem., 1942, 252. It adumbrates the possibility of tracing some of these to RC.

(2) Velankar, 1933, 23.

(3) Velankar, 1945, 4.

(4) Cakkalehim Kulahim Khandahemim,
Pavanoddbha-Rāsāluḍḍahemim |
Mājarīya-Vāśīni-Nakkuḍehim,
suha-chaṇḍehim saddehim Khadaśekhara | PC. 23 1 6-7
Of these Cakkale and Kulaa are defined at SC VIII 43, Khandhaya (Skandhaya) at Ch. IV 5, Pavanoddbha at Ch. IV 64, Khadaśekhara at Vṛttajātisamuccaya (Velankar, 1929, IV 73-74)

(5) Hāḍi-dvipadī is used in PC 17, and 23 Sandhus, Mājarī in PC 19, and 45 Sandhi, Dvīpādī in PC 13, Sandhi, Sābhanyukā in PC 48, Sandhi and Vīśāni in PC. 17, 12, 46, 2. Most of these are used as Kadavaka-commentary stanzas. For their use in MP see Section 7.

plausible that the lost portion of SC contained only the wanting Varnavṛttas from the Uktā to Atijagati division along with some introductory matter and nothing else? Let us examine it

As unfortunately the stanzas are not numbered in the Ms, we have to take resort to inference. Each side of the folios of the Ms of SC contains about 8 lines with 42 letters to each line on an average. This gives us a round figure of 330 to 340 letters per side. Now the first few folios contain on an average four metres of the length of the Atijagati or Śakvari class with their definitions and illustrations. On the basis of these data we can form a rough estimate as to how many metres on an average were contained by each side of the folios. Some calculation done with the help of the above data shows that about six metres having from 8 to 12 syllables per line along with their definitions and illustrations can be contained by each side of the folio. To form an idea as to how many folios could possibly have been occupied by the treatment of these metres we should know their number according to Svayambhū.

The extant portion of the Varnavṛttas treated by Svayambhū can favourably compare in its extent with the corresponding portion of the *Kavidarpaṇa* or the *Vṛitaratnākara*. The latter of these two works treats a slightly smaller number of metres. On the other hand, Hemacandra's *Chandonuśāsana* is elaborate. Thus *Svayambhūchandas* in this matter stands midway between the *Kavidarpaṇa* and the *Chandonuśāsana*, somewhat nearer to the former than the latter.

Now among the missing Varnavṛttas those having from 1 to 7 letters per line could not have occupied more than one side altogether. Corresponding to the remaining classes upto to the Rucirā variety of the Atijagati class, the *Kavidarpaṇa* has 47 metres, the *Vṛitaratnākara* has 59. Accordingly SC could not have treated more than 90 or 100 metres at the most. Counting six metres per side the space occupied by these metres would come to about 16 sides or 8 folios. Taking into consideration the space devoted to the introductory matter and to the treatment of the metres containing from 1 to 7 letters per line, we can quite reasonably conclude that the treatment of the missing Varnavṛttas from the Uktā to the Praharṣaṇa or the Mattamayūra variety of the Atijagati class could not have occupied a space of more than nine or ten folios of SC.

This conclusion is supported by another consideration too. In any treatment of the Varnavṛttas the space occupied by the first 13 classes of metres cannot be possibly more than about half of the space occupied by the rest of the classes down to the Utkṛti, along with the Dandakas, the Ardhāsama Vṛttas and the Visama Vṛttas. Now this latter portion in SC occupies 22 folios (from 23 to 44). Hence the missing Varnavṛttas could not have occupied 10 or 11 folios at the most.

If the missing Varnavṛttas were contained in ten of the missing folios only what were the remaining twelve folios devoted to? Let us consider the matter. The Āryā, Galitaka and Khaṇḍjaka Prakāraṇas of the fourth chapter of the *Chandonuśāsana* deal with some 85 different metres. Making allowance for the greater elaboration and the compilatory character of the *Chandonuśāsana* we can assume that the corresponding number of the metres of these classes, if treated by Svayambhū, would be in the vicinity of 70. Counting even as three metres per side on an average, these 70 metres can

occupy a space of some 24 sides or 12 folios. Thus of the missing 22 folios of SC, about 10 dealt with from the Uktā to the Jagatī and part of the Atjagatī classes of the Varnavṛttas, while the twelve folios preceding them could have well contained the metres of the Aryā, Galitaka and Khānjaka classes.

Fortunately there are some positive indications to believe that Svayambhū did treat the genuine Pk. metres. In the commentary on the fourth stanza (īṣṭi cumbiāṃp etc.) Act I of the *Abhijñāna-sākuntala*, Rāghavabhaṭṭa, while explaining the metre of the stanza makes the following remarks:

iyam ca Gitih Tallekṣaṇam Sambhu—'cāccaravadha addhe udāsthaddhammi na visame masta guru sattaddha Gu-addhe' Atra purvārdhe pūrvayor imkāra-himkarayor laghutvam jñeyam tad uktam tatraiva—'iha arābindu-juāe osuddhā-pāā vaśaṇaṃ mīlahu' it

Here two quotations are given by Rāghavabhaṭṭa. The first is hopelessly corrupt. Excepting the last two syllables *Gu* all the rest of the text of that quotation is printed in one mass without any word division in the original. It is not possible to make out from this the original wording or sense but it is given with the express statement that this is a definition of the metre *Gitī* quoted from one *Sambhu*. The second quotation too is somewhat corrupt. Its correct form is as under:

īha(ī)-āra bindu-juā, e-o suddhā paavasāṇammi lahu

In the commentary on *Sakuntala* V 16 also occurs, 'e-o suddhā paavasāṇammi lahu'. These latter two quotations are given to support the metrically short character of final *m* and *h* in a Pk. metre. It is clearly stated that the second quotation in the commentary on *Sakuntala* I 4 is taken from the same source (*tatraiva*) as the first i.e., from *Sambhu* according to the text as we have it. Now this second citation is obviously taken from the *Svayambhūcchandas* of *Svayambhu* wherein IV 2 reads

ī hi-ara bindu-juā paavasāṇammi jaha huvanti lahu |
taha kattha vi chanda-vasa kaava u-hu-ara ||

and further IV 3 reads

binni-vi e-o suddhā paavasāṇammi jaha huvanti lahu | etc

Rāghavabhaṭṭa has apparently combined SC IV 2 and 3 in his citation. But there does not appear any reasonable doubt as to Rāghavabhaṭṭa's source. Two results follow from this first, although the name of the authority is given as *Sambhu* it is but a corruption of the correct name *Svayambhū*, second *Svayambhū* had also to his credit the treatment of at least the *Arya* class of *Prakrit* metres.

Svayambhu and *Svayambhūcchandas* have been quoted by two other late metrists also in the incorrect forms *Sambhu* and *Sambhūcchandas*. *Narayanabhaṭṭa* in his commentary (1544 A.D.) on *Kedarabhaṭṭa's Vṛttaratnakara* mentions *Sambhūcchandas* along with the *Prākṛtapāṅgala* and *Cūḍamaṅga* as his sources for the information he supplies regarding *Prakrit* metres. His words are *Prākṛtāḍisu prayah paridṛṣṭāni cchandāsi Prākṛtapāṅgala-*

(1) Bhayani, H.C., 'Svayambhu and the Prakrit Metres' BV n.s. 8 9 10 Sept.-Oct. 1946, 137-138. The view expressed in that note has been revised here on discovering fresh evidence.

(2) Published alone with Godbole and Parab's edition of the *Sakuntala* Bombay 1889.

(3) Parab 1902, 68.

(4) Though he states that he had examined the above three works in the portion that follows all the quotations are from the *Prākṛta-pāṅgala*.

Sambhucchandasa Cūdamanyadī grantha paryalocanaya vyutpitsu vyutpaty artham asmabhir ucyante

Similarly the *Chandomanjari* of Gangadasa Kavi three quotes Sambhu. The metres Bhujagas subhṛta Manjubhasini and Rsabhagajavilasita are given by Sambhu according to Gangadasa Kavi under the respective names of Bhujagasasubhṛta Sunandini and Gajaturagavilasita. If we refer to SC we find that the first of these three metres could have been in that portion of SC which is lost and hence we are not in a position to ascertain what was the name given by Svayambhu to the Bhujagas subhṛta. The Manjubhasini is given as *Nandini* by Svayambhu (SC I 3-4) which designation is very near to *Sunandini* and the Rsabhagajavilasita is given as *Gajavaravilasita* (i.e. *Gajavaravilasitaka*) at SC I 47-48 which is comparable to *Gajaturagavilasita* cited by Gangadasa Kavi. This makes it probable that the authority quoted by the latter under the name Sambhu is nobody else than Svayambhu the author of SC. It is like that both Narayanaabhatta and Gangadasa Kavi knew SC at second hand. Moreover by their time the names of ancient metrical authorities like Svayambhu had become half legendary and nobody bothered much about their correct form. Under the circumstances Svayambhu is transformed into Sambhu and Sevala or Saitava (whose opinion on Yati is quoted by Svayambhu who is known as an ancient metrical authority to Hemacandra and the *Kavidarpaṇa* and whose opinion on the name of the metre commonly known as *Vasantatilaka* is quoted by most of the Sanskrit metricians) undergoes metamorphosis as Sveta. Hence it is not difficult to explain how Svayambhu was cited as Sambhu by Raghavabhatta Narayanaabhatta and Gangadasa Kavi.

All these considerations lead us to believe that the lost portion of SC contained a section on pure Prakrit metres dealing with the Arya Galitaka Khanjaka etc that preceded the section on the *Varnavṛttas*.

The Chandassekhara and SC

Velankar has published the fifth chapter of the *Chandassekhara* of Rajaśekhara Kavi who most probably flourished in the first quarter of the eleventh century. This is the only available portion of the text the portion of the Ms dealing with the Sk and Pk metres being at present untraceable. If we compare this fifth chapter of the *Chandassekhara* with SC IV VIII we can see at the first glance that the former is little more than a Sk translation of SC IV VIII. The slight difference in the arrangement order of treatment and names of the metres indicates that Rajaśekhara Kavi had occasionally consulted other sources also. The earlier portion being lost we do not know if Rajaśekhara Kavi admitted his debt to Svayambhu. That portion could have also thrown some indirect light on the real Pk metres of SC.

The minor details with regards to which *Chandassekhara* deviates from SC are shared by the *Chandanasana* also. This shows that Hemacandra has used both SC as well as the *Chandassekhara*.

(1) Ferab 1902, 108, 114, 119

(2) See the following quotation from the *Chandopaniṣad* of Īn Guru Bhatta Puruṭṭama given by Gangadasa Kavi, *Sveta Manjavya muktajyānu, nēchān manayā yātin*, *Chandomanjari*, p. 105.

(3) Velankar 1946, 1-14

The Lost Works

The *Suddhayacariya*

The colophon stanza¹ at the beginning of the 100 Sandhī of RC is, according to our interpretation, from Svayambhu's pen. It mentions *Suddhayacariya* and *Paumacariya* as the two works written by Svayambhū before the *Riṭhanemicariu*. Premā suggests² that *Suddhayacariu* is a scribal error for *Suvvayacariu* and this latter is nothing but a qualification of *Paūmacariu* mentioned just before in the same line, because Padma and Lakṣmana according to the Jān mythology flourished during the Tīrtha of Muni Suvrata. But the force of ca in the words *suddhayacariyam* ca of the stanza in question makes this interpretation untenable. Two, not one, works are clearly intended. Now we actually know, of course in name only, of a later composition possibly in Apabhraṃsa, called *Suddhaya-vīra kahā* written by one Mahakavi Devadatta³, who is significantly compared by his son Vira with Svayambhū and Puṣpadanta. Thus there is nothing against our believing that Svayambhu composed the poem called *Suddhayacariya*. This poem was probably in Apabhraṃsa since we do not know of any Pk work by Svayambhū and the absence in SC of quotations from his own works is not without some meaning.

The *Sirī Pañcamīkahā*.

In one of the Prasasti stanzas discussed below Tribhuvana declares that he had composed the highly wonderful *Pañcamīcarīyā* without having tasted (i.e. independently of) the matter or style of Caturmukha or Svayambhu. In another place⁴ he says Had Tribhuvana Svayambhu not been the younger son of 'the crest-jewel of metres' (? i.e. Svayambhū) who would have 'repaired' (samareu, i.e. redacted) *Sirī Pañcarīyā* the poem composed in the Paddhaḍā⁵.

These remarks imply that not only Tribhuvana himself had written a *Pañcamīcarīyā*, but Svayambhu also had composed a poem in the Paddhaḍā metres called *Sirī pañcamī kahā*, dealing with the mahatmya of the *Jñānīpāṇi* or *Śrūtapañcanu* similar to, say, the *Bhāṣasattakāhā* of Dhanuṣpala.

Due to reasons unknown to us this poem was considered incomplete or defective in some way by Tribhuvana and hence he worked it over.

Other works

In the very beginning of PC, while introducing himself, Svayambhū calls himself *kaṭariya*. This shows that at the time

(1) Appendix II stanza 65. For its discussion see section 5.

(2) Premā 1942 218 footnote.

(3) "(वीर) कविने ज्ञान विद्या महाकवि देवदाताचार इतिपात्ता । तत्र विद्या है । इनकेने प्रथम 'वद्याचार्य' की पदविज्ञापन बना गया है । तेषु महाप्रयोग कर्ता । मा (?) लिख स्वर्णिया और 'अज्ञानान्त' की भाष्यकारा । स्वतन्त्र की भाष्य है । एतत् सुविध आदिपदमे रचित कर्ता है कि जब स्वयम्भूता । तत्र दृष्टा । तत्र एतत् कवि ००, सुप्रबन्ध ज्ञान म हा और ददन्तर् प्रोने म कवि । Jan. 1948 129

(4) Appendix I stanza 45.

(5) Appendix I stanza 47.

(6) *Śrī Pañcamīkahā* 847-848 PC 1 2 96.

of composing PC. Svayambhū had already earned the title of Kāvīrāja. Such an eminent literary status could be won only when one has got several important poetical works to his credit. So before PC, Svayambhū must have composed at least two, possibly more, poetical works. Were the *Siri-pañcamī-kathā* and the *Suddhaya-carīya* written before PC? We have no means to ascertain this or to decide whether there was any other work or works of Svayambhū over and above these two written before PC.

The Praśasti stanza 4 given in Appendix I, tells us that the intoxicated elephant in the form of Apabhraṃśa roams at will only so long as the goad in the form of Svayambhū's grammar does not strike on its head. Further stanza 5 given there states: Victorious be the Svayambhū-lion, having correct words as his terrible fangs, hence to look at on account of claws in the form of metres and figures, and having grammar as his wealth of main. On the strength of these stanzas Jain and Premi suppose¹ that Svayambhū had also written a grammar, possibly an Apabhraṃśa grammar. Jain is even inclined to credit him with the authorship of a work on rhetorics and another on lexicography. But the references are too general and vague to permit even any tentative conclusions in this matter. They may be nothing more than tributes paid to Svayambhū for his proficiency in various śāstras like Vyākaraṇa, Alamkāra, Kośa etc., that is evident from his poetic works. Tribhuvana describes² himself also metaphorically as a choice hull (*dhanuḥ*) having grammar as his strong shoulders, scriptures as limbs, logic as his terrible feet and carrying the load of poetry to the Jina-Tirtha.

The other references to Svayambhū's grammar and rhetorics pointed out by Jain are admittedly of a mythological or doubtful character and hence without any probative value.

Svayambhū's achievements.

Svayambhū should be counted among those fortunate writers who achieved during their life-time recognition and literary fame that was amplified by subsequent generations. He was well-known as Kāvīrāja during his times and his son Tribhuvana never tires of speaking in glowing terms about his father. The Praśasti stanzas found in the beginning and end of some MSS of PC, are most probably by Tribhuvana and they obviously give expression to the contemporary literary appraisal of Svayambhū. His name was spoken along with Caturmukha and Bhadra (or Dantibhandra), celebrated names in the field of Apabhraṃśa letters. He is even said to have excelled them. Especially Svayambhū's description of water-sports (*śīlāśīlā*) in PC (Śloka 14) was acknowledged as a masterpiece worth mentioning along side the *Gograha-kathā* of Caturmukha and the *Matsya-cūḍā* of Bhadra. Whether you talk of the beauty of ideas or of expressions, whether you weigh knowledge of rhetorics, proficiency in Ap grammar or skill in handling varied metres, Svayambhū is recognized as an all-round master.

That the encomiums showered upon his father by Tribhuvana are not merely an expression of filial affection is borne out by the appreciations of many later poets and authors who are never sparing in their praise of Svayambhū. Puṣpanta, who along with Caturmukha and Svayambhū constitutes the big trio of Apabhraṃśa

(1) Jain, 174, 16-75, 146, 112; Premi, 192, 225-24.

(2) Appendix I, stanza 24.

(3) Appendix I, stanza 24.

poetry mentions him besides Caturmukha Harṣa and Bana and speaks reverently of him as a great Ācārya surrounded by thousands of friends and relatives' Hariṣena in his *Dharmaparikṣha* (A.D. 987) raises Svayambhu to the pedestal of a god and praises his knowledge of mundane and supramundane narratives. Kanakamāra the author of *Karakanducariu* (11th century) remembers him as one possessing a comprehensive mind (*visala citta*). Hemacandra (1089-1172) considers him as an important metrical authority like Bharata Kaśyapa Piṅgala Sātavā and Jāyadeva and borrows several passages verbatim from the *Svayambhu cchandas*. Several other poets and writers who refer to Svayambhu as a great poet and an authority are mentioned below.

Author	Work	Date
Nayanandī*	Sayalavivihāṣa (in Ap)	11th Cent
Vira*	Jambusamīcariu ()	1020 A.D.
Sricandra*	Rayanakaraṇḍu ()	1064 A.D.
—	Kavidarpaṇachandovṛtti	13th Cent
Dhanapala*	Bahubalicariu (in Ap)	1398 A.D.
Somasena alias Raidhu	Nehesaracariu ()	15th Cent
Narayanabhāṭṭa	Com. on Vṛttaratnakara	1544 A.D.
Cintamanimītra	Vanmayavivēka*	16th Cent
Raghavabhāṭṭa	Com. on Śakuntala	
Gaṅgadasakavi	Chandomanjari	

Among the later writers Rājasekhara Kavī appears to be the most indebted to Svayambhu. For as pointed out earlier (pp. 46-47) the Ap section of his *Chandasśekhara* is but a Sanskrit recast

-
- (1) Caumuhu Svayambhu Sūri Harṣa Doṣu
nalo u kai Isana Vanu/ *Mahāpurāṇa* 1 1 5
 - (2) kauru sayambhu mahayariu
so anyāṇa sahasaham pariariu/ *Mahāpurāṇa* 69 1 7
Is this an echo of Svayambhu's own words
kal atthi sneya bhēya bhāriya je sujāna sahasah m bhāriya/ (PC 23 1 5)*
In the gloss on the word Sayambhu in the above line cited from the
Mahāpurāṇa is quoted *dhara savyasa-nalam* etc. the second introduc-
tory stanza of PC Tribuvana too gives us to understand that Svayam-
bhu had numerous pupils.
 - (3) Caumuhu kavva virayana Svayambhu vi.
Pupphayantu annantu nimbhūvi
jo sayambhu so doṣu pahanau,
aha kaha loyaloya v yanau/
Kāśīval, 1950 108. *Premi* 1942, 271 n. 4
 - (4) Ja n. *Karakanducariu*, 1934
 - (5) Chandomāsana p 14 n. 16. *Paṇḍhetti Sreyaṇḍhāt*. For the borrowing
see further below.
 - (6) Bhāmaha Bharahī Bharahū vi mahantu
Caumuhu Svayambhu kai Pupphayantu/ *Kāśīval*, 1950 257
 - (7) rāsa bhavahim rāṅṅa viṇa jānu,
so muryavi Svayambhu annu ka anu/ *Jain*, 1935 75. *Kāśīval* 1950 100
 - (8) Caumuhu caumuhu va pasiddu bhāi,
kauriya Svayambhu sayambhu pāi/
taha Pupphayantu nimbukka daru,
vanu jūu kuru sūyaeva kosu/ *Kāśīval*, 1950 165
 - (9) Velanka *Aśvīdarpāṇam*, 61. It quotes SC 1 144
 - (10) vara Paumacariu kuru sūka-śeṇḍi
iva svava jāya dhara valaya vīḍhi/
Caumuhu Doṣu Svayambhu kai,
Pupphayantu pūru Viru bhānu/ *Kāśīval* 1950 142.
 - (11) *Jain* 1935 75
 - (12) *Parab* 1902. 68
 - (13) *Kar* 2. 299
 - (14) *Parab* 1902, 108 114 115

of the first four out of the five chapters in SC. dealing with the Apabhramśa metres. Puspadanta, Dhanapāla, Rājasekhara and Hemacandra are typical of the poets and writers that are more or less influenced by Svayambhū's works

And because of his high achievements in the domain of Apabhramśa literature, it was but natural that Svayambhū exercised considerable influence over the subsequent literary efforts in Apabhramśa. Especially for the epic poets coming after Svayambhū, it was not quite easy to compose with a mind freed completely from the impressions of Svayambhū's voluminous epics. These considerations are clearly borne out by the close similarity of several passages from the *Paumacariu* on one hand and the *Mahāpurāna* of Puspadanta and the *Bhavisattakaha* of Dhanapāla on the other.

Svayambhū and Puṣpadanta

For a poet of Puspadanta's literary talent and learning it would not require much effort to shake off the influence of his renowned predecessors in Apabhramśa poetry. The form, however, of the Apabhramśa epic, appears to have become by his time considerably stereotyped and the Purānic material which served for the subject-matter of the religious Apabhramśa epics hardly ever permitted variation of even small details. The picture was completed by the fact that Apabhramśa poetic diction was becoming increasingly conventionalized. This tended to fix up a somewhat rigid norm for language and style, though sporadic influx from the spoken vernaculars exerted to some extent a rejuvenating influence. These considerations would account for numerous verbal borrowings on the part of Puspadanta from Svayambhū's *Paumacariu*. These are found mostly in the beginning portion of the *Mahāpurāna* since that portion along with the section dealing with the Rāmāyana (Sandhi: 69-79) share common subject-matter with the *Paumacariu*. Of course I have not examined the whole of the *Mahāpurāna* from this point of view and we cannot rule out the probability of finding traces of Svayambhū's influence in other parts also of that work. Nevertheless, it is likely to be negligible on account of difference in subject-matters

The parallelisms in wording, matter, rhyming, etc. between PC. (and other works of Svayambhū) and the *Mahāpurāna* are given below:

PC.	MP.
१ तिहृदय-संलग्न-सदम् ॥ १ १	१. जय-संलग्न-सदम् ॥ १ १ १४ संलग्न-सदम् ॥ ५ ११ ६
२ जहिँ दस्ता-मगदव परिगलन्ति, पुणु पन्थिय रस-मलिलदई विपन्ति ॥ १ ४ ८	२ जहिँ दस्ता-मगदव-पलि सुपन्ति, पहिँ पन्थिय दस्ता-ग्मु विपन्ति ॥ ८ १२ १०
३ तहिँ त पट्टण रायगिहू, पण-अणय-गोमिडउ । ण पिडिविरेँ पव-जोखणयैँ, विरेँ मेहव आडउ ॥ १ ४ ९	३ तहिँ . . . पव । रायगिहू रिपदव । डु लमहिहर-पणहारिरेँ, वमुम-गारिरेँ, मुपणु क आडउ ॥ १ १२ १२-१३

(1) Compare Vaidya's remarks on this point in *Mahāpurāna* of puspadanta, Vol. II, 1940, Introduction, 11, 21

- २१ मुख्या-मारो । २ ८ २
- २२ पुष्पाउस कौचिकय गीज्जण । ३ ९ ५
२३. त जि ह्य वदरायहो नारणु । २ १० ३
२४. चार देव ज सदै उमोहिज । २ १० ४
- २५ उवाहिहै णव-णव-नोवाकोउड,
णडउड धम्म मत्त परिवाडिज ॥
णट्ठहै दसण-णाण-वरित्ठे,
दाण-दाण-सज्ज-सम्पसडे ॥
पञ्च महव्वय पञ्चापुव्वय,
तिण्ण गुणन्वय चउ विक्कामव ॥
२ १० ५-७
- २६ घोद-भीर-त्तय-वरणे । २ १२ ५
- २७ हो हो वेण विट्ठ परमणउ । २ १२ ६
- २८ जळई म बोहो पळई म तोहो ।
२ १३ ४
- २९ अण्है केमु विट्ठजे वि दिण्णउ,
अण्है कि पट्ट विट्ठसिण्णउ ॥ २ १४ २
- ३० महि तवमरे,
महि-विहरत्तहो तिहुअण-णाहो ॥ २ १६ १
- ३१ 'याइ' मणत्तु । २ १६ ११
- ३२ अक्खय-दाणु मणे वि मेयसहो,
अक्खय-नअय पाउं किउ दिवमत्त ॥ २ १७ ८
- ३३ अइपयण्ण मुह्यन्दहो । ३ २ ११
३४. वह धय पडम-भीर-पञ्जाणण,
गाउ-मारउ वमह-वरवारण ॥
एक्केवणे सणे जोहणव-कायहो-
मउ अट्टोत्तह वित्त-पडायहो ॥ ३ ४ ५-७
- ३५ त समतरणु परिट्ठिउ जावहिं,
अमर-राउ सचन्निउ तावहिं ॥ ३ ४ ८
- अमर-राउ सचन्निउ जावेदिं,
धणए किउ वञ्चणमउ दावेदिं,
पट्टणु ॥ २ २ १-२
- ३६ परिवट्ठिउ । ३ ६ १
- ३७ बीयउ मन्हर पाउं मगुट्टिउ । ३ ६
- ३८ ताव विणिगव दिव्व कुणि । ३ ११ १
- ३९ जोउ मणउत मत्तो देह । ३ १२ ९
- ४० मट्ठिहि वरिम-महामहिं,
मट्ट अउम पट्टसरइ ।
धव-णसियर धारउ,
धव-णपणु ण पट्टसरइ ॥ ४ १
- ४१ पट्टसरइ ण पट्टणे वववरयणु,
विह भवुहमन्ने सुउद-अयणु ॥ ४ १ ०
- २१ मुख्या-मारु । ५ १९ ३
२२. पुष्पाउस गीज्जस जट्टइ । ६ ४ ११
- २३ ता होर विटायहु कारणे । ६ ४ १२
- २४ चार वाट जे सडे पडिबुद्धउ । ७ १९ १४
- २५ सर-णिहि-सगाहै पयडियउ,
वट्टारह कौवाकोडियउ ॥
णट्टाडे धम्म-वम्मन्तरडे,
दमण-णाणई चरिमडे वरई ॥
आधारडे पञ्च महव्वयडे,
अणुवय-गुणवय-विक्कामवडे ॥
६ ४ ५-७
- २६ घोद-भीर-त्तय-वरणे । ७ १४ ११
- २७ पर-भीय-क्कहाणी केण विट्ठ । ८ ३ ११
- २८ मा लुणह तए मा धुवह मए ।
८ ४ २७-३०
- २९ पिय-मुयहै विहज्जिवि पुहइ देव,
दिण्णो, अण्है दिण्णउ ण विणि ॥ ८ ५ ११-१२
- ३० एतहि महि-विहरत्तु जिणंसए । ९ १२ ३
- ३१ ठाह (ठाहु) भणिये ९ ८ ७
ठा भणिये । ९ ९ ९
- ३२ अक्खय-दाणु भणिये परमेवे,
वट्ट दिवमह अरवेण मयामउ,
अक्खय-तइय पाउं सजायउ ॥ ९ ११ ८-९
- ३३ अउपसण्ण मुहु । ९ ५ १३
- ३४ वह धय,
माला-वाय-भीर-कमलज्जकिं
हस-मरउ-हीर-विट्ठ-करि-ववकटि ॥
भुमिय-परिधय-मह-पडियक्कहु
अट्टोत्तर-मउ सउ एक्केकहु ९ २४ १०-१२
- ३५ एम देव मचन्निउ जावहिं,
धणए मवववरणु किउ तावहिं ॥ ९ ३० १४
- ३६ परिवट्ठिओ । ९ ३७ १३
- ३७ ण आयउ बीयउ मन्हर । ९ ३७ १६
- ३८ ना णिगन्त-भीर-दिव्व-भुमि । १० ९ १
- ३९ जोउ मणउत तामु विण्णु । ४ १९ १२
- ४० उज्जहि भज्जाहिउ पडमरउ,
सट्ठिहि वरिम-महामहिं ॥
णउ पडमरउ पुरधरे । १६ १ १९
- णिमित्त-धारउ राइणी रट्टा ॥ १६ ३ १-२
- ४१ धवउ धवउ ण पुरि परिमवउ,
वुक्कहि वञ्चु व णउ विमक्कइ ॥ १६ २ ३

- ४२ जह सो मह वि विपट्टह,
सो सहो धापावारो, एवम-वहारो ।
पह मि देव दल्बट्टह ॥ ४ २ ९
- ४३ को तुहो को भरहु ण भेउ को वि । ४ ३ ६
- ४४ (a) परम जिणेसरेण ज मि पि
विहउजे वि दिण्णु । ४ ४ १
(b) इम सण्डल,
आसि गगणित वणो । ४ ४ ९
- ४५ कि वहिएण वराए, मडसपाए । ४ ८ ९
- ४६ उवरित्तियारो, हेदिठम विट्ठि परजिय ।
४ ९ ९
- ४७ उज्जहे दणु दुगेजहे । ४ १४ ९
- ४८ सो पणु मुअउ अवार जिज्जद
जिह सञ्जाएँ एउ पउवम-पणु
तिह जराएँ पाउज्जद ओव्वणु ।
जीवित जमेण सरीर हुआमे
सत्तहै काले रिदि विणाये ॥ ५ २ ५-७
- ४९ आयएँ सच्छएँ वहु अज्जाविय
पाहणया देव वहु बोलाविय । ५ १३ ८
- ५० जो जो को इ जूवाणु तासु तासु कुल-उत्ती ॥
भेइणि छेच्छइ पेम, कवण परे ण भूती ॥
५ १३ ९
- ५१ पुव्व भवत्तर-णहे । ५ ७ ११
- ५२ (a) महु-पिण्णल-सोगणु । ११ ४ ४
(b) पाववसु । ११ ४ ८
- ५३ जे जल-हृत्वि-कुम्भ सोहिल्ला
ते जि पाई षण अदुम्मिल्ला ॥ १४ ३ ६
- ५४ णस बइराणउ ण बउउउ जीवणु
ण करेवउ क्कपावि णिट्ठीवणु ॥
पाय-भसारणु हृत्थक्कालणु
उक्कालवणु समुच्च णिहालणु ॥
हसणु अउणु पर-आसण-वेत्तणु
परा मद्धु मुह-अग्गा-वेत्तणु ॥
णउ णिमक्कणु डूरे मइसेउउ,
रत्त-विरत्त वित्तु जाणवउ ॥
- ५० जह रणि बह वि विपम्भद,
सो सहो चउओ महो साहणेण,
पहो मि णरिन्द णिमुम्भइ ॥ १६ ५ १२ १३
- ५३ को तुहो भरहु कवणु निर
वुक्कइ । १६ १६ ४
- ५४ (a) ज दिण्ण भहेसिणा णयर दम
मेत्त । १६ १९ १
(b) तहू मेदणि महु पोयणगमर
आइजिण्णवे दिण्णइ । १६ १९ ११
- ५५ कि किइकर णियरे मारिएण
किर काई वराए दण्डियण । १७ ९ ९-१०,
- ५६ हेदिठल विट्ठि उवरित्तियाउ णिजिय
१७ ११ ५
- ५७ अउज्जहि पइरि-दुमज्जहि
(V I । दुगेजहि) उ २६ २५
अउज्ज परम (V I. पर) दुगगण ।
३ १० १७
- ५८ सो मुउ पर-दारेण ण जिज्जद
तणु लायणु वणु षणि विज्जद
कमालि मयरन्दु व पिज्जइ ॥ १ ९ १२
- ५९ एयइ वसुमद धुत्तियद
बोलाविय ने के णउ गिवइ । १५ ६ १-४
मई पइ जहा वहु वहाविय,
पुरइइ पुहइ-भाल बोलाविय ॥ १८ २ ०
ताए भूत निर पुत्तेँ सहो सुहो अण्णइ ।
वसुमद-सन्दुलिय, षणि केण-वि
गमउ ण गच्छइ । १५ ६ १४-१५
महि-मुण्णालि व केण ण भूती ।
१८ १ ७
- ५१ पुव्व भवत्तर पेह ९ ५ १४
- ५२ (a) णयणहिँ महु-पिण्णलो । ९ १७ ६
(b) पाववसो । ९ १७ १०
- ५३ काहि वि दिठठउ पयडु पणत्तल
णाई णिरत्त-कुम्भि दुम्भत्तलु ॥
२ १ १४
- ५४ पणु-अण्णउ वेदा-इसणउ,
णिट्ठीवणु जिम्मणु पणत्तणउ ॥
क्क-क्कणु यदु-णिहालणउ
इक्कफारणु मउहो-पालणउ ॥
सामणु चम्मिल्लामेत्तणउ,
कर-मादि परासाण-मेत्तणउ ॥
अवट्ठमणु कपण-अण्णउ,
अदग्गणु मणुग-भत्तणउ ॥

जगल-वच्छल परिहरिपुत्री,
जिह तूवइ विह सेव करेवी ॥

८१ ११ ५-१

आयई लहूपार्डे ण कारणई,
जिह जीवण-गामपसाणणई ॥
कहर-मोडण-जिम्भामेल्लणई ॥
कन्तेकहण-परासण-मेरलणई ॥
गबहउर-रूप-गिहालणई,
चायसियई हुत्तुफालणई ॥
अई सम्भई वञ्चवेवाई,
इन्दिमई पञ्च सञ्चवेवाई ॥

RC. २८ १ ७-१०

मे हरिअम्माहोम (र)एँण,
परिय वइ हेल्लण पाट् ।
सोएले वई जग्गणएँण
हई हृदय जि सणाह ॥ RC. 5 1 Ghattā

सविधामु काय-णियचलणई,
इट्टागम-देव-दुग्गुल्लणई ॥

मवेय-वयण-अवधारणई,
पर-गिन्दुषु पाम-पमारणई ॥
अवर वि जं विणएँ विरहियई,
स व करह मुखण-गरहियई ॥

६ २ ४-१०

५५. परियन्दइ अम्माहोरण १
हो हल्लण जो जो सुहँ मुअहि,
वई पणवत्तव भूवरणु ॥
४ ४ १३-१४

Besides there are several passages which have common contents and descriptive patterns in PC. and MP. For instance,

- (1) The passage describing various services rendered to Marudevī by Śrī, Hri, etc. in PC. gives the details in a sequence of lines each beginning with *kā vi* (1 14 5-8). The corresponding passage in MP. (3 4 1-7) also gives similar details with a sequence of lines each beginning with *kā vi*.
- (2) The passage in PC. describing the activities of the gods celebrating the ceremonial bath of newly-born Rśabha has a sequence of lines each beginning with *kehi m* (PC. 2 4 2-8). The corresponding passage in MP. has similar details and a sequence of lines mostly beginning with *kepa vi* (MP. 3 18 1-6)
- (3) The contents and pattern of PC. 4 1 and MP. 16 3 describing how the triumphant Cakra did not enter Ayodhyā are closely similar. The sentences in PC giving the smiles begin with *jha* and those in MP. end with *va*.
- (4) Compare the following passages from the *Svayambhūchandas* and the *Mahāpurāna*:

जिण-गामे मअगत मज्जइ वणु,
वेसरि वस होइ ण उसर मणु ॥
जिण-गामे ण उहइ वज्जअण,
हउवह पासा-सअ-पञ्चलन्त ॥

जिण गामे अरुणिहि देइ धाट्,
आरणे वणु ण वधइ धाट् ॥
जिण-गामे भव-सअ-सल्लारई,
इट्टन्नि होन्ति खवे" मोक्कलारई ॥
जिण-गामे पीइइ षट् ण सो वि,
दुम्पइ-नीपाउ धीसरइ सो-वि

जिण गाम-नीवसे, दिवमुअन्ते

सुह गामे षउ भक्खइ अहि वि ॥
सुह गामे पापइ यत्त-नरि,
अणु देणु वि धनउ षणु हरि ॥
सुह गामे ट्ठवह षउ उहइ,

पर वणु यम-गहरणु मउ वहइ ॥
सुह गामे सतोमिय-अलउ
सुट्ठेवि जति पम-सल्लउ ॥
सुह गामे सापरि तरइ षण,
ओषरइ वोह-वदण-अर ॥
सुह गामे केवल-किरण-रवि
शीरोव होइ रोषावर वि ॥
पूरवि मपोरइ, गह साणुगह,

पाउ अणु वि उगाइ ॥
 अ न पाग भाव ह मुह पावइ
 धीगु ण वासु वि विज्जइ ॥
 (स्व सं ८—४१ ४२, ४३, ४५)

रति देव पद दिग्दइ ॥

(म प १९ ८ ७—१२ १४)

Lastly, we find several rhymes common between PC and MP used in the same context. With the common mythological subject matter allowing little variation even in details and with the style and diction becoming increasingly standardized it is natural that we find numerous rhymes (over and above ideas phrases and stylistic devices) common between such epics as PC and MP. The following few examples have been gleaned from the two works

PC	MP
१ देवाहितैव । विषयाग परिच-मुत्पिब-रोव ॥ १ ९ २	१ बय-मुर पर-भयद-खत देव ॥ ४ ८ ३
२ मुक्किाबलि - मरुवेणं दीसइ परसहिवाहा सीतइ ॥ १ १५ ९	२ मुद्ध विविण्ड अ दिण्ड पल्लहे सयहुत सिग्गु ॥ ३ ५ ३३ ३४
३ जमु मेघ महागिरि वृहवग-वीवु महिहर-सम्भ-गीवु ॥ १ १६ २	३ जो सुरगिरि सो तहु वृवण-वीवु ज महिमणलु त तंग गीवु ॥ ४ ३ ०
४ मारउ — भडारउ ॥ २ ६ १	४ मारियहे — भडारियह ॥ ३ ६ १
० मणगलमारउ — भणारउ ॥ ० १	५ मपयमारउ — भडारउ ॥ ६ १
६ गेकणगाइ पारइइ ओरणइ गिवइइ ॥ ३ ६ ३	६ गोतइ पारइइ तोरणटं गिवइइ ॥ ३ १८ ४
७ त पिमुणु वि भय भीगे वावलीसे ॥ ४ ३ ९	७ त पिमुणुपिणु वावलीसे भु भडग सीते ॥ ६ १८ १४
८ मण्डु — चिन्तिय-कडा ॥ ४ ०	८ मण्डु — चिन्तिय-कडा ॥ ५ १२ ७

Svayambhu and Dhanapala

The beginning of the *Bhavisattakaha of Dhanapala* (probably 10th Cent AD Ed Jacobi 1918 Dalal Gune 1923) also appears clearly to have been modelled after the beginning of Svayambhū's *Paumacariu* as can be established from the following verbal correspondences collected from the relevant portions of these two works

Paumacariu

- १ पणवेपिणु १ १ ३
- २ सत्तारममुहं सारतो १ १ २
- ३ दुज्जयकदपदप्परहो १ १ ०
- ४ परमेदडि १ १ १
- ५ भविमायवणउणपप्परहो १ १ ०
- ६ तडलोक्कमहाभिरिक्कल्लहो १ १ १०
- ७ इह चउवीम वि परमे विणु पणवेपिणु भावे ॥
पुणु अप्पाणउ पावडमि । रामायण-वाये ॥
१ १ २०
- ८ गिम्मल्लणुणवविचमह १ २ १२
- ९ णवविणवह्वित्तणु १ २ १२
- १० बुहयण १ ३ १

Bhavisattakaha

- १ पणवेपिणु १ १ ३
- २ नमासुमुहुत्तणमेउ १ १ ७
- ३ वन्द्यणपदण्णरवमणु १ १ ६
- ४ परमिण १ १ १०
- ५ भववणववणवययणु १ १ ४
- ६ पवमहामिक्कल्लहो १ १ ११
- ७ गो हियइ परेवि । पवमहामिक्कल्लहो ।
विचारमि णोउ । वित्तणु भविणवगहि
वहो ॥ १ १ १२
- ८ गिम्मल्ल पुणु ववित्त वड १ ४ ९
- ९ वित्तणु भविणवगहिहो १ १ १२
- १० बुहयण १ २ २

- ११ एह सज्जणलोयतोँ विणज सिद्ध १ ३ १२ ११ इह सज्जणलोयतोँ विणज सिद्ध १ ३
 १२ अवहस्यवि सल्लमणु १ ४ १ १२ वल्लउ सल्लमणु १ ४ १
 १३ गणहरदेवहिँ दिटठ १ २ ६ १३ गणहरिण दिटठ १ ४ २
 १४ विज विजलमहीहरेँ बढमाणु १ ७ ६ १४ विललउरि परिठठिठ बढमाणु १ ४ ६
 १५ ममसरणु वि जमु बोयणपमाणु १ ७ ६ १५ जमु ममवरणु बोयणपमाणु १ ४ ६
 १६ जहिँ पक्कवल्लमि १ ४ २ १६ परिपक्कवल्लमि १ ५ ३
 १७ The story begins with the description of the मगघदेस, most of the lines beginning with, जहिँ, १ ४ १७ The story begins with the description of the कुञ्जाडगलदेस, most of the lines beginning with जहिँ, १ ५
 १८ पुणु पयिय रत्तसल्लिहँ पियति १ ४ ८ १८ पुडुच्छुरमइँ लीलहँ पियति १ ५ १०
 १९ तहिँ पट्टणु रायसिद्ध, पक्कणयसनिद्धउ। १९ तहिँ पयउँ १ शरुँ। पट्टणु जणजभियच्छ-
 गिउ ॥
 ग पुद्धहँ १ ४ ९ ग ममणु १ ५ ११-१२
 २० ग मगमणु अवयरे विविउ १ १३ ६ २० ग गयणु मुणुवि । सगल्लउ महिँ अवयरिउ
 जहिँ १ ४ जहिँ १ ५ १२
 २१. ग पिहिविणुँ पक्कवोवणणुँ। तिरेँ मेहस आहडउ। २१ ज पुहदहिँ मउणु प मयु १ ६ १
 १ ४ ९
 २२ The patterns of PC 1 14 4-8 and Bh 1 10 9-13 are quite similar
 २३ जक्कवहमे ण १ १४ ८ २३ जक्कवहमयवकुरु १ १० १३
 २४ णउ ममणु णम ९ ५ ५ २४ नावउ एह णउ दोनउ २ ३ ५
 एहु बोवि मामनु म दोनउ २ १४ २
 २५ आतावेण वि ममउ १ १४ ६ २५ आतावेण ममउ २ ४ ६
 २६ उपाडउ मतिउ १ १० १ २६ उपाडउ केण वि मति २ ७ १०
 २७ मीनरउ ह्रमउ निउनिणोर २७ सोहउ रणउणनु निउनिणोर ।
 धयययहिँ धवयव मौमु चत्तु १३ १ ६-७ धवयवनु धयययमहारउ १ ६ ३

These correspondences are sufficiently striking to warrant the conclusion that at the time of composing the first few *Kaḍavakas* of his *Bhavasattakāḥa Dhanapāla* had before him the beginning portion of *Svayambhū's Paṇṇacariya*

Svayambhū and Hemacandra

In the field of *Apabhramśa* prosody also Svayambhū had exerted considerable influence. Hemacandra has naturally profited much by Svayambhū's work on Pk and Ap metres. More than sufficient proofs are there to show the eclectic and exhaustive character of Hemacandra's treatise on prosody, the *Chandanasāna*. It is therefore quite reasonable to expect Hemacandra to have made generous use of the works of such eminent metrical authorities as *Bhorata*, *Kāśyapa*, *Pingala*, *Saitava* and *Jaya-deva*, and we actually find these names cited several times in *Ch Svayambhū* is also found quoted along with these great names. This indicates that by the times of Hemacandra, Svayambhū had come to be recognised as an eminent metrist.

We have seen that *Rājasekhara Kavi* had made a Sk rendering of at least the Ap section of SC. Hemacandra appears to have utilised SC directly as also through the *Chandasekhara* of *Rājasekhara*.

Firstly, when there obtains a difference of names regarding any of the metres treated, Hemacandra records it, at times along with the name of the authority. In this manner at the end of the definition and illustration stanza of the Meghavisphūrjitā, we read *Rambheta Stayambhūh* (Ch 14 a, 1 16). If we refer to SC we find that it defines at I 102 under the name *Rambhā* that very metre which is called *Meghavisphūrjita*. Similarly after treating the *Vasanta* (na na-ta ta ga-ga, Ch II 224), Hemacandra remarks *Nandimukhity eke* SC I 11-12 define and illustrate this metre under the designation *Nandimuhī*. Ch. II 28 8 deals with the *Vamsapatrapatita* (bha ra na-bha na la ga) and at the end it is observed *Vamsadalam ity anye* SC I 61-62 define and illustrate the metre *Vamsaala* and at the end there is a note *ko va a Vamsavattalaham ti pabhāna*, while in the next stanza (I 64) which is given to illustrate this, there occurs the word *Vamsavattavadam* in the fourth line.

Secondly, at several places Hemacandra has borrowed verbally or with modifications or in its Sk. garb metrical rules and definitions from SC without quoting the source or at times even without giving any indication that the statement in question is not original.

Compare the following

(1) छन्दोमन्त्रस्येतिअत्र च दोसद् क्रिपि दवभ दीह ।

त वण्डत्रतिमण्डर पिपीठिभद्र पमोतूण ॥

शक्तिञ्चित् दृश्यते छन्द

धोपजात्यादिक मुक्त्वा

पठदिसापसराधिकम् ।

तत्सवं दण्डक विदु ॥ Ch 18a, 1 17

(2) धवलपिण्डेण अ पुरिसो

धवलो वि होद ति विहो

वणिज्ज्वर जेण तेण गा पवला ।

अदृढपजो छणजो चउणाजो ॥ SC IV 36

= Ch V 32 (1), preceded by *yadaha* and with the better variants *supuriso* and *so dhavalo*

(3) गुरुजो चिञ्च एकलङ्क

जमलङ्क सङ्गो चिञ्च

= Ch 1b, 1 11, preceded by *yadaha* and with some corrupt variants

विरामविसअम्पि विममरहाए ।

समसज्जासदृष्टिजो होद ॥ SC V 2

(4) विण्ययण सविहाणण-

तरय विवज्जइ पुवअ

सिद्धवलोचितायम्

मज्जाणे च परवा शोक्ता

मण्णसीहाकण्ठेदमपेण्णि ।

तस्मोपरि सन्वपुवईजो ॥ SC VII 1

विसण्णो सविपानके ।

दिपणा यन वीत्यते ॥ Ch VII 57 (1)

(5) धोपायसपुआओ

ताओ चिञ्च दुवईओ

वतुयमादिक पिमात्

एकानकंत्तवण्ण-

एजाणअक्खलन्तत्रमिआओ ।

चउण्णु तीसण्णु भज्जमि ॥ SC VI 2

आत्तेरह्णु मुण्णे पुव ।

वमके दिपवो विदु ॥ Ch VII 72 (1)

preceded by *yadaha*

Lastly, Ch borrows from SC several illustrative stanzas also in their original Sanskritized or modified form. SC itself has got most of them from other sources,

(1) अचलदिहि अद्रपाराणस-

विल्लित्तचित्तरमहरजलपञ्चवण-

मविरल्लुल्लजमविशेषणनुययवि ।

रद्वसनाणममणिल्लमुहल्लिमिह

सहइ मुअमवित्तेजमद सहि तुह ॥ SC I 53

विदुलितचिकुरमपरनिहितदशम—

मन्विरलपुलकनिवित्तमुचयुगमस्यि ।

रतिरसरभरमणित्तमुखरित्तमिह

विलमति तत्र सखि सुरतमवलधृति ॥ Ch. 11b, l. 11-12.

(2) भनरपत्रं मुद्रकद्वय (फिवा चित्तपत्तम) —

मेधवजाहिसेजजलपसमिअरजणिजस

णच्चिरवचन्वरीअरवमुहृत्तिअकुमुअतरा ।

उमअनन्दबिम्बकरपवलिअसअरदिसा

कस्त दिहि ण देह भण भणहरभरवणिना ॥ SC. I 78.

वारिदमुअतथारिभरपरिधमिअधनरवा

उदगतरोहिणीशकरधवलिअसकककुप् ।

कस्य धृति दवाति न हि धारवतुरजनिरियं

चुम्बगाल्लस्रमरपदधिदलितकुमुवा ॥ Ch. p 13b, l 5-7.

Here the order of the lines of the original stanza is changed and some of the words are paraphrased.

(3) पशपी मुद्रसहायम् —

रन्दो रन्दो बुन्दच्छाओ शरदमणतुहिनिकमलवणकुमुअहरहृसिअसिअतणु ससदककदञ्जलो

तारो पारावारप्यारो धवलिकनकपलमअणनणअममुअणअकपरितारअगगहिअदिअ्मुहो ॥

लोआलोअच्छेअ गन्तु दृकदिणविअदकअलपडणपडिअडणयलदओ मरेन्द तुहं अतो ।

उत्तुदयो मेअप्याआरो उअ हरद परसतिह्वअणसिरिमणहरविरदअरअमिअरस्सवा

सट्टिअओ ॥

SC. I 138.

रन्दोऽमन् बुन्दच्छाय. शरदमणतुहिनिकमलवणकुमुअनहरहृसितासित शशादन-

करोज्जवळ ।

सार धारावारापार स्पलजलगपनतलसकलमुवनपथधवलनपरिचित प्रसाधित-

दिअमुख ॥

लोआलोअच्छेद गया दृकदिनविकटदिगवधितटपटनविवलनचनयित्तो विमुदयशरदयम ।

ओतुदय श्वेतप्राकारो ध्वलितचुअपणव तत्र जयति कृपवर नवललितवसतेजगजित-

यधिय ॥

Ch. p. 18b, l. 10-13.

(4) अण्णवो तस्सेव (मुद्रसीलस) —

पसरिअसरमारुअन्दोलिआसत्यसिअजन्तपतोत्सहालवाआरिपरिअजनाणम्भरे ।

विअअरव सतततोत्तविनिलल्लोल्लन्नकोलालिदा अस्तअनोणिमुत्याकवादल्लए ॥

अपअवदवशहृअअन्तनप्यन्धमल्लुअमरोत्तिलसन्तःअणासन्नमाअदमज्जुअल्ले ॥

पिअजम अअ एरिसे गिअहृअलमि आ वण्व भाअंमु पोत्तयणालिअअणुआमसोतसाई मे ॥

SC. I 148.

अणुनिविअमरुतात्वं लितावण्वसंशीर्षपणोऽनिस्फारवाओलिअपूर्यमाअम्भरे ।

अपअवदवशहृअमानासिल्लुअदुल्लोत्तौदुमदो प्रादसपस्तमातल्लणपुआओत्ते ॥

दिनकरकस्ततफोलावलीओयमाणाअंतले लसल्लोल्लकल्लोलावाचालमादन्महा- ।

णवपयसि ननु यिय श्रीअमदालेअधुना मा स्म या आमव त्व हि शीनल्लता-

ल्लेपवीअ्यानि मे ॥ Ch. p. 18b, l. 4-6.

(5) अण्णवो तस्सेव (मुद्रसीलस) —

विसालमाधिपोलमाणकननुअलानअअलिमाविआकुओवसोहिए ।

विउददमुद्रमुद्रणिअदमभामअममल्लतारदीहरिअरित्तकन्ताए ॥

विअददसन्दुम्भोअच्छाअकोमल्लसन्नाचित्तदन्ताकत्तिवेमरात्तए ।

अमयि एरिले मुहारावकए पिअओ पिआहर महु अ सौ अरण्णओ ॥ SC. I 167.

विंशतमोऽथोऽप्युपमानवृजलोऽथवा उक्त्विरेफमात्रिकोपगोभिते ।
 विनञ्जहावमुद्रचारवपवमालगभमलानारदीधनत्रपत्रमुद्रे ॥
 अमदनुदनुदमराप्रकामलीलमददृतीष्टगुददलपदिनेमरात्रय ।
 प्रियामुगाम्बुजधर विराय मन्त्रिवापिकप्रनारन भवेदनदगडौवर ॥

Ch p 19b l 12 13

(6) भुजङ्गविभागो तस्मैत्र (मुद्रमहावस्त) —

वानहरस्मि वरे वमणाअरइडडिअधुवमुअधमगोहरए कम्पीए ।
 पीषपणुणअवकलपोरपपीअ सज परिपेलिलयचठअलो रमभाए ॥
 नोमलवाटुपलयावडपडिअजा पडिअटसुणतविअमिअए सभपीए ।
 पावठ शिदिअत्र हिअइण्डिअत्र महि जो ि चअ पुग्गजुओ स वरो रअपीए ॥

SC I 173

पीनपनासनवृत्तविसालउग्गनमण्डउगादनिरीडनकण्विताडग ।
 वीमलपडत्रमूणा उलनादुदवटिननण्डनत्र परिनुम्बनविभ्रमपावम ॥
 वामगुहे धहलच्चवलिनामुस्सूमलतानिचन पावने मुदुनि क्षणनया ।
 यो दीयना रमययतिरअममानवुप स भत्रइगदिलामपुरामिह वसत ॥

Ch p 20b l 1 3

(7) Echoes from Sc I 29 are found in Ch p 21b st 31

(8) अवहुवहुउ अजादेवस्म —

काइ करउं हुउ भाए । पिउ ण गणइ लगी पाए ॥
 मणु धरल हो जाइ । कडिण उनरत्ता भणा ॥ SC IV 13
 एल्लु वरिमि भणि वाइ । प्रिउ न गणइ लगी पाइ ॥
 छडेविणु हुउ मुक्की । अवदोह्य जिम्ब विर गावि ॥ Ch VI 19 4a

(9) बीजचक्रण मत्तवालिया गोद दस्म —

वमलकुमुअट्ट एकव उप्पति ।
 ममि तो वि कुमुआअरह । देड सोवन् वमलह दिवाअर ॥
 पाविअइ अवस पणु । जण जस्म पाये टवेइउ ॥ SC IV 17
 कुमुअकमलह एकव उप्पति
 मउण्डे तु वि कमलवणु । कुमुअसट्ट निच्चु वि विआम ॥
 मण्डपिआगिणिय । चदओणह कि मत्तवालिया ॥ Ch V 18 18

The last two lines of the stanza in Ch are different

(10) वाआला पणा विषणा । मुणहि विमुक्का पाणह्य ॥
 जिह दुज्जणु सज्जणउवरि । तिह पपर ण रहन्ति मरा ॥ SC VI 150
 वाआला वदना विषणा । मुणिह विमुक्का प्राणहर ॥
 जह दुज्जण सज्जणजणउवरि । तेस्व पतर न लट्ठि तर ॥ Ch VI 21 110

(11) किं कण्णकलिअग परिजिअ । डिअ थवउ भाणविवज्जिअ ॥
 णहू कोवि अहिउउ मणिअपहे । वहि घरउ अअइह णहू कह ॥ SC VI 152
 उवनेण्वकलिअग परिजिअ । डिअ मरवद भाणविवज्जिअ ॥
 महु कोद अमिउउ अणिअवहि । वहि वडरि जयइह कण्ह कहि ॥ Ch VI 20 116

(12) मत्तवरिणी अहा तस्मैत्र (गोददस्म) —

सक्क गोविउ अदवि जोदएह
 हरि सुट्ठमि भाअरेण । देइ दिठठि जाहि कहि वि राही ॥
 को मक्कट्ट सवरेवि । उअणअण णहू पणट्टण ॥
 एक्कमेवउ अइवि जोएवि ।
 हरि दट्टु मन्वाअरेण । ता वि इहि जहिअहि वि राही ॥
 को मक्कट्ट सवरेवि । इअणअण णहू पण्टण ॥

(13) With *वोल्लिअद ज त णिअद* 1 Svayambhū's Paumacariu 80 4 2a and *वोल्लिअद ज णिअद वरु* 1 को अररे (ह) अर विहि मरे एह (क) Svayambhu's *Rutthanemicariu* 24 7 4 of त वोल्लिअद (v1 वोल्लिअद) व विअद Hemacandra's *Prakrit Grammar* 4 360 (2)

It is not unlikely that for some of these illustrations which Svayambhu himself has taken from others Hemacandra may have used directly the original sources. It should be noted that the citations as found in Hemacandra's works appear to preserve the language of the original as contrasted with their comparatively modernized language in the published text of the *Svayambhucchandax*.

5 THE PAUMACARIU AND ITS SOURCES

The Paumacariu

The narrative of Rama who is also known as Padma (Pk Pauma) in Jain mythology and who along with Laksmaya and Ravana makes up the eighth trio of Baladeva Vasudeva and Prativasudeva respectively was related by many Jain poets. Svayambhu's Paumacariu is such a Rama epic in Apabhramsa.

In most of the colophons of various Sandhis of PC the title appears alternatively as Paumacariu or Pomacariu equivalent to Sk Padmacaritam. At the end of the work it is called Ramayana purana. The donor's colophon at the end of MS S refers to the work as the Sastra called Ramayana. The *Jinaratnakosa* describes the work under the name of *Ramayana-purana* and in the colophon stanzas of Sandhis 88 89 of PC it is called simply Ramayana. In the upper corner of the margin of folio 222 verso of MS S we find स्वयम्भुत वपुराण २२२. In the colophon stanza of the 18 and the 84 Sandhi (the latter written by Tribhuvana) the poem is called *Ramaevacariya* Sk *Ramadevacarita* and once in the colophon of the 86 Sandhi it is referred to as *Ramacariya* Sk *Ramacarita*. In the body of the work Svayambhu mentions it as *Ramayana-kata* (1 1 19). The *Ramayana Poem* *Ramayana* (23 1b) or *Rahavacariya* (23 1 9b 40 1b) Sk *Raghava-carita* while the subject-matter is generally called *Rama kaha* (1 1 1 2 1) Sk *Rama katha*. Of these titles Paumacariu is the most frequent and evidently one intended by the poet.

PC has a roundly estimated extent of 12 000 Granthagras. It contains a total of 1269 Kadavakas distributed among 90 Sandhis which are divided into five books (called *Kanda* Sk *Kanda*) in the following manner:

- 1 Vijjähara Kanda (Vidyadhara Kanda) 20 Sandhis
- 2 Ujjha K° (Ayodhya K°) 22 Sandhis.
- 3 Sundara K° 14 Sandhis
- 4 Jujjha K° (Yuddha K°) 21 Sandhis
- 5 Utlara K° 13 Sandhis

According to this account and also according to the actual contents the Yuddha Kanda is finished with the 77 Sandhi and indeed at the end of that Sandhi we find a statement to this effect—

(1) According to Jain mythology there flourished in past sixty three great persons *Salakapurusas* which included twenty four *Tirthankaras* twelve *Cakras*, nine *Vasudevas* nine *Baladevas* and nine *Prativasudevas*. *Kryna*, *Balarama* and *Jarisaṅḍha* make up the ninth group.

(2) The extent in *Kandas* is given in the colophon stanza 37 73 (Appendix D).

telling us that the Yuddha Kāṇḍa is finished and that the Uttara Kāṇḍa is now begun. But immediately after this the MSS. read: *Sri-muni suvraya titham namami, Jyēṣṭha-Kāṇḍam nisameha* 'I bow down to the Tirtha of Muni Suvrata. Listen to the Yuddha Kāṇḍa.' Further at the end of the next, i.e., 78 Sandhi it is stated *Jyēṣṭha Kāṇḍam samattam* [Jyēṣṭha Vadi 1 Some 'Finished the Yuddha Kāṇḍa, on Monday the first, dark half, Jyēṣṭha'. This is clearly an error. The words *Sri-munisuvraya* etc. should be found in the beginning of the 57 Sandhi, while the statement at the end of the 78 Sandhi has its legitimate place at the end of the 77 Sandhi.

Similarly at the end of the 13 Sandhi the MSS. read *Prathamam Poru*. Its significance is not clear. The first Kāṇḍa is completed with the 20 Sandhi. The 13 Sandhi does not seem to markedly round off the foregoing matter so that the first 13 Sandhis can form a definite unit.

Puṣpadanta has regularly given separate titles to the individual Sandhis of his *Mahapurana*. Svayambhū only casually assigns a title to individual Sandhis. Thus in the Vidyadhara-Kāṇḍa, Sandhis 1, 2, 13, 17 and 18 are found with special titles. On the other hand for Sandhis 83-90, which were not written by Svayambhū we regularly find the Sandhi titles.

In the colophon of the Vidyadhara Kāṇḍa at the end of the 20 Sandhi Svayambhū records that his high spirited wife *Amiavvā* (=Amṛtamba) dictated to him (obviously when he was preparing a copy of his epic, finished partly or wholly) the Vidyadhara Kāṇḍa. Similarly we gather from the colophon of the 42 Sandhi that his second wife named *Āccamva* (*Adityamba*) dictated to him the *Ajōḍhya Kāṇḍa*.

Onwards from the 83 Sandhi we find a statement at the end of each Sandhi saying 'Finished the Sarga number so and so entitled so and so in the supplement to the *Paumacariu* (*Paumacariya sese*) that was somehow left out by (or that escaped *urāriya*) Svayambhū and that was composed, after the latter's passing away, by his younger son *Tribhuvana Svayambhū* under the patronage of *Vandaiya*'. This means that Sandhis 83-90 of PC were written by *Tribhuvana*'.

In the previous Section we saw that Svayambhū's *Riṣhanemīcaru* was felt to be incomplete by *Tribhuvana* and the wanting portions were supplied by him and later by *Yasāhkirī*. Here in the PC too we find a similar state of things. Some portions of the narrative were somehow not covered up by Svayambhū and

- (1) That the name is *Amiavva* and not *Sāmiavva* has been shown on p. 10.
 (2) Appendix I Stanza 15. The end of the first half is metrically defective. *Āccamavva vāṇḍa* is the most probable emendation.
 (3) Prem. 1942, 317 thinks that Sandhis 84-90 were *Tribhuvana's* work and that the 83 Sandhi (excepting possibly some closing *Kāvya*s) must be attributed (in spite of the colophon) to Svayambhū, because *Tribhuvana's* reference to the *Rama* Story as *satta māha sarga aṅga* (Appendix I stanza 56) having the seven great *Sargas* as *lamba* imply seven Sandhis as his contribution to PC. But this is a mistake. The seven *Sargas* referred to by *Tribhuvana* have nothing to do with *Tribhuvana's* part in the composition of PC. These seven *Sargas* are just the seven traditionally laid down *Adhikāras* or *topics* of the *Rāmāyana* mentioned by both *Vimalasūri* *jhī vama samuppatti patthana vama Laṅkāsamuppatti* *nibbāna-samuppattā sarga pādānētha ah-garā* / (*Paṭṭavacariya* I 21) and *Ravigana sūtrī vama samuppattā prasthānam samyugam tathā* / *Lavaṅkāra-sambhāra bhavotāh parāṅgāh / Yathāṅga satta Purāṅgānam-adhikāraṅgaṅgaṅga* / (*Paṭṭavacariya* I 41 44)

Tribhuvana deemed it necessary to supply them. This naturally poses a problem for us. How is it that both the epics of Svayambhu stood in need of supplementation? Was Svayambhu forced to leave them incomplete in spite of his original design or was it that these portions—i.e. the subject matter thereof—added by others being unacceptable to Svayambhu were left out by him intentionally and hence the two epics in their original unextended form were complete from his point of view?

Opposite opinions on this point have been expressed by scholars. Jain thinks that PC was complete from Svayambhu's view point so that the portion added by Tribhuvana has no more value than that of interpolation. On the other hand he considers RC, in its original form to have remained incomplete possibly because of Svayambhu's unexpected death so that the performance of Tribhuvana regarding RC was necessary to bring the work to completion. The additions on the other hand made to RC, by Yasahkirti are considered by Jain as interpolations.

Premi' on the other hand takes the view that both the epics in their unextended form were complete according to Svayambhu's plan. The additions made by Tribhuvana to PC as well as RC were not desired by Svayambhu to be included in them. The additions made by Yasahkirti might have been designed according to Premi to make good the passages that were possibly found missing or damaged in the MS of RC in his possession.

For judging the plausibility of these views it is essential to critically evaluate whatever scanty evidence is available to us mostly from the Prasasti and colophon stanzas.

In this connection the Stanza' given in the beginning of the 100 Sandhu (or it may be considered to be at the end of the 99 Sandhu) of RC is very important. It has not been interpreted correctly either by Jain or by Premi. Jain just gives the purport of the stanza. He says: At the end of Sandhu 99 of the *Harivamsa purana* we have a verse telling us that the poet proceeded to compose the *Harivamsapurana* after having finished the *Paumacariu* and yet another work of great merit *Suddhavararia*. This information precludes us from imagining that his *Paumacariu* was interrupted by any calamity like death.

According to Premi the Stanza in question was written by Tribhuvana and not by Svayambhu as Jain is inclined to think. He says:

‘इस (११ वीं) सचिच अन्तमें एक पद्य है जिसमें कहा है कि परमचरित या मूक्यचरित बतलव र बव म हरिवंशी रचनामें प्रवृत्त होता है। तस्वतीदेवो मुदा सुदिररता देव। निचम ही यह पद्य भिम्बन स्वयमुका लिखा हुआ है वीर हमम के कहते हैं कि परमचरित की अर्थात् उसके शय भागकी रचना तो म कर चुका है। उसके बाद अब म हरिवंशमें अर्थात् उसके भी शयम हाय ल्याता है। यदि इस पद्य की हय विभवतवा न मानें तो फिर इस म्यानमें इसकी कोई सायकता ही नहीं रह जाती। हरिवंशी ११ सचिचौ बना चुकन पर स्वयमुदेव यह कैसे कह सकत है नि परमचरित बनाकर अब म हरिवंश बनाता है।

Both these scholars have failed to understand the words

(1) Jain 1935 71 72.

(2) Premi 1942 376-377 380 382

(3) Appendix I 65. It reads

Kauna Paumacariyam Suddhavarariyam ca gurā gan āghavyam |
Harivamsa moha harete Sarasa suvilva deha vva |

(4) Jain, 1935 71

(5) Premi 1942, 778

moha and sudhya-deha in the stanza correctly Works on Padma-carita and Harivamsa in Jain literature usually have a beginning in which it is declared that the accounts of Rama and Kṛṣṇa given in non-Jain traditions are false and misleading and so Śrenika requests Gautama to narrate these Caritas in their correct version—that is known to the Jain tradition Thus we find in Svayambhu's Paumacarīu

paramesara para sasanehiṃ, suvva vivararī |
 kaḥi jīṇa sasane kema ṭhaya kaḥa Rahava kerī ||
 Jage loehiṃ dhakkarivantaehiṃ uppaṃ bhantiṃ
 bhantaehiṃ |
 (1 9 9 1 10 1)

"The narrative of Raghava O Great Lord is heard in other faiths in a topsy turvy form (Hence) tell (us) how is it found in the Jain faith Deluded people in the world have fabricated (many) delusions (regarding this narrative)"

Similarly Svayambhu describes his Harivamsa narrative as *sa samaya parasamaya vyara saha* capable of considering (the accounts current in my) own faith and (those current in) others The word used in PC is *bhanti* Sk *Bhanti* It is synonymous with *moha* in the expression *Harivamsa moha harane* occurring in the stanza under discussion Accordingly it means in removing the deluded notions (or erroneous views) regarding the Harivamsa (narrative)

Agram sudhya means sranta (*Desinamamāla VIII 36*), *thaha hua* (PSM) exhausted So *sudhya deha* means exhausted in body The whole stanza can be rendered as "Having composed the Paumacarīu and the *Suddhyacarīu* replete with merits (my) Muse (*Sarasvati*) in removing the deluded view about the Harivamsa narrative has become as it were exhausted in body In the sense in which the stanza is understood by Jain we fail to see how Svayambhu can say when most of RC was actually composed that he proceeds to compose the *Harivamsa* Similarly Premis interpretation too has to contend with serious difficulties Firstly we have to understand *Paumacarīu* in the sense of Supplement to the Paumacarīu even though Tribhuvana makes it a point to refer to his contribution to PC with the special name of *Paumacariyasesa* Secondly it would be inconceivable that Tribhuvana who holds his father in great respect and who is never fired in showering eulogiums on him would describe his proposed additions to RC as designed to remove wrong notions about the Harivamsa for it would imply indirect censure of his father's performance Lastly Tribhuvana's confession of his inspiration waning when he undertook to supplement the *Harivamsapurāna* would be something unusual for him in the face of his pronounced tendency to emphasize his nobility in shouldering the highly responsible task of bringing to completion his father's work and in continuing the poetic tradition of his family Therefore it is more natural and sensible to take the stanza to have been written by Svayambhu himself After completing 99 Stanzas of RC, Svayambhu says that with the blessings of Sarasvati he has already completed the two works the Paumacarīu and the *Suddhyacarīu* But as he proceeded with the composition of the Harivamsa that was intended to dispel false versions his poetic inspiration did not remain sustained Already in the introduction to RC Svayambhu talks of his

feeling highly diffident in handling such a vast and difficult theme as the *Harivaṃśa*. But then Sarasvatī reassures him: 'Here I bestow on you keenness of mental faculties. Proceed with the composition'. Hence it is very probable that after the composition of RC. up to 99 Sandhis Svayambhū felt tired in spirit and his literary activity thus interrupted was never resumed by him any more. It would follow from this that the *Paumacariu* and the *Suddhayacariu* were written before RC. and that the poet's life was cut short before he could complete the latter. The remaining portion of RC. was written by Tribhuvana after Svayambhū's death'. In later times some new details and episodes came to be considered essential in the concluding portion of the *Harivaṃśa* narrative and their absence in RC. of Svayambhū and Tribhuvana induced Yaśahkīrti to make requisite interpolations. We have an interesting parallel for this in the interpolations made by Gandharva in Puṣpadanta's *Jasaharacariu*.

Now let us take up the case of PC. Jain and Premī both suppose that from Svayambhū's point of view PC was complete at 82 Sandhī and the additions of Tribhuvana were not desired by Svayambhū as the parts of his PC. For, they argue, in the case of PC no calamity like death interrupted the poet's activity and that would leave unexplained why Svayambhū left PC incomplete. Secondly, PC and RC were composed under the patronage of two different persons. If PC. was composed before RC, how can Svayambhū start writing another work under a different patronage without completing the work more than eight-ninths of which were already finished under the earlier patronage? Thirdly Tribhuvana calls his contribution to the *Paumacariu* by a special name, *Paumacariu-sesa* 'Supplement to the *Paumacariya*'. No such special name is given to his additions to RC. Fourthly the parts added by him are described by Tribhuvana as '*Sayambhuvassa kahavī uvvāriya*', which, according to Premī, means 'that which was somehow considered undesired (*anīpsita*) or extra (*adhika*) by Svayambhūdeva'. This implies that the matter added by Tribhuvana was unacceptable to Svayambhū. Fifthly the subject-matter of the Sandhīs written by Tribhuvana appears to be digressive and unessential for the main narrative of the *Rāmāyana*. Lastly it would appear quite singular that not one, not two, but altogether three works could have been left incomplete by Svayambhū.

Now there is nothing inherently improbable in an author leaving more than one works incomplete behind him. Of the three works improved upon or completed by Tribhuvana, we do not know in which way did he 'repair' the *Siri-pāñcamīkāhā*. Tribhuvana's statement does not necessarily imply the incomplete character of that work. As to RC, Svayambhū most probably passed away before he could finish it. And if we can establish on other grounds that PC. was left incomplete by Svayambhū, the other objections can be easily met with. It is not so unusual for an author to begin and continue to work on two works at a time or to embark upon another before the first is completed. We can assume that Svayambhū accepted the patronage of Dhavalāya before completing PC. under the patronage of Dhanañjaya for reasons unknown to us. He might have intended to complete PC later on. And the meanings *anīpsita*

(1) Appendix I, passage 57 lines 2-3, 5.

(2) Appendix I, Stanza 63, 84 wherein Tribhuvana talks of 'rescuing' the poem and poetry of Svayambhū and of carrying the paternal burden, *pa-pitara-nīce-kāra*.

and *adhika* recorded for *utariya* in the *Desanmamala* are rather special. For in literature 'left behind' escaped is the most common meaning and in PC itself *utariya* (5 11 3 14 7 5) and *samuvvariya* (15 5 3) are used in the senses escaped/saved/left as a remainder. We need not therefore understand by Tribhuvana's use of that word that the matter contained in his supplement to PC was unacceptable to or rejected by Svayambhu.

The argument that Tribhuvana gives a special name *Sesa* or *Paumacariya sesa* to his supplement to PC appears to have some weight. Except in the second colophon stanza of the 84 Sandhu where the general title *Ramaevacariya* is used in all the Sandhus composed by him Tribhuvana invariably calls his contribution by the special name *Paumacariyasesa* and in the colophons of Sandhus 83-90 this title is mentioned no less than eighteen times. As contrasted with this his additions to RC are not given any special name. Again it is significant that this *Paumacariya sesa* is described by Tribhuvana as the crest jewel of the *Paumacariya* while in another stanza it is stated 'Thus is finished (*samatta*) the charming *Paumacariya* the same when completed by Tribhuvana is now thoroughly finished (*parisamatta*)' where the contrast between *samatta* and *parisamatta* appears to be intentional.

But there are very weighty arguments for believing that PC could not have been considered by Svayambhu also as complete with the 82 Sandhu. Raviṣena's *Padmacarita* was the main source for Svayambhu's PC. The latter borrows ideas and expressions from the former and the general plan and pattern of PC so far as its subject matter or contents are concerned are cast after those of the *Padmacarita*. As noted previously the *Padmacarita* mentions seven broad topics (*adhikaras*) of the Ramayana narrative as recognised and handed down by the Jain tradition. They are: *Sthiti*, *Vamśa*, *samutpatti*, *Prasthana*, *Samyuga*, *Lavanankuśa sambhuti*, *Bhavokti*, *Pariniryti*. These are enumerated by Vimalasuri* and Tribhuvana too refers to this fact. And the Rama-story as narrated by Raviṣena and Vimalasuri actually bears this out. But the 82 Sandhus of PC—the portion composed by Svayambhu—covers up only the first five out of the seven topics. The last two topics cannot be said to be unessential or digressive as is suggested by Premī because they are recognised by tradition and are actually found in the source work of PC. No reason is forthcoming for their omission by Svayambhu. Secondly if PC was according to Svayambhu complete with 82 Sandhu where is its colophon that ought to have been written by Svayambhu? So long as we cannot find any satisfactory explanation for these facts it would be quite unsafe to assume that PC was complete as it was left by Svayambhu.

From the fresh mangala stanzas found in the beginning of the 23 and the 43 Sandhu it follows that the composition of PC was twice interrupted. The fresh mangala is indicative of some lapse of time preceding the resumption.

(1) In two colophon stanzas of RC (Appendix I 66-67) *samaniyas* completed and not something like *ista* or *darita* is used as a complement to *utariya*.

(2) Appendix I 23

(3) Appendix I 31

(4) Appendix I 50

(5) *Padmacarita*, I 43

(6) *Paumacariya*, I 32

(7) Appendix I 56

Sources of the Paumacariu.

In the very opening stanza of the first *Sandhi* of PC. Svayambhū declares that he has taken on hand to narrate the Rāma-story after keeping in view the *Arsa*. The colophons of all the Parvans of Raviṣeṇa's *Paumacarita* begins with its *Arsa Raviṣeṇācārya-prokte Padmacarite*. This makes it clear that Svayambhū's reference pertains to that work. And this is endorsed by PC. 1 2 9 where we are told that Kavirāja Svayambhū has embarked upon such a vast theme through the favour of Acārya Raviṣeṇa. In the same Kaṣṭhaka Svayambhū also gives, following Raviṣeṇa, the tradition through which the Rāma-story that was being narrated by him was handed down from Vardhamāna to Indrabhūti, Dharma and Prabhava down to Kirtidhara, to Anuttaravāc and thence to Raviṣeṇa. Raviṣeṇa gives also the name of Jambū and the last two are given by him as Kirti and Anuttaravāgmin. Raviṣeṇa, while giving his tradition says that his present effort of composing a Rāma-epic was made consequent upon the written (*likhitam*) work of Anuttaravāgmin. Now to any one who even casually compares Vimalasūri's *Paumacariya* with Raviṣeṇa's *Paumacarita* it is as plain as the day-light that one of them is simply a recast of the other and there is no difficulty in granting the claim of originality, as is done by Premi, to Vimalasūri. Raviṣeṇa's Sanskrit work is but an enlarged recast of the Prakrit *Paumacariya*, some of the alterations being necessitated due to the difference of medium and to the fact that Vimalasūri was a Svetāmbara, but Raviṣeṇa, a Digambara. The enlargements chiefly centre round the descriptive and dogmatic-didactic portions. In extent Vimalasūri's epic is 10,000 Granthāgras, that of Raviṣeṇa 18,000 granthāgras. It requires no elaborate comparison to show that the enlargements apart, Raviṣeṇa's work is but a slavish imitation of that of Vimalasūri. Indeed very few cases from the field of our ancient literature can be cited as a parallel to such thorough and continuous verbatim borrowing, when we make necessary allowance for the difference in the linguistic and metrical mediums. Does this mean that Vimalasūri and Anuttaravāgmin were one?

On the other hand though Svayambhū expressly states to have followed Raviṣeṇa and even though we keep out of consideration the alterations forced by the difference in religious belief and literary medium, a close and critical comparison of the *Paumacarita* and the *Paumacariu* leaves us very favourably impressed as to Svayambhū's originality and poetic powers. As a rule he holds to the thread of the narrative as found in the *Paumacarita*, but otherwise also the theme even in its very minor details was fixed by tradition and permitted no significant variation. But many a time he parts company with Raviṣeṇa, summarily treats or altogether rejects or rehandles certain topics or waxes eloquent over others that were barely touched in his model, according as it suits his artistic sense. Parallel passages of PC, RP and VP. are given in Appendix III.

One broad tendency that is clearly discernible in Svayambhū's handling of his material is that he is primarily interested in recounting the narrative in an attractive manner. This aim is responsible for applying scissors to everything that is flagrantly digressive and for giving only passing attention to the side-episodes. Of course, these observations are to be assessed keeping the diffuse and accom-

modating nature of the epic form in view Svayambhū seems to have a sure eye for all such points in the narrative which would give full scope to the play of his poetic fancy. The 18,000 granthāgṛas of the *Paumacariu* have been brought down to 12,000 in the *Paumacariu* and thus it has become comparable in extent to Vimalasūri's epic.

First we take up the omissions and abridgements. Part of RP IV (topic *sūtrakāṣhānām utpattih*), the whole of RP XI (*Mārutia yajña dhātamsana padanugabhūdhānām*) and the long sermon covering the whole of RP XIV are totally cut out by Svayambhu, excepting the two lines (PC 15 5 9 b and 15 9 1), passingly referring to the topic of RP XI and one *Kaḍavaka* (PC 17 18) summing up RP XIII. Svayambhu has also omitted the table of contents given in RP I and has treated the topics of *Kṣetra-varṣana* and *Kala varṇana* (RP II) quite briefly. Similarly the *Harīṣena* episode, running over 130 stanzas in RP (VIII 272-401) is ruthlessly compressed by him in two *Kaḍavakas* (PC 11 1 2) and almost everywhere the topic of *purva bhava kathana* is skipped over. The account of the previous existences (1) of *Toyadavahīna* and *Sahasrakṣa* and their father *Puruṣaghana* and *Sulocana* (RP V 96-141), (2) of *Bhuma* and *Bhagarathu* (RP V 266 294) (3) of *Mahāraksas* (RP V 343 359), (4) of *Madhu* (RP XII 22 69) (5) of *Indra* (RP XIII 54 66). Only in two cases (PC 6 15—RP VI 314-328 and PC 19 4-5—RP XVII 140 198) Svayambhu chooses to relate the *parvabhasas*.

In the same manner it can be shown that many of the lengthy descriptions in RP have been considerably shortened by Svayambhu and most of the sermons omitted.

We shall now point out the additions and enlargements affected by Svayambhu which slightly make up the big losses in bulk detailed above. It is quite obvious that the purpose in coming *Paumacariu* being primarily religious there was no question of taking any sort of liberty with the traditional story. As such there was no scope for invention or artistic designing, and variation as far as the subject matter was concerned. The poet enjoyed freedom regarding stylistic embellishments, descriptions and depiction of various sentiments and he could expatiate on particular incidents he took fancy for. The whole of PC XVI dealing with the topics of *Arthasastra* is not found in the same context in the RP and is thus an innovation. But most of the cases pertain not to innovation but to alteration. Many a time only the suggestion or bare facts are attailed of from *Raviṣena* but the development and the presentation are quite original. Of course as the table of correspondences (see Appendix III) demonstrate *Raviṣena's* work forms the basis for *Svayambhu's* work and cases of borrowing ideas and expressions are numerous but this dependence is out of choice and not out of necessity, as we can judge from the high artistic worth of those passages where Svayambhu's poetic fancy chose to fly with its own wings and even when the suggestion is taken from *Raviṣena* its working over exhibits the hand of a great poet. Part of the descriptions of nature and water sport in PC XIV, description of battles at various places (especially the portion PC VIII 4 8) depiction of some incidents of tense emotion in the *Añjanā* episode (in PC XVIII XIX), the duels between *Bharata* and *Bahubali* (in PC V) etc. can be cited as illustrations. In short it can be said that of the high poetic merit.

and literary charm only a fraction is such as for which Svayambhū is indebted to Raviṣeṇa. For the rest the credit goes to his own poetic powers.

From what is said above it should not be understood that Raviṣeṇa was the one and only source of Svayambhū so far as the composition of PC. was concerned. For we find that the facts and incidents at several places in PC. are at variance with those in corresponding contexts in RP. This clearly suggests that Svayambhū had access to other sources. Thus (1) the episode of Bharateśvara and Bāhubali: (1) In RP (IV 70) and VP. (IV 430) it is Bāhubali who proposes to decide their quarrel by personal combat instead of involving their whole armies, but in PC. (4 8 9c) the proposal is put forth by ministers. (2) Over and above the glance duel and the wrestling duel (RP. IV 72, VP. IV 43-47), PC. (4 10) gives also water duel. (3) In RP. and VP. there is no mention of the obstacle to Bāhubali's attainment of Kevala and how it was removed by Bharata (PC. 4 13-14).

(II) *The battle with Vāli*: According to RP. IX 73-90 and VP. IX 39-46) Vāli went to the battle-field but at the instance of his minister was disgusted with the imminent slaughter and immediately renounced the world. But PC. 12 10-11 describe the combat between Vāli and Rāvaṇa in which ultimately Vāli lifts up Rāvaṇa together with his sword and aerial car and thereafter renounces the world.

Again when Rāvaṇa was out to uproot Mount Kailāsa with Vāli over it and throw it in the ocean, it is Vāli himself, according to RP. (IX 145-153) and VP. (IX 74-81), who, in order to save the Jina shrines from destruction, presses down the mountain with his toe and thereafter at the request of Mandodarī to spare Rāvaṇa's life, removes the pressure. But the account in PC. is different. There (XIII) Dharanendra, coming to know of the upasarga caused to Vāli by Rāvaṇa appears before Vāli and as he bows the mountain is pressed down with his weight, it being pulled up afterwards at Mandodarī's request. In the RP. (IX 191-193) and VP. (IX 95) Dharanendra appears after Rāvaṇa comes out shattered and prays to Vāli. But from PC. XV 9 10 it is clear that Rāvaṇa believed it was Vāli's foot that had pressed down the mountain.

(III) *The Dynastic and other Lists*. PC. gives between Sandhis V and VI names of sixty-four successive kings in the Rākṣasa dynasty. Strangely enough they are given in Sanskrit. All MSs. of PC. have them. But we find several divergences when we compare this dynastic list with those given at RP. V 378-398 and VP. V 251-268. PC. has Mrgaveṇa (to 1 Mrgaveṣa) for Amṛta-vega; omits Cintāgati (RP. V 393, but not in VP.); gives Simha-

(1) In the Varuḍeśvara (1-187) also only the duṣṭi-juṣṭi and the muṣṭi-juṣṭi are given. There the account of the obstacle to Bāhubali's attainment of Kevala and removal thereof at Rābha's suggestion is narrated but the details are different from what is found in PC.

(2) There are discrepancies between RP. and VP. also on this point. Some of the above noted divergences in names can be explained on assuming that they represent different attempts at reproducing the Prakrit original. Thus, from an original *Siṅhadarṣana* or *Mandādarṣana* we get (1) directly *Siṅghri-darṣana* and (2) by metathesis of *ra* and *ḍa*, *Siṅgharṣana*. Similarly the first portions of *Mrgaveṇa* or (*Mrgaveṣa*) and *Amṛtavega* can be derived from *vaya* or *vija*. In Purāṇic lists also we find similar corruptions and transformations.

vadana for Mṛgāridamaṇa Indravatu for Indrajit, adds Mahābhīma after Bhīma, has Bhātaka for Mārana (though both have the same metrical value), Dvīpavahu for Dvīpavaha (VP Bhāyavaha) Gaṭyuttama for Gaṭabhūma (VP Gaṭuttama, wrongly divided in the text as *Paveṇuttaragaṭ, uttama*)

In the list of Islands given at PC 6 4 5 9 we find several names which are not represented either in RP (V 371 373, VI 67 69) or in VP (V 246 248 VI 31 33). The same is the case with the list of Vidyās (PC 9 12 RP VII 324 332 VP VII 135 142)

IV There are some minor details which we find in PC, but which are either absent or in a different form in RP (1) When Sagara's sons visit Kailasa PC (5 10 6 7) mentions the fact that the Jina shrines there had been erected by Bharata Bhagiratha proposes to make some arrangements for the protection of those shrines RP does not give these details but VP (V 107) mentions them though there the proposal comes from the minister (2) Again the moat dug round the Kailasa is styled Ganga in PC (5 10 8a) (cf VP V 172) but there is nothing corresponding to it in RP (3) When all the sons of Sagara except two are burnt to death RP (V 254 b) says that Bhūma and Bhagiratha went to Sagara but PC (5 11 4b) says that forthwith they came to Saketa city and the wording here roughly corresponds with VP V 170b (4) When the news of his sons' death are broken to Sagara he swoons according to PC 5 13 4b (*tam nisturevi rau mucchamgau*) and VP V 192 b (*raya tam cīya souma nīyaya-suyamaranam mucchavasa vem bhālo padīo*) RP does not mention this (5) The bewailing king says in PC 'what is the use of enjoyments and (this) army (*kim sa(bho?)em kim khandhavarem* 5 13 7 a) as in VP (*kim majha vasumaie, navahi nihhi va rayana sahneham*, V 199 c) (6) The adjective 'long tailed' (*dīha langula*) is given to the monkeys in PC 6 9 2a) and VP (*dīha-nangule*, VI 70b, not in RP in the corresponding context (VI 167 169) (7) They are called *kula-devayam* in PC (6 9 8b) and *devabdhūya* in VP (VI 75b) RP does not use any equivalent expression (8) The magic horde of the monkeys is described in PC as producing terrifying and rumbling shrieks (*buklara ghora ghagghara sarāṃ* 6 11 5b) and as not being contained by the earth the ocean or the sky *jale thale ayase na maīyam* 6 11 6b). The wordings correspond to VP VI 107 b (*maha ghore*) and 108 b (*buklaravam karantaṃ and pavangame jala thalayase*) In the same context in RP (VI 246) the wording is different (9) In PC Taditkesa and the Udadhikumara god going to the monk request him to expound religion (*puṇa pucchū maharisi 'dhammu kaha'* 6 13 7a) VP also says like this (*tahū pucchanti jna dhammam* VI 112b) RP does not mention this (10) PC gives *Hartikesa* as the name of Indra's commander-in-chief (8 1 4b) RP gives *Harinakeśin* (VII 29b), VP *Harinigamesi* (VII 11b) (11) The name of Dhanada's father is *Visavaśu* in PC (9 6 3a), *Visravas* in RP (VII 127), *Viśvasa* in VP (VII 55a) (12) In the description of various obstacles created by Anavṛta Yakṣa to test the steadfastness in austerities of Ravana and his brothers PC includes elephants ghosts goblins and demons (*gaya bhūya pisachīṇ rak khasehū* 9 9 8a) also as is done by VP (*veyyala veṇamantara-gaha bhūubbhāḍa karala muha-danta* VII 117a) There is nothing cor-

(1) *Ishu sakkeḷa sepaṇi atṭṭapāṭi* PC 5 11 4b

Bho rahi Bā mame seṇam Saḷepaṇim seṇamupetto VP V 175b

responding to this in RP. (VII 287-290). (13) Some of the names of the Vidyās acquired by Rāvana are common between PC, and VP. only. (14) According to PC. 9 13 7 Rāvana having found Svayambhū city, got constructed a beautiful shrine called Sahasasāhara. RP. or VP. knows nothing of this. (15) In PC. Khara and Dūsana are two different persons as in the *Rāmāyana* of Valmiki (see PC 12 3 3, 13 11 7, where Khara-Dūsana appear in the plural; 12 4 9b, where appears only Khara, 17 11 4, where Khara is said to be fighting against Citta and Dūsana against Cittanga), but RP. (see X 30) and VP. (see IX 10, 12; X 17) know Kharadūsana as one person. (16) The name of the princess from Nityālōka city married by Rāvana was Rayanāvālī according to PC. (13 1 1a) and VP. (IX 52b), but Rambhāvālī according to RP (IX 102b). (17) Vālī engaged in meditation is described in PC. as *Meru va akampu* (13 2 8a); so also in VP. (IX 62b) as *Merum piva niccalam*. But RP. simply says *suniscalam* (IX 128a). (18) According to PC. (13 11 5-11) Rāvana while on march against Indra comes to Pātāla-lānkā and reminded of the misbehaviour of Khara and Dūsana flares up and wants to punish them. But Maya pacifies him. RP. and VP. have nothing corresponding to this. They simply say that as Rāvana reached Pātāla-lānkā, Kharadūsana and Rāvana greeted each other cordially. (RP. X 31-32; VP. X 17-18). (19) Sahasrakīraṇa's city is called Māhesara in PC. (14 4 9c) and VP. (X 34a) but Māhṣmaṣī in RP. (X 65a). (20) In PC. the incident of Uparambhā is narrated considerably differently from RP. and VP. (21) The beginning portion of the episode of Añjanāsundarī in PC. (17 1 5) and RP. (XV 6-82) is somewhat different from each other. (22) According to PC. 19 4 6 Pavana takes a vow that if no intelligence of Añjanā reaches him, he would become a recluse, while according to PC 19 18 1b Pavana writes a stanza to the effect that if Añjanā is dead, he will not live. In RP. and VP. there is no mention of becoming a recluse. There Pavana says that if he does not get back his beloved, he will die (RP. XVIII 54, VP. XVIII 27).

The differences between PC. and RP. detailed above reveal two facts. Firstly the division IV above makes it probable that Svayambhū had casually consulted Vimalasūri's work also. Of course we cannot be quite definite on this point because we have no knowledge of the Rāmāyana literature available to Svayambhū. Secondly in certain cases Svayambhū disagrees with both Raviṣeṇa and Vimalasūri and we cannot explain all such cases as innovations. This means that Svayambhū had consulted other sources also.

One of these sources was probably Caturmukha's *Prasamcarīya*, quotations from which are found in SC'. Of course no Ms. of this work has yet come to light. But Svayambhū has admitted that he was indebted to Caturmukha for the structure and metrical form of his epics. For in the beginning of his *Riṣṭhāyemīcarīya*, where he mentions some of the previous poets and scholars from whose works he derived some sort of help or benefit, we are told that Caturmukha bestowed on him the Paddhāyā 'studded' with the Chaddāyā, Dvipadī and Dhruvaka'. In view of this it is not also unlikely that Svayambhū's poetical works contain echoes from Caturmukha's works, and especially because three works of both the poets treated commonly the themes of Rāmāyana, Harivamśa and Pañcamīcarita. This is confirmed by one accidental identifi-

(1) See Section 4.

(2) Appendix I, passage 57, Line 10.

cation SC quotes the following lines under the name of Catur mukha to illustrate the non position making character of an Anusvara appearing on the end syllable of a word

haum Ajjunu tumha eum ranu/SC IV 2 (a)

Compare with this the second Pada in the following Ghatta found in the 11 kaṭavaka of the 67 Sandhi (Jayadrathavadha) of RC Yuru peccariu Ajjunena te tumhaum so haum eu ranu

rakkaho sisu Jayaddahaho lai dharahu savvu maum ekku
khanu

The resemblance of b in the above with the line cited in SC is unmistakable. A close study of the two epics of Svayambhu may reveal some more such resemblances.

6 GRAMMATICAL PECULIARITIES OF PC I XX

I Orthography

§1 Manuscripts of Apabhraṃsa texts are notorious for their erratic orthography. Not only different Mss. of a particular text spell a particular word differently but one and the same Ms. is discernibly inconsistent with regard to the spelling of one and the same word. Five factors are responsible for most of these varieties of Apabhraṃsa orthography: defective alphabet, defective calligraphy, dialectal variation, modernization and scribal ignorance. Short e and o, the Anunasika nasalized v and ya sruti and va sruti are characteristic of the Apabhraṃsa sound system while they are unknown to the phonetic system of Sanskrit. No new characters however are developed to represent them. They are expressed by the characters for their phonetic near-equivalents. Short e and o are represented either by e and o thus sacrificing the quantity or by i and u thus sacrificing the quality of the original sounds. The Anunasika is written either as an Anusvara or is omitted altogether. *va sruti* and *va sruti* with or without the nasalization of the preceding vowel alternatively stand for the nasalized v, y and v serve to express *ya sruti* and *va sruti* or the latter are not expressed at all.

§2 Secondly we can well understand what a fruitful source of confusion can hurried, careless or obscure handwriting prove when textual transmission was solely dependent upon copying on the part of successive generations. This applies to the copyists who were ignorant of the language of their Mss. On the other hand an educated copyist is also liable to alter the text if he claims some literary interest. The potentiality of the copyist for altering the original text assumes greater significance if we remember the fact that the language of these texts was in certain particulars not far removed from the spoken language of the day which was constantly but subtly changing from generation to generation and hence it was quite easy and natural for an ordinary scribe to substitute for the original form a developed or dialectical form which but slightly varied from the original. This substitution was hardly a conscious process so that the modernization worked in a random fashion and as in most cases we possess the MSS. whose copying date is removed by several centuries from the date of composition.

(1) Critical description and studies of the grammatical facts of Ap. will be found in Jacobi 1938, 1941, Abdorif 1929, 1946, 1957, Bhayani 1945, Targue 1949.

of the text, we find, in the language of one and the same text, an admixture of old and developed features. And with regard to some features like the *ya-sra* and the cerebralization of an initial *n* or a medial *nn*, different practices prevailed since the 'Prakrit stage'.

§3 These factors in short are responsible for the great divergence and inconsistency of spelling in the *Apabhramṣa* MSS. It raises knotty problems for the editor of *Apabhramṣa* texts. His difficulties are multiplied by the fact that the manuscript material at his disposal is as a rule meagre and of a considerably late date. Under these circumstances, in some cases the original spelling can be determined with the help of metre (if such help is forthcoming) and by a consideration of the prevalent orthographic tendencies of particular MSS (the value whereof will depend upon the age and tradition of the MSS). But with all this help he cannot succeed in determining the original spelling with precision. At the best he can hope to point out probabilities consequent upon a critical examination of the orthographic data before him.

With these general remarks, we take up for consideration the chief orthographic peculiarities of the three MSS utilized for constituting the text of the *Pāṇinīyā*.

§4 Confusion between the following characters is usual in *Apabhramṣa* MSS: *र* and *ड*, *ग* and *घ*, *क* and *ख*, *च* and *छ*, *प* and *फ*, *स* and *ष*. *S* has a strong tendency to consider the *Danda* marking the end of a *Pāda* as a part of the final syllable and hence words in this position which end in *-a* in other MSS are found in *S* ending in *-ā*. Casually writing *वे* for *ए* is another tendency of *S*. Writing single consonants for the conjuncts *च*, *ख*, *छ*, *ड* *घ* or vice versa, writing *उ* for *अ* metathesis, repetition of a word or longer portion of the text, omission of a portion of text (haplographic or otherwise), tagging the *-u* of the *Nom. sing.* to a prior member of a compound, omission of *Anusvara* are the results of scribal carelessness. On the other hand confusing medial *र* and *व* *उ* and *र*, or *प* and *ब* has a phonetic basis and rare omission of the *-u* of the *Nom. sing.* substitution of *-hu*, *hu* and *ha* in *P*, *S* for the *Gen. Loc.* endings *-ho*, *hu* and *huḥ* are the traits that reveal the modernizing influence. The oft-recurring spellings *कृप* and *विहाय* are explicable under the influence of *Sanskrit*.

Apart from these stray features there are some more pretalent and significant tendencies of *Apabhramṣa* orthography.

1 Short e

a) in open syllables

§5 Short *e* is ev. dened in the following forms and vocables: 1 *I. sing.* of masc. neut. *A* stems in *-em*, *em*. 2 *I. L. plur.* masc. neut. *A* stems in *-e*. 3 *I. L. sing.* in short *e*. 4 *I. sing.* of fem. *A*, *I* and *U* stems in *-ai*. 5 All *G. sing.* of all *I*, *U* stems and of fem. *A* stems, and *L. sing.* of fem. *A*, *I* and *U* stems in *-he*, *-uhe*, *the*. 6 *V. 5 n*, of fem. *A* stems in short *e*. 7 The pronominal forms *arhe*, *tuhe*, *te*, *tu*, *e*, *ce*, *le*, *je*. 8 Imper. 2 *sing.* in short *e*. 9 *Abs.* in *ev*. 10 Indecarables *je*, *je*, *jema*, *tema*, *ema*, *kema*, *jettahe* etc., *aspettahe*. None of our three MSS has either *e* alone or only *i* instead in these forms consistently throughout. They occur in all the MSS now with *e*, now with *i*. But in all the MSS the spelling

with *e* prevails and if arranged according to the number of forms in *e*, *A*, *P* and *S* would be the order of the Mss. In other words *A* has the strongest tendency to spell the abovementioned forms with *e* as compared with *P* or *S*, while *S* has the greatest number of forms in *i* when compared with *P* or *S*. Regarding *e* of *L* sing and *-he* of *AbI* *G*, Ms *A* and to a lesser degree *P* tend to preserve the original spelling as contrasted with the modernized *-i* and *hi* of *S*. In all the above cases short *e* is given in the constituted text. Even in those few places where all the three Mss have *i*, I have given *e* in the constituted text but with a wavy underline to indicate its hypothetical character so to speak. Only in the case of the emphatic particle (j)je and jema, etc, the alternative forms (j)j and jima etc are accepted in the text when none of the Mss had the former. Regarding all the cases cited in the beginning of this article evidence supplied by the Mss is sufficiently strong for concluding that *e* is original, *i* its later development.

§5 These remarks relating to the orthography of short *e* apply also to the orthography of short *o* and Anunasika. In the constituted text the short *e* in open syllables has been throughout marked

b) in closed syllables

§7 In closed syllables *e* and *o* are invariably short according to the rules of MIA phonetics. Hence they have not been expressly indicated in the constituted text. Regarding closed *e* and *o* appearing in the *seam* of a compound, the general tendency of the Mss is to write them as *i* and *u* (ganda- = gayendra Manusuttara- = Manusyottara-) I have followed this practice unless my best Mss spell otherwise.

2 Short o

a) in open syllables

§8 Short *o* is evidenced in the following forms and vocables: 1 *G* sing of masc/neut *A* and *U* stems in *aho* uho 2 *V* pl of masc neut *A* stems in *aho* 3 Imper 2 pl in *-aho* 4 The pronominal forms *so ko ohu* 5 Indeclinables *ho aho, tattaha, etc*

§9 What is said in connection with short *e* holds good for short *o* also. In the constituted text the Genitive and Vocative forms have been spelt with short *o*. The Imperative forms are spelt with *u* also when none of the Mss has *o*. The short *o* in open syllables has been throughout marked.

3 The Anunāsika or Nasalization

§10 The Anunasika is found in the following forms and vocables: 1 *N* Sing of enlarged neut *A* stems in *-aum* 2 *NA* plur of neut *A* stems in *-aim* 3 *I* plur and *L* plur of all stems and *L* sing of fem *A* stems and all *I* and *U* stems with the ending *-aim* 4 *G* plur of *A* stems in *-ahum, -ahā* 5 *G* plur of *I* stems and feminine stems with the ending *-aim* 6 *ahum* of the first person plural 7 Pronominal forms *haim, amhaim, taim, tuhum, tindhaim, kam, kaim* 8 Indeclinables *nam, nam, sam, sahum, nahim, nahim, ghaim, jahim, etc, jayahum, etc juchum, etc evahim*

§11 The remarks made while considering the orthography of short *e* hold good here also. *P* more than *S* and *A* more than *P*

are careful in marking the Anunāsika. In *ṛaiṇ*, *ṛāiṇ*, *śahuṇ*, *ṛahṭṛ* and *ṛāhṭṛ* the nasalisation is inorganic. Nevertheless both the good Mss. of the Paṇḍitaru have it and hence I have standardized the spelling of these words.

§12. Hemacandra takes note of the enlarged A. stems being nasalized at the end in the Nominative singular (HC IV 354). Regarding this feature none of the three Mss. shows any pronounced tendency. They are indiscriminate in nasalizing the final vowel of the vocables. Many extended neuter Nominatives are not nasalized. On the other hand we find numerous corresponding masculine forms nasalized on the final at random. But there are other indications to show that the Mss. are quite indifferent in nasalizing the ending syllable. *-hi* forming a part of stem is at times nasalized, as if it were the Instrumental/Locative ending. So also *-hu* of the forms from stems ending in *-ha*. Similarly *-ai* at the end of pres. 3. person sing. forms or at the end of stems is confused with neuter plural Nominative/accusative in *-aiṇ*. By way of examples can be cited *piyāmahūṇ*, *ṣammahūṇ*, *muhūṇ*, *bhāiṇ* from P., and *ḍandukīṇ*, *ṣṣaiṇ*, *dhavaiṇ*, *haraiṇ* from S. Even the Instr. sing. form of masc./neut. A. stems which has an Anusvāra on the final syllable, is casually written without the sign of nasalization (*nirurambe*, *bimbe*, *āe*, *nvisuddhe*, *śamudde*). Because of this state of affairs, I have not admitted the neut. forms in *-aiṇ* as authentic. But they have been recorded in the critical notes throughout.

4. Ya-Śruti and Va-Śruti

§13. Apabhraṁśa Mss. like Prakrit Mss. are quite careless in writing the *ya-śruti*. Our Mss. P. and S. have a tendency not to insert *y* between *a* or *u* and a following vowel. In these cases I have accepted the spelling without the *ya-śruti* if it is supported by even one Ms. If all the Mss. have *y*, I have accepted the spelling with the *ya-śruti*. In one or two stray stems like *pari-añca-pari-atta-*, I have followed the practice of the Mss. For the rest, *ya-śruti* is consistently shown as filling an intervocalic hiatus.

§14. *Va-śruti* appears to be characteristic of Apabhraṁśa. With regard to it also the Mss. have the least claim to regularity or consistency. It appears at random between *u* and *a* or even between any two vowels. Whenever any one Ms. spells a vocable with the *va-śruti*, I have accepted that spelling in the constituted text. For examples see §31.

5. Initial *ṇ*- and Medial *-ṇṇ*-

§15. Some Prakrit Mss. follow the practice of using *n* in the initial position, *nn* in the medial position and *ṇ* for the rest. But many Apabhraṁśa Mss. do not know *n* at all. They have *n* or *ṇa* under all conditions. Among our three Mss. P. (and A. to a lesser degree) exhibits a slight tendency of spelling with *nn*- or medial *-nn-*. In the constituted text dental *n* is strictly eschewed.

C. *b* and *bbh*.

§16. Many Apabhraṁśa Mss. use *r* for both *v* and *b*, and as a corollary to this practice they always write *rbb* for *bbh*. The Mss. of PC. have *b* only once in a thousand. Hence the former practice is adopted in the constituted text, but *rbb* being a phonetic absurdity, it has been given as *bbh* throughout.

7 Nasalized -v-

§17 According to Hemacandra intervocalic *m*- in Apabhramśa was pronounced by some as nasalized *v*. Some Ap Mss also give some indications to this effect. Words like *karami*, *jema* are casually written as *karatm*, *jeva*, *jemia* *jeva* or *jemva*. Barring a few stray words our Mss preserve *m*-. Only twice the pres 1 sing is found ending in *v*: in all the three Mss and P and S as contrasted with A have a tendency to write *jeva*, *teva* etc for *jema* *tema*. In the latter case I have retained *m* whenever I found it even in a single Ms. When all the three Mss agreed in writing *v*, I have not changed it to *m*.

§18 Quite casually *v* is found nasalized under the influence of a following nasal e.g. *Ramanu*, *Ramianu* written for *Ratenu*. In such cases unless there is the support of A and P I have not accepted such a nasalized *v* as authentic.

§19 More interesting is the case of the particle *m* following an Anunasika or a syllable containing a nasal. In this case A and P have a definite tendency of nasalizing *v*: to *m*: and omitting the preceding Anunasika. This spelling has been accepted as standard in the constituted text. For examples see §29. Personally I believe it to be a comparatively later trait and as such unknown to early Apabhramśa but in this point I could not ignore the testimony of the Mss. Alsdorf also has accepted this practice in his edition of the *Harivamsapurana*.

8 The Varganunasika

§20 The nasal preceding a consonant is given in the Mss always as an Anusvara. I have followed the practice of Alsdorf and Jacob (the only two scholars so far to study the problems of Apabhramśa linguistics and textual criticism in a critical systematic manner) and have reproduced the Anunasika as the Varganunasika before the stops. The only exception has been made in the case of the compounds with the preposition *sam* which are retained with *vam*.

§21 The Mss of Puspadanta's *Mahapurana* represent two distinct groups—one optionally preserving *r* in groups of conjuncts having *r* as a latter member the other group assimilating it. Contrast with this the Mss of the *Paumacariu* assimilate such groups without exception.

II Sporadic phonetic changes

§22 Shortening of vowels a) General tendency to shorten the final syllable. Hence fem A stems of the earlier stage occur in A as A stems. See also §23 b. b) At times binding *i* of the *cv*-forms is shortened as in *vasi* *ya-* (*vasikṛta*) 4 5 3 *kaṇṇuppali* *karavi* (*karno* *paṇi* *ṛṭya*) 1 8 1 etc. c) Shortening in stray cases *aiyava* (*aika* *en*) 8 3 6 *gahura* (*gabhura*) 1 3 3 *camyara* (*camī* *kara*) 7 2 2 14 6 9 *piḥa-* (*piḥa*) 4 5 9 *Bha* *rahi* (*Bhagrathi*) 5 13 3 5 14 3 as against *Bhairahi*: 5 10 7 5 11 3 *paripalanuya* (*paripalan* *ya*) 6 16 7.

23 Lengthening of vowels a) compensatory lengthening of a preceding vowel consequent upon the simplification of a conjunct. This tendency has become one of the chief characteristics of the New Indo-Aryan Stage. For instances see §33 b) The quantity

of *i* and *u* as stem-finals is somewhat indifferent. Hence irrespective of the original character of the stem-final, it is lengthened or shortened in accordance with the metrical requirement. Thus *Vāhuvā-* 4 7 7, 4 8, *nānu-* 6 3 6, *koḍiyau* and *payāyau* 3 11 6, *Sayambhu-* 1 3 1. c) Lengthening in stray cases *paśai* (*praviśati*) 4 1 8, 5 9 2, *paśarai* (connected with *praviś*) 4 1 as against *paśarai* 4 1 1. *juṣṭiya-* (*juṣṭisika-*) 3 5 7.

§24 Stray vowel changes. Instead of the usual *appanu* (*ātmanah*) we have *appunu* at 5 14 4, 7 10 3, 10 12 8 etc. *nirurumva* (*nukurumba-*) 4 10 6, 4 11 9 and *khuruppa-* (*ksuruppa-*) 15 5 3 against *khuruppa-* 11 11 7 are due to assimilation, while *mauḍa-* (*mukuta-*) 3 5 1 and *maula-* (*mukula-*) 3 7 7 are the results of dissimilation, *iya* (*iti*) 1 1 19 is an instance of a final *-i* changing to *ya*. Note also *iha-* 17 7 8 and *iha-* 15 12 7 from *lekhā-* and *riha-* 11 4 5 from *rekha*.

§25 Contraction of vowels in contact. a) contraction of the *-aya-* at the end of enlarged stems to *-ā-* eg *bhadārā* 1 1 1 etc., *-sarā-* 1 1 7, *bhaviyā-* 1 1 8, *mahīrā-* 1 10 8, *kusuma-* 14 2 5, *dāvana-* 14 2 5, *paṭarā-* 16 13 9, *paḍvā-* 5 6 6, 5 12 5, 5 12 9 etc., *Paṇḍarā-* *jayā-* 19 10 4, *Suloyanā-* 5 4 7. b) Contraction of *-aya-* resulting from the *-aka-* of the agentive to *-ā-* as in *gavesā* 14 10 10, *paśāha* 10 12 7, *-uttarā* 1 1 1, *-haldārā* 2 10 9, *muhavekka* 10 2 7, *bhujā* (?) 14 2 7, *-garā-* (*kāraka-*) 1 1 14, 2 6 10 etc. c) Contraction of the original *-aya-* at the end of a stem to *-a-* as in *jmala-* *jinālaya-* 6 2 5. d) Contraction of two medial vowels in contact as in *andharāyu-* (*andhakara-* enl) 10 1 9, *akkhādaya-* (*akṣuvāyaka*) 4 11 2, *vama-* (*vayāyōma-*) 4 11 5, *thera-* (*ṭhāvira-*) 1 4 2, *janera-* (**jana kara-*) 4 13 2, *mora-* (*mayāra-*) 3 4 5, *Ujja-* (*Ayodhyā-*) 4 14 9 against *Aujja-* 4 1, *paṭthera-* (*prāṭhārya-*) 3 3 10, *-keraya-* (*-karya-* enl), various cases of contraction of the preposition *ava-* to *o-*.

§26 Preservation of intervocalic stops (instead of elision) either unchanged or by voicing or by geminating. *Kumbh-pāka-* 11 9 7, *Kāḱasa-* 9 2 5, *Kāḱasa* (*kakaseyah*) 10 10 7, *Kausiki* (*Kausiki*) 9 6 2, *Kamuka-* 5 6 3, *Ikkukka-* (**Ikkmuka-*?) 5 1 2, *Sakkeya-* (*Saketa-*) 5 11 4, 2 2 5 (all proper names), *lakkudī-* (*lakuṭi-*) 11 6 4, *-qaraya-* (*-kāraka-*) 5 1 5 against *-kārī-* 4 5 9 and *-yārī-* 6 9 6, *Bhigu* (*Bhigu*) 16 6 6, *naga-* 1 9 2, *āgara* (*ākara-*) 4 2 3, *maragaya-* (*marakata-*) 1 4 3, *mayajala-* (*mada-kala-*) 1 15 1, *vaiyā-* *garana-* (*vaiyakarana-*) 7 14 4, *Payāga-* (*Prayāga-*) 2 11 4, *jogesara-* (*yogesvara-*) 5 15 2, *nakkha-* (*nakha-*) 14 5 7, *Maracca-* (*Mārica-*) 10 1 2, *Vitay-* (*Vtuy-*) 7 12 3, *Kaṭṭilla-* (*Kauṭṭilya-*) 16 6 3, *Vāṭṭarā-* 11 9 3, 9, 11 10 15, *-atṭaya-* (*atṭaya-*) 1 7 3, *Geṭṭama-* (*Geṭṭama-*) 1 9 8, 5 1, *niti-* (*niti-*) 7 12 1, 16 2 1, *-sottā-* (*sotas-*) 2 1 8, *Jimūta-* (*Jimūta-*) 20 6 7, 17 11 8, *Toṇḍavāhana-* 5 7 7, 5 9 11, *ubhaya-* 1 2 4.

§27 Most of the following instances of *-ḍ* becoming *-l* are known to Prakrit also. *-phaṭṭha-* (*sphaṭṭha-*) 6 5 2, *pīḷaṇa-* (*pidana-*) 1 4 4, *ṛiyalaya-* (*ṛiyāḍa* enl) 1 5 6, *talaya-* (*taḍḍāga-*) 2 2 3, *-kīḷa-* (*kṛīḍā-*) 5 1 7, 14 11, 4, *paḷṭṭa-* (*pradīḍṭa-*) 7 11 9, 13 3 2, *solaha-* (*soḷasa-*) 2 4 4.

§28 Occasionally intervocalic *-m-* is changed to nasalized *-v-* which is as a rule written as *-v-* in the Mss. *davanā-* (*damanaka-*) 14 4 5, *Haridā ana-* (*Haridāmana-*) 15 10 5, *Vpaṇava-* (*pra-ṇam-*) 1 1 1, *nāralaya-* (= *nāmarat-*) 6 16 4, *raṇanaya-* (**raṇanayaka-*) 2 2 2, *nīḷkeraṇa-* (*nīḷkaramāra-*) 2 11 4, *ṛisavāna-* (*nīḷsamānya-*) 4 5 4.

nviṣa- (niviṣa-) 8 6 6 etc, attharāna- (from Vattharāna=astamāya-) 15 6 2, āsava- (āsrama-) 9 1 9, dharevi- (dhārayāmi) 18 8 9, pariharevīti (pariharāmi) 18 8 9 For dropping of an intervocalic -m- see §30 d

§29 A reverse tendency of changing -v- to -m- under the influence of a nasal sound in proximity, or even without such a condition is revealed by a) m- resulting from the particle vi following a word with the nasalized final syllable, as in kehi-m- 2 4 6, tani-m- 4 9 2, suraha-m- 3 9 10, etc (See Index Verborum under m); b) stray instances like pungama- (pungava-) 1 1 10, pihimi- (pithivi-) 2 15 3, parimiyā- (parivṛta-) 2 11 8, 3 5 9, simura- (sivira-) 11 8 1

§30 There are numerous cases of eliding an intervocalic v original or secondary mostly before u but occasionally also before i and a : a) -v- is mostly, though not always, dropped before the -u- of the Nom sing sakau 1 7 4 (but payivū- 7 7 4), sāu 1 11 2 (and sāvu 7 7 4), b) casually it is dropped before i as in kukai (kukavi-) 1 3 1, parēyā- (prāpta-) 1 6 1, paṣai- (pravṛṣati) 4 1 8, therā- (sthavirā-) 1 4 2, -ada- (atavi-) 3 8 5, c) before a it is omitted in payajfa- (pravṛta-) 5 15 9, bhūana- (bhuvana-) 6 1, tihūana- (tribhuvana-) 1 1 15, diyaha- (divasa) 5 12 5, pariyaṭṭanti (= parāvartante) 5 12 6, ruc- (rūpa-) 3 7 7 (against rūa 1 2 10), niyaṭṭhi- (from ni + Vtas-) 14 10 4, suai (from Vsuā-, Vsuva = Vsvap-) 1 10 8, lāyama- (lāvanya-) 1 13 6, akkhāḍaya- (akṣavāḍā-) 4 11 2, -va- disappears in samasarāṇa- 1 8 6, 3 4 8 (against samosarāna 3 4 10), d) in a few cases such a -v- has resulted from an intervocalic -m- Jauṇa-(Yamunā-) 12 4 3, sūmsūāra- (sumsumāra-) 3 5 6 ranauha- (ranamukha-) 20 1, in pāuṇi (nāma) 2 17 8 and bhauṇha 10 2 9 (as against bhauha- 14 3 10 and bhomukā 14 12 8) the disappearing -m- nasalizes the succeeding vowel

§31 A reverse tendency is to insert a va-sruti between two contiguous vowels to fill up the hiatus created by the elision of a stop, as Mandodari- (Mandodari) 1 10 9, thoṭaya- (stoka- enl) 16 8 7, u ara- (udāra-) 1 10 3, 15 7 9, urahi- (udadhi-) 3 3 7, 6 10 9 etc, yuṭala- (yuḡala-) 2 17 9, dhenuia- (dhenu- enl) 3 3 5, dhūva- (dhuva-) 7 14 8, duta- (dūta-) 10 8 10, huvāsana- (hutasana-) 20 4 9, vuvvua- (budbuda-) 17 3 3, bhūva- (bhūva-) 1 10 7, 2 17 9, murava- (muraja-) 1 5 7, siḷāla- (sṛgāla) 9 11 2, malliva- (malliā-) 14 10 6

Vimalasūri's Paumacarīya has several instances of aśruti: juvā- (yuka-) 6 44, atalocari- (atalokani) 7 139 murava- (muraja-) 7 156 etc.

§32 Some stray cases Tilaḷesa- (Tilakeśā-) 5 6 1 muhala- (mukhara-) 1 15 7 somala- (sukumāra-) 7 1 5, kalumaya- (karuna-) enl) 9 10 2, calana- (carana-) 1 7 9, diyaha- (divasa-) 5 12 5 pāhāna- (pāṣana-) 7 14 1 pahiya (pāṣiya- from paṣya-) 2 16 7 Loss of -va- in niyāra- (ni itatara-) 4 1 is haplogical

§33 We have several instances of the simplification of the conjunct with or without the compensatory lengthening of the preceding vowels a) vaivāya- (vaivāya-) 2 9 2, 2 10 3, kaosaya- (kayotsarga-) 2 11 8, dhāi (dhātri-) 7 3 3, dākina- (dākina-) 1 11 8 payshiva- (pradākina-) 1 1 17, 6 13 3, niddakhiṇṇaya- (nirdākṣiṇṇa- enl) 2 14 2 cāyara (cāṭṭarā) 6 1 7 saṇali- (śalmali-) 3 1 9 sāra- (sāra-) 1 8 10, 1 11 2, 7 7 4 nārai (from nārcai) 2 2 9 lāva (lāvya) 1 1 19, sṛcādu (from V sampraḍā-) 1 3 10 niyāsana- (niyāmsana-) 6 14 4, soma- (saumya-) 2 2 6 paṣeya (praṣveda-) 1 13

7, b) *caūthaya-* (*caturtha-* enl) 1 8 8 *kantiyāri* (*karṇikāri*) 3 1 9, *paṅja-* (*pratiṅgā-*) 5 7 7 (but *paṅja-* 12 7 5), *paṅṅha-* (*pravaiṅṅha-*) 4 10 2, 14 2 1, 14 4 9, *paḥulaya-* (for *paḥullaya-*) 1 4 1, 16 2 1, *-alasa* (*alasya-*) 2 12 3, *rayasala-* (*rayasvalā-*) 19 1 2, *Vaiṅvasa-* (*Vaiṅvasvat-*) 15 13 7, *Vaiṅsarana-* (*Vaiṅsarana-*) 9 6 3, *samuha-* (*saramukha-*) 6 9 2, *akkhohani* (*akksauhin-*) 12 8 1, c) words compounded with *nir-/nis-*, *dur-/dus-*, *ud-* etc have their initial vowel treated indifferently as simple or conjunct according to metrical convenience. This is a general tendency and no particular instances need be noted.

§34 The treatment of the conjunct in the following cases is noteworthy *vumbhaya-* (*vismaya-*) 1 12 4, *Jasumbhaya-* (*Yaśasvat-enl*) 1 13 1, *Cakkehubhaya-* (*Cakksumat-enl*) 1 12 4, *ghuṅ-* (*dhvani-*) 3 11 1, but *dhaya-* (*dhvaya-*) 1 5 2, *suṅma-* (*svapna-*) 1 14 9, *duṅvāra-* (*dvāra-*) 6 7 7 (against *vāra-* 5 8 6), *duṅvāraha* (*dvā-dasa*) 11 7 1 (against *vāraha* 3 4 1), *vintara-* (*vyantara-*) 1 8 9, 10, *abdhuntara-* (*abhyantara-*) 1 16 6, assimilation is at the basis of *bhumbhala-* (*vikhala-*) 1 5 4 and *phoppkala-* (*prāga-phala-*) 1 5 9, 3 1 8

§35 Gemination of consonants mostly for metrical reasons *pammukka-* (*pramukta-*) 12 10 1, *khammaviyaya* (for *lhamaviyaya-*) 19 6 8, *nimmantio* (*nimantrita-*) 16 13 5, *nimmitti-* (*nimittin-*) 16 3 9, *papphulla-* (*praphulla-*) 5 5 6, *ujjuya-* (*ṅju-enl*) 5 15 9, *acceyanā-* (*acetana-*) 19 15 1, *sappariṅvara-* (*sapariṅvara-*) 2 2 8 2 7 7, 2 14 6, 3 8 1, *tillokka-* (*trilokya-*) 12 11 2, *koukhalla-* (*kautuhala-*) 1 12 6, 10 2 2, *voulla-* (*bakula-*) 14 7 3, *sannavai* (*sannavati*) 2 3 3, *vannara-* (*vanara-*) 7 4 6, the Gen postposition *tanaya* appears as *-ttanaya* at 8 4 9 (*kaho-ttanaya*, and *taho-ttanaya*), 9 6 2 (*mahu-ttanaya*) and perhaps at 6 3 9 (A *kahu-ttanau*)

§36 Sandhi in a sentence has been effected between the continuous syllables of two words under metrical stress in following cases —

nānuppannu (for *nānu uppa°*) 3 2 11, *anuppannu* (for *annu uppa°*) 3 3 2, *kappayaruchannā* (for *kappayaru uccha°*) 1 11 9, *Vimalavāhanucchaliya°* (for *Vimalavāhanu uccha°*) 1 13 1, *mohuppānu* (for *mohu uppa°*) 14 3 12, *vamsuddheru* (for *vamsu udd°*) 8 9 6, *valavāni* (for *vā alāvāni*) 1 5 8, *suravaiṅaruna°* (for *suravāna aruna°*) 2 3 2, *paḍhamara°* (for *paḍaha amara°*) 2 4 1, *dhammenaharana°* (for *dhammena aharana°*) 6 14 4, *nisumittara°* (for *nisunu uttara°*) 6 15 2, *vimasanam* (for *viṅā asanam*) 5 12 3, *gamapaneya* (for *gamana aneya*) 14 10 1. The Sandhi in the compound *cautisāssaya°* (for *cautisāssaya°*) 3 3 1 is peculiar

III Gender

§37 a) The following words masculine in Sk are found with the n pl ending *-am* in PC *kumbha-* 9 2 9b, *kirapa* 11 14 5, *thuha-* (*stupa-*) 3 4 4, *viduma* 13 5 9, *sāhamiya* (*sākhāmrga-*) 6 11 4, *jana-* (*jana-* person) 12 12 10b, *ḥva-* (used with n pl adjectives) 11 9 6, *ṭāḍa* (*ṭata-*) 14 9 7, *kalahamsa-* 11 1 6 and many more. The *Bhāṅvattakaha* also manifests this tendency

b) *Jhuṅ-* (*dhvani-*) 3 11 1, *nhiya* (*nidhi-enl*) 3 13 7, 4 6 6, *kallola-* 14 12 6, *kallola-* 1 2 5 are treated as feminine

IV. Affixes

Several noteworthy affixes are listed below

§38 Agentives

a) *kāraya-*, *gāraya-*, *yāraya-* (Sk *-kāraka-*) and *-kara-*, *yara-*, (Sk *-kara-*) form compounds with an agentive sense as in *khaya-kāriko* (4 5 9), *khaya-garaya-* 5 1 5 and similarly at 2 6 10, 2 1, *-gāriya-* 19 4 8, 19 5 5, *-gari-* 8 4 6, *-yari-* 6 9 6, *-yara-* 1 16 9

b) *-apa-* *kandātana-* 9 6 9, *bhayaavana-* 8 1 4, *javavana-* 12 5 1, *suhāvaṇa-* 12 3 9, *lampavana-* 15 1

§39 Possessive suffixes

itta- *jovvanatti-* (*yautanavati-*) 4 9 9 and similarly *atthatta-* (from *artha-*) 14 13 5, *dumatta-* (?) (from *druma-*) 20 8 9

§40 Adjectival suffixes

a) *-ma-* forming adjectives from verbal bases as in *phādima* (from V *-phād-*) 1 4 6, *samcārīma* (from *sam V cara-*) 4 10 8, from adverbs as in *heṭṭhima* (from *heṭṭha-* below) 4 9 9,

b) *-ira-* forming adjectives from verbal bases as in *panaccira-* (from *panacca=pra+ V nrtya-*) 4 8 4, 17 2 7 and similarly *paribhamira-* 7 2 3, *paribhāsira-* 18 8 1,

c) *-illa-* forming adjectives from substantives etc as in *gāmilla* (from *groma-*) 1 3 11, *uvarilla* (fem enl from *uvari= upari*) 4 9 9a,

d) *-ikka-* equivalent to *-illa-* as in *vappikka-* from *vappa-* 4 3 9

§41 a) *-ttana-* and b) *-tta-* forming abstract nouns from substantives as in *-hiyattana-* (from *hita-*) 2 9 3, *bhiccattana-* (from *bhrtya-*) 2 10 3, *Surindattanaya-* (from *Surinda-*) 8 1 7, *Indattā-* (*Indratva-*) 3 11 9, *suratta-* (from *sura-*) 3 11 8

b) *-ma-* forming abstract nouns from adjectives as in *poḍḍima* (from *poḍḍa=prauḍha-*) 4 4 1

§42 Comparatives in *-ā(alra)ya-* (from *-tara(kā)-*) as in *guru yāra-* (from *guru-*) 15 9 10, *vaḍḍāyaya-* (from *vaḍḍa-*) 16 4 8, *piyāyaya-* (from *priya-*) 2 9 1, *paḥāyaya-* (from *paḥā-*) 9 3 3, *piyāyaya-* (*nustatara-*) 4 1, *uruāyaya-* (fem from *uru-*) 19 4 8

§43 Pleonastic suffixes a) *-ka-* in *dhānuḥkka-* 6 15 3 against *dhānuḥka* 6 15 7, b) *-alla* in *guruḥka-* (from *guru-*) 2 10 1, 4 3 9, c) *-alla-* in *navalla-* (from *nata-*) 11 5 9, d) *-ullaya* in *kaḍḍullā-* (from *kaḍḍava-*) 14 5 7. This solitary instance of *-ullaya* presents a contrast with the numerous instances of *-ulla-* extension in *Puspādanta*

§44 *-āyaya* and *-ūyaya* in later Ap are used as diminutive and pleonastic suffixes but in our text they are strictly used in a pejorative sense as in the only instances *sarvāyaya-* (from *sarva-*) 6 13 5, *vānuḍḍāyaya-* (from *vakra-*) 6 16 5

§45 Amelioratives a) *-ra-* developed a pleonastic sense in Ap as can be seen from *ku-mugurara* 7 3 9, *gayavara* 2 14 3, *sura-tara-* 1 1 7, *imatara* 1 1 7, *kaṇṭhara-* 1 10 5, *grihvara-* 1 10 6, *vahara-* 4 8 7, *trātara* 6 3 5, *kaṇṭhara-* 6 11 2, *haya-tara-* 3 13 4, *astara-* 7 5 9, *putarara-* 8 12 1, *hantara-* 19 18 6, etc. b) the same remark applies to the prefix *su-* which is used to fill up a metrical gap as in *sudānākāra-* 1 2 2, *supariṭṭhaya* 1 4 3, *sumanṭṭhaya-* 3 1 13, *sumsalla-* 4 12 7, *sumanohara-* 5 3 7, *sudarana-* 7 7 6, *su-Mallānta-* 7 11 3, *supariṭṭhaya-* 9 5 1, *sukulānāyaya-* 12 6 2, *supuyaphala-* 14 7 3, *supahatta* 14 7 9, *su Tam-yari* 16 4 7, *su-thānāyaya-* 1 5 9, *su-saraha-* 17 9 6, *su pariṭṭhāra-* 19 1 4, *su Paṣānakkitta-* 10 10 6

§46 In *sa-kiyattā* (= *kyattā*) 10 7 2 *sa* is mildly emphatic

It becomes frequent in early vernaculars and develops a pleonastic function.

§47. In *anavasa-* 12 6 9, *ana-* is a negative prefix. *ku-* and *du-* (= *dur-*, *dus-*) have the same function as in Sanskrit

V. Stem-formation

§48. As the final consonant of the stems disappeared since the Prakrit stage, all the Ap. stems end in a vowel. The quantity of the final vowel is indifferent. The general tendency of Ap is to shorten the final syllable and hence Pk fem. stems in *-ā*, *-ī* and *-ū* appear as *A*, *I* and *U* stems in Ap as a rule. But due to liberal use of Prakritisms, due to the later development *-ya-* into *-i* and *-uya-* into *-ū* and due to lengthening and shortening affected to suit metre, we have Ap. stems ending in *-a*, *-i*, *-u* as well as *-ā*, *-ī*, *-ū*. The stems with a short final predominate. The other ones are used often to satisfy exigencies of metre.

§49. Enlargement of the stem by adding *-ya-* (from 'svārthe *lah'*) is quite common. Final *-aya*, *-iya* and *-uya* of the enlarged stems are liable to become *-ā*, *-ī*, and *-ū* respectively through contraction and hence in *A*-declension (*mas* and *neut*) we have two parallel stems, one ending in *-a* (or *-aya*), the other ending in *-ā*. The latter has later on considerably contributed to the evolution of the oblique form of the NIA. languages.

§50. The tendency of normalization in nominal and verbal flexion developed in Prakrit has gained considerable strength in Ap. The other types are gradually brought in line with the *A*-type. *bahava-* (*bahu-*) 5 9 1, *pasava-* (*pasu-*) 14 11 8, illustrating the change of *U*-stems to *A*-stems and the Ins sing. forms in *-em* from *I*-stems (§83) are indicative of this tendency. Similarly in the case of Fem *A*-stem, instrumentals in *-shim* (§75), Gen. forms in *-hum* (§80) and Loc. forms in *-hum* (§76) illustrate the influence of the masculine.

§51. In the case of the fem. bases, the general tendency in Ap is to turn *I*-bases into *A*-bases by enlarging them with the addition of the pleonastic suffix *-iya*.

VI. Inflection

a) Substantive.

§52. The flexion system of Ap is in a process of disintegration. Merging of Nom and Acc., of Abl and Gen., partial merging of Ins and Loc., confusion of *mas* and *neut.*, domination of *A* declension, and increasing employment of post-positions to convey various case relations are the characteristic indications of this state of affairs.

§53. The Ap. used in the *Varnavyūtas* and some of the *Mātrāvṛttas* is more or less Prakritized. Many Pk. forms are found in the passages composed in those meters.

Stems in *-a* (*mas* and *neut*)

§54. For the influence of this type over other types see §50, 80, 83.

§55. *-u* (incl. *-au*) is the only termination in the Nom. and Acc. sing., there being no form in *-a* or *-ā*. Nom. sing. forms in *-o* occur sporadically as Prakritisms before the indeclinable *ri* (1 7 9, 2 13 9, 4 5 8, 4 13 3 etc.) and under metrical stress (17 6 1, 17 10 1 etc.). Metre is also responsible for occasional Prakrit Acc. in *-ān*.

§56 For the enlarged neut sing forms in *-aṃ* see §12

§57 Stem-enlargement with pleonastic *-da* (*-ḍaya-*) is not known to our text *-ḍaya-* is used in a pejorative sense only (§44)

§58 Voc sing uses the bare stem, which has its final *-a* occasionally lengthened (through contraction of *-aya-* from enlargement) Note °*sāra* 1 12 6, *paṇa* 5 12 5, *mudhā* 5 12 6, *Pahāṅ-janā* 9 8 1a, all at the end of a Pada In forms like *bhāḍara* 2 6 10b, *-a* has resulted from the contraction of the stem final *-aya* On most of these points PC agrees with MP

§59 The bare stem or the stem with its ending vowel lengthened (the result of vowel contraction in the stem enlarged with pleonastic *-ya* from *-ka-*) is used as the Nom Acc Masc pl form These as well as forms with the termination *-aṃ* are employed in the Neut pl *sahasā* (*sahasra-*) 2 11 7, *pavvaya* (*pravrajita-*) 2 11 7, and *sahāsāṃ* 2 10 8 are all neut pl In forms like *gaveśa* 14 10 1, the final *-aya* of the pl form *gaveśaya* is contracted as *-ā*

§60 As remarked above (§37), occasionally *mas* stems also take this neut termination *-aṃ*

§61 *em*, *ena* (*-ena*), are the terminations of Ins sing Short *-e* and *-eṃ* are unknown to our text, while *-im* is found as an orthographic variant of *-em* A roughly made sample analysis gives 2 1 as the proportion of forms in *-em* and *em* respectively This agrees with the figures for HP given by Alsdorf Metre accounts for most of the forms in *-ena* The same remark applies to a few Prakritisms in *-enam* (eg 17 3 1, 17 7 1, 17 8 1, 17 15 1, 13 4 1)

§62 In the termination *-em*, the vowel is probably short, as shown by Alsdorf on the ground that its alternative form is *-im* in the Mss (cf Loc sing termination in its two forms short *-e* and *-i* in the Mss)

§63 Regarding *-ena* Tagare observes¹ that it was less popular in Southern Ap It is frequent in MP because in it 'Puṣpadanta deliberately tried to initiate the high flown ornate style of Sk and Pk classics One has simply to turn to *Je* (ie *Jasaharacariu*) (which is a work of a more popular nature), and one finds the popularity of *-im* *-em* termination'

But these observations are not correct The frequency of the forms in *-ena* in PC proves that free occurrence of these forms in MP is not just a vagary of Puṣpadanta And in a casual survey of the *Jasaharacariu* I have been able to spot two hundred and odd forms in *-ena* which shows it to be in no way different from MP on this point

§64 Further, following Grierson Tagare derives² *-em* of Inst sing from Loc sing *-ahny* He believes that the Inst. and Loc merged into one case in Apa and the desinenes of Loc came to be substituted for those of Inst He finds support for this view in the Inst sing forms in *-i* (from Loc sing short *-e*) found in Bh and Kp He thinks 'the use of *i* for Inst sg was well established in S(outhern) Ap of the 10th Cent AD eg *kali* from *kala*, *sūhi* from *sukha*, *damsani* from *darsana* in *Jasahara* c(*ariu*) Hence he finds it 'surprising that Alsdorf's edition of *H(ari)V* (*amśapurāna*) should contain no *-i* forms' He comes to the conclusion that "*-e*

(1) Stray cases like *ujjalaya* (qualifying *anvaya*) 18 8 2, *kaya* (qualifying *marasa*) 12 3 5, *ijha* 7 5 2 are modernizations, while voc sing forms in *-u* occurring at quite a few places are counted as scribal slips

(2) Tagare 1943 118.

(3) Tagare 1948 118-120

is a regular term(ination) of the Ins. sg. in Ap., though it was originally of the Loc. sg."

Now these views are not borne out by facts. Ins. sing. forms in -i are not found in MP, as also in our text. From just three instances of such forms from the *Jasaharacariu* Tagare generalizes that -i was well-established as an Ins. sing. termination in the Southern Apa. of the 10th Cent. But even these three forms lose all their meagre evidential value on examination. *kāli* is found as *kāliṃ* in the *Index Verborum* to the *Hist Gram. of Apa.* and actually it is *kāliṃ* (i.e. the variant of *kāleṃ*) as shown by the metre of *Jasaharacariu* 2 15. The second form in -i, viz. *suhī* is not found in the *Index*, but the latter quotes *suhā* (equated with *svā* 'a dog') from *Jasaharacariu* 2 35 10, and if we consult the original passage¹ we find that the actual word is *suṣṭhu* and not *suhū*. The remaining third form *damṣani* is correctly quoted, but it occurs in a passage which is plainly a fourteenth century interpolation² in the *Jasaharacariu*. This is one out of many instances of the uncritical use of the sources on the part of the author of the *Hist. Gram. of Apa.* which has unfortunately vitiated several of his conclusions.

Thus it still remains to be demonstrated that the works of Puṣpadanta contain Instrumentals in -i and unless this is done, it cannot be accepted that Loc. sing. in short -e was used in an Instrumental sense³. This fact would go against the derivation of -eṃ from -aiṃ, which otherwise on phonetic grounds also appears unconvincing. Loss of -h-, change of the final nasalization to an Anusvāra and the contraction of -a- and -i into -e- (in the face of their preservation in the neut. pl. termination -aiṃ) which are presupposed by the proposed evolution -aiṃ into -eṃ remain unexplained. Hence the derivation accepted by Bloch and Turner (eṃa becoming eṃ) is to be preferred. Turner's suggestion that in Ap. -eṃa, -n- probably represented Anusvāra is unacceptable, because reading the two-moraic -eṃ in place of the three-moraic -eṃa would spoil the metre.

§65. *bhāmantaena* 1 13 9a, *uttīṃnaena* 3 8 1a, *abbhīṃnaena* 3 8 1a, *puṃṃaena* 3 1 2a, *saṃṃiṃjantaena* 1 2 12b (all at the end of a Pāda) are instances of the enlarged Ins. sing. forms.

§66. For Instrumental forms used for the Locative see the next article.

§67. Short -e (orthographic variant -i) is the only termination of the Loc. sing. -aiṃ is not found for A stems in PC. Occasionally Ins. forms are used for Loc., e.g. *āsaṃcāḥ* 15 5 8 and especially in Loc. absolute constructions as at 1 2 12b, 3 8 10b, etc. In *aṃṃekāṃ kiya pīṃṃti aṃṃekkaḥim* 3 12 4 'others abstained (piously) from many other things', *aṃṃekkaḥim* presents a case of using Ins. for Abl. *kṣīra-mahāṃṃare kṣīra bhāreppīṃ* 2 5 8 can be rendered as 'having collected milk at the Milky Ocean'.

§68. -eṃ and -aiṃ are found in Ins. and Loc. pl. -aiṃ appears as an orthographic variant of -eṃ. Of these terminations, -eṃ predominates. A comparison of the Mss. indicates that a gradual process of substituting -aiṃ for -eṃ (-aiṃ) was at work,

(1) *Ād! Jasaharacariu* vāṃṃu sijaṃ muu, ha! dāṃṃa! kāṃṃ maṃṃe suṣṭhu hāu

(2) Valdye, 1901, Introduction, 17.

(3) It would appear prima facie that in *riṣa* Dandin's *plāṃṃṃa* PC. 10 11 9a, Dandin's is a Loc. form used in an Ins. sense. But *riṣa* *phujjha smāṃṃṃca-āḥṃṃe* PC. 8 10 1b ('Victory was proclaimed in the ranks of the Lord of Gods') and several such passages show that this was an idiomatic expression and the form in short -e has a Loc. sense. So also in *saṃṃṃe* 3 13 1a *saṃṃṃe* 'in short' and *ṃṃe* 6 13 2a, 6 15 7c.

for the Ms which is comparatively careful in preserving the language of the original has at many places forms in *-ehiṃ* corresponding to the forms in *-ahiṃ* found in the Mss handing down a comparatively later text tradition. The proportion of *-ehiṃ* forms to *-ahiṃ* forms in PC is roughly estimated as 3 : 1.

§69 *ako* (orthographically *-ahu*) is the normal termination of Abl Gen sing *a(a)ha* is never used in PC but Prakrit *-asu* is found. Most of the forms in *-asu* occur at the end of the trochaeally closing Padas (e.g. 1 8 5 1 13 3 4 10 4 4 11 7).

§70 Both *a(a)hum* and *a(a)ha* are used for Gen pl. Forms in *a(a)huṃ* are fairly numerous. It should be admitted that such cases are rare when all the three Mss of PC read *-a(a)hum* at relevant places. As a rule forms in *-a(a)huṃ* are found in only one of the Mss at a time (mostly in either A or P). In a lesser number of cases two Mss agree in reading *a(a)huṃ*. Corresponding to *-a(a)huṃ* in one Ms we find *-a(a)hu* or *a(a)ha* (and occasionally *a(a)ha* in other Mss). As the Mss which are found more authentic contain numerous cases of *a(a)huṃ* I have accepted it in the constituted text if it is attested by even one Ms and I have reconstructed it when the Mss read variously *hu* and *ha*. But when both P and A read *ha* (with S reading *hu*) that has been accepted in the constituted text.

§71 Puṣpadanta occasionally used this form as we can gather from the cases noted by Alsdorf and from occurrences like *pratyā bhavvaḥum* (38 18 7) *puvvaḥum* (38 18 7 so to be read for the textual *puvvaḥa* in view of the rhyme) *īasa thavaraḥ vahaṃ* (39 6 6) *devaḥum* (39 11 10b) *arī bandhavahuṃ* (48 20 4) *varisahuṃ* (49 13 11) in MP. This upholds the Prakrit grammarians to some extent in their sanction for *huṃ* as a Gen termination.

§72 Prakrit termination *-ana* is rarely found in PC. I XX.

Feminine Stems In *-a(a)*

§73 Besides zero *u* is the termination of Nom Acc plur before which the stem vowel is optionally lengthened *uppau* (from *uppeya-*) 1 10 1 and *sevu* (from *seviya-*) 2 8 7 are peculiar in that they stand for *uppauṃ* and *seviṃ* respectively. Probably these forms are instances of contraction under metrical stress as is also seen in another form from *vaimanīhe* for *vaimaniyāho* (from *vaimoniyā*) 15 15 5.

§74 Short *e* (orthographic variant *i*) is the only termination of Inst sing. No form in *-aiṃ* or *-am* is attested from PC.

§75 Forms in I plur end in *-ahiṃ*. In *aḥum vāra vijjekḥum* 9 12 9 *guheḥiṃ* (I for Abl) 13 5 6 *viṣṭieḥum* 10 6 6 *koṭieḥiṃ* 6 6 6. Masc ending *ehiṃ* is employed.

§76 *he* is the termination of G L sing. In later orthography it is spelt as *hi* and the Mss often confuse it with *hiṃ*. In the case of Loc Mss clearly show this *hesita*.

- (1) The same *u* the case with MP though *mānaka kēru* (38 19 6a) appears to be an exception.
- (2) e.g. see PC 3 4 9 3 4 10 3 10 5 3 13 3 3 13 4 3 13 6 4 2 3 4 6 10 4 7 8 4 7 9 2 8 1, 2 8 6 2 8 8 2 14 2, 2 14 3 2 14 4, 5 7 3, 5 7 4, 3 8 7 etc.
- (3) There is overwhelming evidence to show that the language of the Apabhraṃśa texts has undergone continuous revision and modernization so far as its et. Tagore 1948, 14.
- (4) orthography was concerned. Hence the *pectu e* of the language of the same text would vary in accordance with the age of the Ms of that text. To quote one instance only at PC 19 12 15 FS read *An aṃṃā A An aṃṃā* equivalent.

tion between *-he*, *-hi* and *-hiṃ*, where *-hiṃ* can be as well genuine. Hence besides *Aujjhāhe* 2 7 5, *Ujjhāhe* 4 1 8 we have *Aujjhahiṃ* (S. °hi, A. °he) 5 1 1, *Ujjhahiṃ* (A. °he) 5 12 9b, *guhahim* 19 9 4, *silahiṃ* (A. °ha) 13 8 6.

§77 Here as elsewhere, the short *e* of the earlier orthography is spelt as *i* in the later orthography and hence the earlier form of the G. L. termination is *-he* and not *-hi* or *hiṃ* as held by Tagore'. Hence Alsdorf is right in considering the terminations of G. and L. of Fem A stems as identical and we need not try to connect it with *-asmin* or *-adhi*.

§78. In later Apabhraṃśa *-ahiṃ* is quite frequently used for the Loc. sing. of masc. A-stems.

§79. Besides *-he* and *-hiṃ*, thrice *-hā* is attested in L. sing. of the fem A-stems: *silāhā* and *ilāhā* 12 19 9b, *dikkhāhā* (P. S. °ha) 3 10 2; The *Sanatkumāracarita* has *piyāhā* and *niyāhā* and *Sāvaya-dhammadohā* 95 uses *ḍālahā* in the Loc. sing. sense. *narayāhā* at *Pāḥḍadohā* 5 is a similar instance of L. Sing. of masc. A stem. All these forms cannot be possibly just scribal errors'.

§80. In G. plur. we find *-hum* and *-hā*, obviously extended from the masc. Thus *chāyahuṃ* and *padāyahuṃ* 3 4 7, *mūahuṃ* 19 2 8, *cavantiyahuṃ* and *occhantiyahuṃ* 19 9 4, *sunhahum* (P. S.) 19 4 9, *sua-sāriyahuṃ* 17 5 2, *vijjahuṃ* (S. °he, A. °hu) 12 9 7, *vijjahu* 9 11 9b; *pivara-thanahā* and *varaṅgaṅahā* 3 13 2, *dhenuvāhā* 3 13 5, *kaṅṅahā* (P. S. *hiṃ*) 10 7 1.

§81. *sānuāṇa* and *sunhāṇa* 19 5 1 are Prakritisms.

Masc. I and U Stems

§82. The final vowel of the bare stem used in the Nom. Acc. sing. and plur. is optionally lengthened.

§83. *-ā* and Anusvāra are the terminations of I. sing.: *sura-viṇā* 2 3 2, *nahunā* 13 2 1a, *Sumālin* (S. *Sumālin*) and *Mālin* (S. *Mālin*) 8 6 8, *Vālin* 12 9 10, *Sumālin* 8 9 6, *vairin* 15 14 1, *Hari-kesin* 16 13 7, *Sirmālin* and *alin* 17 5 6; once the form ends in *-en*, *Mālin* (rhyming with *ḍālin*) which betrays the influence of A declension.

To the derivation of this Anusvāra of I. sing. from *-nā* (*alīṇā* becoming *alīṇa* becoming *alin*) Tagore' prefers to

to *Añjanāyān*. A. is in many points more reliable than P. and S. so far as the metre, language and orthography of P. are concerned. Had I only P. and S. at my disposal and constituted that text on their basis, I would have quoted *Añjanā* as an instance of the extension of masc. *-ho* termination to the fem A stems. Similarly there are several instances in P. of P. and S. giving the Nom. Acc. sing. of masc. A stems as ending in *-a* while the corresponding reading in A. ends in *u*. Prying little heed in this sort of variable, defective and unreliable orthography of the Ap. Mss., the uncritical character of some Ap. texts and their indiscriminating use have marred many conclusions in Tagore's *Historical Grammar of Apabhraṃśa* which otherwise so far as the method of treatment is concerned, makes a valuable contribution to Apabhraṃśa linguistics.

(1) Tagore, 1948, §82

(2) Over and above these terminations, Tagore gives a supposed instance of 'zero' termination in L. sing. of fem A stems (Hist. Gram. of Ap. 82A and 83B and p. 160). The form in question according to Tagore is *akāntā* 'of a perpetual nature' qualifying *rāman* supposed to be I. sing. from *rāma* = *rāma* in *Pāḥḍadohā* 42. This is a clear case of misinterpretation based on mis-division. The line actually reads *ram akāntā rāman gōyā manu* i.e. *peya akāntā rāman gōyā manu*. Thus *akāntā* and *rāma* are ghost words and there is no instance of zero termination in L.

(3) Tagore, 1948, 163

explain it as a result of the influence of masc. A declension. He parallels *aggiṃ* (*aggiṇā*) with *sappiṃ* (*sarpeṣa*). But this is unacceptable as in the A declension the genuine early form ends in *-em* and not in *-im* and as such *aggiṃ* cannot be explained with the help of *sappem*. Only those I. sing. forms of the masc. I, U declensions which end in *-em* are formed under the influence of masc. A declension.

§84. *-he* and *-ho* are found in G. sing. *munihe* (S.A. °ho-) and *jhunihe* 1 1 9, °*disihe* (S.A. °ho) 1 1 13, *Nāhihe* (P.S. °hi) 1 13 3, *sandhihe* (P.S. *sandhi*) 1 3 3, *sihihe* 2 11 9b, *Vēhavaluhe* 4 10 5, *guruhe* 2 9 6, *Meruhe* 12 1 19b, *vuṇiho* (S. °him) and *cūḍimāṇiho* 1 1 12, *guruho* and *kappataruho* 1 1 8. °*vaihu* (rhyming with *Vijaya-sihu*) 7 4 5 is obscure.

§85. Corresponding to the singular terminations, *-him* and *hum* are the terminations of the plur. Instances are *aṭṭhāva-vaiṭṭi bhāhi* 4 2 6, *ḍhāhim* 9 11 4, *vairihim* (P.S. °him) 7 9 1, *guruham* 7 12 5, *vairihum* (P.S. hi) 7 11 6, *sāhuhum* and °*vāluhum* 5 3 5.

§86. Loc. sing. ends in *-hiṃ*: *Meruhiṃ* 2 1, 5 1 6, (P. °he), °*irihim* 11 3 1.

Fem. i and u stems.

§87. *-he* is used in Abl. and G. sing., *-him* in plur. *Paramesarihum* and °*sarihim* 9 1 9, °*sedḍhihum* 2 15 5, *kaṇalūṇhim* 19 4 9a.

§88. Loc. Sing. has *-he* and *-hiṃ*. Instances are *vihattihe* (S. *-hiṃ*) 4 1 8, *vāvihe* 5 14 7; 5 10 6, *karinihe* (P.S. hi-) 7 3 1, *ganīyārihe* 7 3 3, *uccolihe* (P.S. °hi) 9 3 1, *sedḍhihim* 2 15 9, 6 2 2, 7 1 2, 8 1 1 (A °he), *māhihum* 4 8 9, 4 12 2, 10 10 3, *purihim* (P.S. °he) 11 14 11b, *rayānim* 18 6 6, *uccolihiṃ* 20 3 3.

§89. *-hum* is also employed in L. plur. e.g. *paṭṭhiṃ* 16 14 8

b) Post-positions.

§90. The following post-positions in a compounded or uncompounded form, are found in PC. In the case of those which are declinable, the base is also given.

§91. *samau* (Sk *samam* en) (2 12 2, *samīṇa-* (sk. *samāna-*) 2 11 7, 4 2 2, 3 10 2 and *sarisau* (Sk *sadyśakam*, Guj. *sarstam*) 14 4 9 govern Ins and are used in an instrumental sense conveying the idea 'with', 'along with'

§92. *kāraṇe* 4 12 3, 10 6 6, °1 10 5, °9 1 2 and °*kajje* (**kiry* = *kṛte*) 6 12 7, 12 5 5 or °*kajjena* (**kāryeṇa* = *kṛte*) 10 4 3, governing Gen. are used in a dative sense to convey the idea 'for' 'for the sake of'.

§93. *laggeru* (abs of V *lagg-* 'stick'; = *ārabhya*) 1 16 4, 6 9 8, 12 2 8 governing Gen. is used in an Abl. sense to convey the idea 'beginning from'.

§94. *keraya-* and *tanaya-* (HC IV 422) the early ancestors of Guj. *kerum* and *tanum* are used frequently as Gen. post-positions. They govern Gen. They are found at 6 13 5, 9 8 3, (*kerau*), 4 3 8, 5 3 3 (*keri*), 1 9 9b (°*keri*), 6 11 9 (*kerām*), 9 11 7 (*tāha mi kerāṇi*, where *mi* (*api*) intervenes) etc. and 4 5 2, 4 5 5 (*tanau*), 3 7 1

(1) This can also be interpreted as L. plur.

(*taṇai*), 3 6 10a, 4 3 7, 4 14 2, 9 6 2 (*taṇiya*), 8 4 9 ab, 9 6 2 (*itaṇiya*), 1 16 5 (*taṇaya*) etc.

§95 Tagare has misunderstood the function of *taṇaya*. It is a declinable adjective (like *sambandhu* with which it is rendered by Hemacandra), qualifying the following substantive and as such quite normally is in number, gender and case concord with the latter. *taṇaya* can be declined in all cases and numbers depending upon the substantive qualified by it. Hence there is nothing like a double genitive in *tāho taṇayaḥo nīmaḥo* (Bh. 96 7) as is held by Tagare. Again he understands that *taṇa* was also popular as an Instr. post-position in Western Apabhraṃśa. This conclusion is arrived at from *mahu taṇai* (Paramappapayāsu, 2 186) = *nadiyena, sukaihiṃ taṇim* (MP. 1 12 8) 'pertaining to good poets' and *vaḍḍattapaḥo taṇena* (HC. 1 12 8) 'for the sake of greatness' which is comparable to *siddhattapaḥo taṇeṇa* (Pāṇḍarādhā, 38). But by no stretch of imagination these cases can be made to yield the conclusion that therein *taṇa* is used as an Instr. post-position. In the first case it qualifies a substantive in Inst. sing. The second case has neither any Inst. ending nor any instrumental sense. In the remaining two instances *kāraṇeṇa* is to be understood after *taṇena* (i.e. *vaḍḍattapaḥo taṇeṇa kāraṇeṇa* and *siddhattapaḥo taṇeṇa kāraṇeṇa*) and then it is clearly seen to be a gen. post-position.

Thus there is no justification for holding that *taṇa* was used as an Instr. post-position also.

§96 *uvari* (*upari*) 2 3 8, 6 6 2 etc. *uvariṃ* 17 8 10b, *upara* 1 3 3, 2 3 4 governs Gen. and are used in a Loc. sense conveying the idea 'on' 'above'. So also *matthae* (*mastakē*, Guj. *māthe*) 1 8 13, 9 9 9.

§97. *bhanevi* (abs. of *V bhān-* 'speak') 2 7 8, 2 17 8, 14 5 8 governs Acc. and has the sense of Sk. *iti kṛtvā, iti matvā*. From *mahi-vallāhu bhanevi jo thuvvai* 3 9 6, 'who is praised by being spoken of as the lord of the earth—by being looked upon as the lord of the earth', we can see the semantic evolution which further changes the meaning to *uddīśya, prati* or 'towards' as exemplified at 6 7 5 and 2 4 9 (*ohanevi*), thus bringing it not only morphologically, but semantically too in harmony with its Guj. representative *bhāni* 'towards'.

§98 Neither *hontau* nor *thau* are found in PC *pāsu* and *pāsehiy* governing genitive are used in the sense of near. See Index sv. *pāsiu* governing genitive is used in the sense of 'because of' as in *eyaho pāsiu* 10 8 2, 3 'because of him'. But at 4 5 4, 10 9 6, 9 5 6, 7, 8, it appears to have been used in a genitive sense conveying the idea 'belonging to'.

(1) Tagare, 1948, 197.

(2) Tagare says that *hontau* in the Abl. sense is unknown to Southern Apabhraṃśa (Hist. Gram. Ap., 192). But Alsdorf quotes four instances, three from Hp (83 18 13, 92 17 12, 92 19 2) and one from *Nāyakumāracarita* (6 7 9) of the post-positional use of *hontau*. I have turned across the following instance from Svayambhū's RC: *āyau kvaḍḍāna-nayaraḥo hontau* 9 2 7b, and one more from the *Jasthārcarita* *haum vānaraḥo hontau vānara* 3 3 17. There is, therefore, no ground to believe that this post-positional use of *hontau* was of a late Western Apabhraṃśa origin.

c) Pronouns

§99 First Person Pronoun

Sing	Plur
N <i>hauṃ</i> 4 4 3, 4 4 5, 4 1 4 8	<i>amhe</i> 2 15 7, 2 8 3
	<i>amhe</i> 7 4 9
	<i>amhai</i> 10 4 3
Acc I L <i>maiṃ</i> 15 6 2, 1 3 1, 2 16 8, 3 9 5, 4 5 3, 5 9 8	<i>amhekum</i> 2 13 9b (IL)
Abl G <i>mahu</i> 1 12 6, 8, 4 1 9b, 4 3 3 4 5 2	<i>amhahum</i> 2 4 2, 3, 4 2 6 10
<i>majjhu</i> 11 5 9b	<i>amhahā</i> 2 15 3, 10 6 6

§100 Second Person Pronoun

Sing	Plur
N <i>tuhūṃ</i> 4 3 6, 8, 4 12 6	<i>tumhe</i> 7 4 9 <i>tumham</i> 6 12 5
Acc I L <i>paṃ</i> 1 3 1, 4 2 9b, 4 5 8, 2 10 8, 2 10 9	<i>tumhem</i> 5 9 4 (IL)
Abl Gen <i>tuha</i> 4 2 6, 3 8 10, <i>tau</i> 1 16 1, 4 12 2, <i>tuva</i> 19 15 9, <i>tujjhu</i> 4 4 9a	<i>tumaham</i> 10 7 9a <i>tumahum</i> 10 8 5 <i>tumaha</i> 6 5 3 10 8 2 <i>tumha</i> 4 14 2

§101 Other Pronouns Their declension follows mostly that of the nouns. So only the peculiar forms are noted.

a) Third Person Pronoun Nom sing' masc *su* 8 8 9 fem *sa* 10 2 3, 1 sing *tena* 3 9 10a fem *tie* 7 3 4 G sing masc *tasu* 4 9 2, 1 6 1, 8, 1 11 3 4 3 2 4 13 8, 4 14 2 (fall at the end of a Pada), 1 11 7, 1 12 4 3 9 7, 4 3 2, 4 4 4, 4 9 2 5 1 3 4, fem *tahē* 5 1 6 as well as *tahē* 1 13 6

b) Relative Pronoun G sing *jasu* 1 3 14a, 1 7 6, 1 16 2, 3, 3 3 11a, *jāsu* 1 6 8, 1 11 3

c) Interrogative and Indefinite Pronoun N sing masc *ko* vt 4 6 9, 10, 13 2 4, 18 1 9a, *kavana-* 1 6 1, 4 4 4 3 6 9a 2 14 9, neut *kaṃ* 2 12 7 2 12 9b, 2 14 3 4 3 5, N plur *ke* vt 7 13 3, G sing *kāsu* 3 9 4

d) Proximate Demonstrative Pronoun N Sing masc *ehu* 1 3 12, 6 13 4 *chau* 2 3 9b, neut *eu* 5 5 5, *iu* 10 1 8 N plur masc *e* (short) 15 3 4, 1 sing *em* 3 9 10b N sing fem *ima* 19 10 2 N sing neut *imu* 4 4 9a, 9 1 5 12 2 7, 15 11 9a 10 1 10, 19 15 9 1 sing masc *āyachūṃ* 10 6 7

d) Verbal Flexion

§102 Present Indicative It is also used to indicate shades of indefiniteness—subjunctive, immediate future etc

a) First person Singular *-mi* is the only termination *-um* is absent with the solitary exception of *viśahūṃ* 18 6 2 which therefore invites suspicion *mi* appears as *-vi* (v) in *dharevi*, *panhārevi* 18 8 9b

b) *-ahūṃ* serves for the First Person Plural as in *janahūṃ* 2 13 9b, 5 5 2, *pavahūṃ* and *atichūṃ* 2 15 2 *jāhūṃ* 2 12 8

(1) Tagare (1943 222) observes "Neut. direct sing *tau* from *tako* from *ta ka-h* is an extended form of *ta-* in Pāhudaśāhā 11." This is an error. Hiralal Jain has corrected his interpretation of this Dohā in the *Types*, equating rightly *tau* with *tapoh* but Tagare has failed to consult it and has followed the incorrect translation.

3 4 10, vandaham 3 4 10, leham 2 15 8, paribhamakam 6 13 7, pekkaham 12 9 7, parisujjaham 19 1 10b (in the last seven cases the sense has different shades of indefiniteness).

c) *-hi* is the only termination for the Second Person Singular and *-hu* or *-ho* (acchahu 3 4 10, gavesaho 12 8 9b, jānahu 4 5 2) for the Plural.

d) Besides the normal *-ai*, *-ei* appears in the Third Person Singular mostly in metrically conditioned cases (khañcei 3 12 5, karei 4 12 6).

e) *-ahim* is not found in the Third Person Plural.

§103. The desinences of the Future are the same as those of the Present Indicative; only the special base is formed by adding *-(e)sa*. Instances: 1. plur. karesaham 3 6 11a; 2. plur. karesaho 12 8 9b; 3. sing. hosai 4 5 4, vahesai 6 11 3; 3. plur. hosanti 5 9 10.

The *-ha* type of future is not found in our text.

§104 Imperative.

a) Imper. 1. pl. (These cases can be also regarded as present Ind. 1. plur. forms used in an indefinite sense) jāham 2 12 8, 3 4 10b; vandaham 3 4 10b, karaham 5 10 7, bhamsāhamam 5 10 8, paisaham 6 13 9, paisaraham 7 9 1.

b) Imper. 2. Sing.

i) *-ahi*: padarisahi 2 9 6, gnahahi 6 4 9b, lahahi 19 15 8, bhūñjahi 12 11 5, jāhi 2 9 6, jājjāhi (intensive) 15 5 6, jivahi 7 12 1, volahi 18 8 3, dakkhavahi 19 15 2, ehi 7 9 1;

ii) *-u*: jiu 4 3 8, nisaru 4 7 2, maru 5 7 2, hatu, bhūñju 7 12 3, tajū, jūjjhu 7 12 3, cau, samcaru 7 12 4, xuru 7 12 5, caḍu, āu, paḍu 19 15 3, bhāmu, romu 19 15 5, ujjhuffhu (intensive) 10 4 4;

iii) short *-e*: kare 4 3 2, 9 2 6, (rhyme-secure at) 6 16 8, 15 5 6, bhūñje, 4 12 6, kshe (rhyme-secure) 6 13 7, 8 6 9, pāie 7 12 6, anuhunje 12 5 13, anubhūñje 12 10 9b, vīhāle 12 6 14a, mue 15 7 2, jotte 19 2 5, dhare 19 15 6.

iv) *-i*: volli 2 14 1, rūpi 5 1 1, kaḥi 1 9 6, paṇṇi 10 5 8

§105. The forms in short *-e/-i* as also in *-u* are commonly used. There are several forms in short *-e*. The *Ms.* which leads in preserving original orthographic features, is also leading in attesting the imper. forms in short *-e*. It is quite naturally explained by Jacobi and Aisdorf as a development of the Sk. opt. 2. sing. in *-eh*. The *-i* forms represent a phonetically later stage. Tagore's suggestion to explain it as due to passive *-i* zero as to the loss of *-h* in *-ehi* is quite unattractive.

The term *-u* is also to be explained in accordance with the Ap tendency to turn final *-a* into *-u*. It has nothing to do with the *-u* of the 3. sing.

§106. Imper. 2. pl. ends in *-aho* or *-ahu* tadāho, ḍohāho, chandāho 2 13 4, bhindāho 5 11 5 (rhyme-secure), jayāho 2 3 9b (rhyme-secure), lakḷāho 5 5 1 (rhyme-secure), bhānāho, wādāho 4 8 9, ujjharāho, paḥharāho 6 2 8, ha-āho, khānāho 7 4 7, dhārāho 7 7 2;

apacchāhu (rhyme-secure) 3 4 10b, amellāhu 3 7 4, karāhu 4 3 3, 4 5 7, (āhāhu 2 16 11, lahāhu 4 1 9b)

§107 Optative

2 sing *dejja* 2 6 10b, *ujjhejjaḥi* 15 5 6 / *hamejjaḥi* 19 14 4
lajjijjaḥi 18 8 3

§108 Passive

- a) Pres 2 sing *panaviyyaḥi* *uvaviyyaḥi* 2 6 9
 b) 3 sing 2 6 9 *uvaviyyaḥi* 1 6 1 *ghaviyyaḥi* 1 10 5 *lavviyaḥi* 2 5 5
ujjaḥi 7 11 9b

§109 Causative

- a) *uddava* 2 1 7 *cadava* 2 3 1 *cintava* 2 9 2 *khamava* 4 14 3
devava 1 8 3 *darisava* 2 3 9 *nhava* 2 5 9a
 b) *vinnava* 1 3 1 1 7 9 *ḍakkhava* 2 8 5 *nhava* 2 6 1 *thava*
 2 2 7 2 6 5
 c) *bhamsava* 5 10 9
 d) *paṣava* (from *paṣa*) 5 5 8 13 10 10a etc *vaṣava* (from
vaṣa) 5 14 3 20 3 3

§110 Denominative

- a) simple *paṣaḍa-* 1 1 19 *dhavaḍa* 3 3 6 *uppallana* 5 4 5
nhana 5 4 5 *maḍa* 14 7 8 *dhuma* 17 14 7
 b) compound *kaṣekkha* (from *kana* + *Vikkha*) 2 12 8
mambhisa (from *ma* + *bhisa-*) 10 2 1 *kannara* (from
larna + *ara*) 19 14 2

§111 *evī* forms

- a) *asaṅkhu* 1 8 5 *mukhalihuyau* 1 13 9 *viḷakkhi* *hū* 4 11 8
duṛi *hoi* 6 4 3 *ḍhīlkhontam* 8 5 11a *ṇiratthi* *liu* 20 4 7
 b) *kanaṣṣaḍa* *karevi* 1 8 1 *vaṣi* *ku* 4 5 3 *duvvaḍi* *huyau*
 18 5 9b

§112 Infinitives

- a) *-anaha* *vandanaha* 1 9 1 *paṣa* *aha* 5 15 9b *kampa* *aha*
 10 1 8
 b) *ehum* *nehum* 10 2 4
 c) *evī* *dharevi* 9 13 8

At 2 12 5 the infinitive of purpose is conveyed by using the
 Loc sing of the Gerundive *piṇṇa* *lagga* began to drink

§113 Absolutives There are several terminations for
 the absolute *-evī* *evī* *-avi* *-eppiṇu* *evīnu* (*evppi*). Of these
evī is the commonest

- a) *evī* *pekkhevi* 4 1 9a *ṇisuvevi* 4 2 1 *vaṇarevi* 12 9 8
hoevi 2 15 8
 b) *evī* *panavevi* 1 1 16 *bhanevi* 6 4 1 *paṇaṇcevi* 12 10 16
 etc
 c) *avi* *paṇiseavi* 3 10 8 *ṇiyavi* 6 2 6 *ṇuyavi* (rhyme-
 secure) 15 13 5
 d) *-eppiṇu* *naṇeppiṇu* *joṇeppiṇu* 1 1 *panaveppiṇu* 1 1 1
gampīnu 1 15 9 7 13 9b *toḍeppiṇu* 2 12 8 *deppiṇu*
 2 2 7 2 14 8 *thaveppiṇu* 2 2 7
 e) *ppi* *gampi* 2 7 5 4 3 6 5 5 1 5 7 8a
 f) *-evīnu* *viḷasevīnu* 1 16 1 *ṇisunevīnu* 11 11 6

§114 Potential Participle

Termination *-evau* *jīevau* 5 16 4 *fujjhetau* 4 9 1
ghaevau 4 12 1 *paṣevau* 10 8 3 *paḷarevau*
jaevau 11 13 5 *karēvi* (f) 9 6 9b 20 1 7, *harēvi* (f)
 20 1 7

§115. Gerundives

jivevae 2 8 4, *parivevae* 2 8 4, *pievae* 2 12 5, *jievāho*
ruevāho 7 8 8.

§116. Compound verbs:

There are several instances of compounding a participial with a verbal form to express tense-variation. Thus past passive participle is combined either with *āsi* 'was' to express a past perfect sense or with *si* to express a present perfect sense.

kahū āsi 'had been told' 1 12 8

kīu āsi 'had been committed' 2 13 9b.

pesiya āsi 'had been sent' 2 15 1.

śamappū āsi 'had been made over' 4 4 9a.

vuttāu āsi 'had been said' 5 5 5

ḡāo āsi 'had been born' 6 15 2.

ḡūliya āsi 'would have been swallowed' 10 8 10b

nimmantio 'si 'you have been invited' 16 13 5.

ḡhukko 'si 'you have approached' 10 10 8

§117 The order of the members of a compound is altered according to metrical convenience. Note the following instances:

kammāḡiā^o- 1 1 4, *vaya-paḡca*^o- 1 1 5, *accanta-mahanta-patta-siva*- 1 1 11, *puccha-pāihara*- 6 11 5, *lāḡgāla-pāihara*- 6 11 3, *bhava-sānisāra-mahānava-ḡāsiya*- 5 16 3, *pavara-bhava-phāliha-dīha* 7 5 1.

VII Some Syntactical Remarks

§118 In *Bharahesara-Vāhupālī vi te vi, āsanaḡiḡi ḡhukkaiḡi valaiḡi ve vi* 4 4 7 the common predicate of the compound subject takes the gender of the following member.

Case usages.

§119 Instrumental:

a) Inst instead of Loc.:

dāḡuḡa-bhāem Bharaku ḡhaku 1 11 8a.

'Bharata was situated in the Southern division'

b) Inst absolute for Loc. absolute:

paim hontena, havanti asesaiḡi 2 10 8, *dhammem*

hontena, deva vi seva karanti 6 14 9a, *nisaritem pura-*

pāramesarena, nisariya vira 12 7 8

§120. Genitive:

The Ap. Gen. has a very wide province. It has usurped the functions of several other cases.

a) As Dat is lost as a rule in MIA, verbs of giving govern Gen.: *tuyhu āsi śamappū* 4 4 9a, *tam tako dei* 3 12 5, *śamappovi nandaḡaho* 6 8 5; *mālu ḡaraho urasoha denti* 8 3 4

Another Dat usage: *haḡm piḡu jāmi, thām niya-ḡanjaho* 5 14 1

b) Verbs of motion govern Gen. of goal.

Risaku gau nivvānaho 4 14 9a,

Aḡiḡa-bhāḡārau gau nivvāḡaho 5 10 2,

gau niya-paḡḡaraho 6 8 5,

turaḡgamu gayau paḡchīna-bhāyaho 5 4 1,

Kikkapuresaraho lehu gau 6 16 3,

sariyau ḡhoyanti salitu ḡayanāyarahō 6 3 3,

yasu ḡhukkaḡi, so so lei ḡāsu 7 5 7.

This holds good even when the motion is figurative*

ghai-kamma gaya khayaho 4 14 3,

jai visayaho 5 15 1,

ma khayaho nehu 12 9 2

- c) Further, words denoting movement require Gen of goal as in mayaraharu ayasaho uithaliyasu 11 8 9b, Sukesena Magahaha mukku payanau 15 8 9b

In such cases the Genitive has the force of prati.

In nahnu divayaraho vayasanti 6 3 5 also the Gen has the same sense

- d) But we also occasionally come across instances of verbs of motion governing accusative of goal

narava: gau uvavanu 5 14 6,

(te) Kukkupurakkhu paita 7 6 3,

Bharahu nivvut patta 4 14 9a

- e) Other verbs governing Gen

- i) Verbs meaning 'tell 'say' etc.

herihim kaniffaha lahu 4 7 1,

manit Sirikanthaho kahai 6 5 1,

suvinavali Marudevne

Nuh-narāhvaho sīsu 1 15 9b,

- ii) Vgaraha- grahanti jandaho 2 14 5,

- iii) Vbhama bhamsu Mandaraho jema tarayanu 2 16 11b

- iv) Vabbhida Nitghāu Mēithe abbhidu 7 13 9b, Ravanu

Indaho abbhida 1 7 1b

It governs Loc also

Ravanu Sahasakirane abbhittau 1 5 1b

Note also the construction abbhittu jujhu Vijjāharāhā

7 5 2 'A battle ensued among the Vidyāharas' The

construction is familiar in the Paumacariya of Vimalasūri See 4 42, 5 69 etc

- v) V samavada matta gāndu pañcananaho sametaḍḍu 7 13 9a

- f) In mara: to-ri mahu Toyadavīharu 5 7 7 Gen conveys cause

- g) In the absolute construction Gen does not convey, unlike Sanskrit, the sense of anadara. Mostly it is found with present participles and has been inherited by Gujarati

Instances (taho) rajju karantaho, puvvahā lakka

visayhu gaya 2 8 9a 'As he ruled, sixty-three lakhs of

Pūrvas passed,

rajju karantaho taho Maharakkhaho Devarakkhu

uppannu nandanu 5 14 5 6 'As that Maharakkha ruled,

a son Devarakkha was born to him',

taho Lankāhā-duhiya parinantaho paṅgare kēna vi kar

hāhya 6 9 1' 'When he was marrying the daughter of

the Lord of Lanka somebody drew monkeys in (his)

courtyard'

- h) Genitive of contents (Instr sense)

ikkhu rasaho bhariyañjali 2 16 9 2 17 5 'The palm

cavity was filled with the sugar-cane juice'

§121 Locative

- a) Vpasa- governs Loc or Acc

i) jale paisa 4 10 2 paisavai va peṭṭane cakkā rayanu

4 1 1, na paisai ujjahhe cakkū 4 1 8, samavatare

paiffau 5 9 9b

- 1) *paisa: saraṇu* 5 7 3, 4, 5, so *samasaraṇu paṭṭhau* 5 7 9, *Nandisarakkhu paisaraṇu* 6 8 4 *paisahum* *ṃmātau* 6 13 9, *paṭṭhau vaṇu* 12 12 9
- b) Instead of Acc or Gen, Loc is used with *visaṃjṇya* 'sent' in *Nala-Nīla visaṃjṇya Kikkapure* 12 12 2,
- c) *Khira-mahannava khiru bhareppinu* 2 5 8 is not a case of the use of Loc for Abl. It is a different construction, stressing the source. Loc is used similarly in Gujarati,
- d) Loc Absolute is quite common. *Kāle galantaḥ, nāhu nīya-dcha-riddhi pariyaḍḍha* 2 7 9a, *kiye khae vandhāvahum, kena sahūm rajju karesaho?* 12 8 9b etc

§122 Some verbs of saying like *paḥāsa-*, *caṃa-*, *pacara-* are used intransitively. Their preterite participles take a nominative and not an instrumental subject, like *gataḥ* etc in Sk. The instances are

- so *paḥāsu* 3 9 3 'he said', *paṃaya-nītau caṃu* 6 12 6 'The monkey-board said', *sa pacaviya* 10 2 3 'she said', *sura-pavaru caṃu* 15 3 3 'The best among gods said'

Thus the distinction between the constructions required by Hindi *bolanā* and *kahanī* or Guj *bolāvan* and *kahevan* has its roots stretching back as far as the ninth century A.D.

- ṃma* 'dine' is used intransitively in *bhāṣīru ṃmu* 2 17 9

§123 Impersonal use of the preterite participle is common. *teṇa haṭṭhūthallu* 2 15 9a 'He made a gesture with hand' *Vahurālisarena gajju* 4 4 7 'Lord Bāhubali roared'

§124 Some of the idioms, expressions and usages peculiar to Ap are noted below

- 1) *Kāḷapurakkhu* 7 6 3, *Nandisarakkhu* 6 8 4 etc. Proper names are at times given in this manner—compounded with *-akka*, Sk *ākṣya*. See HP, Introduction
- 2) *ōṭattū Jena-muḥe* 7 6 6 and *taḡalamuḥe avāṅṅantau* 17 3 4 show that the expression *avāṅṅu* has the sense of 'be thrown as a victim into (the jaws of Death)'
- 3) *olagga-* with *pāncim* means 'serve with one's life' 'sacrifice one's life while serving' as in *olaggaṃ pañchīm Vijayasū* 7 6 5
- 4) *kaṃ divu* 3 6 11 'when?'
- 5) *lavānu gahaṇu* 'counts for how much?' as in *tasu viyaṅṅaḥo abbhūṅṅāho lavānu gahaṇu* *Lira Rāvaṇu* 12 6 9b, 'for how much does Lavānu count before him who has turned hostile and attacked (him)?'
- 6) *dhou* with *Vda-* signifies 'allow to approach as in *dhou na dantehim* 3 6 9 'not allowing to approach. Similarly *dhou laha-* — 'be able to approach' cf. the use of *dhaulam* with *Vda-* in Jain Sanskrit
- 7) *vaḥ* *na* 1 6 2 3 is used in the sense of *nanu* to express objection or doubt to a previous statement
- 8) *tuḡḡim* with *Vcanda-* has generally the sense of *saṃvaya-dāṇam* *ōṣṭi-*. In *kaṇṇa dīnu* *ḡahū* *tanau*, *jal na dīnu* to *tuḡḡim caḡīra* 6 3 9a 'If the daughter is not given away (in marriage) to somebody she would put one on the horns of a dilemma', its sense is slightly different
- 9) *thottuḡḡiya* 'laudatory and supplicant' generally qualifying speech as in *Dasaṇṇa thottuḡḡiya-piṇṇa* *rucce* 'Itava' said in supplicant words' and *thottuḡḡiya gura-pureu* 'having sung a hymn of praise before the Master'.

- 10) *pesaṅu cukkau* is a euphemism for 'he died'. e.g. *te maṭṭu keratu pesaṅu cukkā* 5 13 2 'they failed to fulfil their mission entrusted by me' i.e. 'they died', (*Andhau*) *pesaṅa-cukkū* 'Andhraka died'.
- 11) *qavaṇaṇimānu* 3 6 1b, *gamaṇamānu* 6 4 2, 'wishing to go, *juffhanamāna* 12 8 9 'wishing to fight'.
- 12) *vajjai* 18 3 7, 19 8 10b, 'to be sure' 'indeed'.
- 13) There are various forms of swearing expressions used at the time of taking a vow e.g.:
- i) *tāva na jīnataru jāya bhāṇami, jīva na raṇe uvakkhu sara-sīru* 6 1 10 'I will not say "be victorious" to the Jina, till I pierce the enemy with arrows in the battle'.
 - ii) *jai kallaṭ tāya! Laṅkāṇayari na paisarami, to niyaya-jaṇeri Indāni kara-yale dharami* 7 12 9, 'O Papa, if I fail to enter the city of Laṅkā tomorrow, I would hold my mother Indrāni in my hand'.
 - iii) *jai taṇi bhadda-hatthi paṇu sāhami, to jaṇaṇoraṇi asītaru vāhami* 11 5 2 'If I fail to subdue that Bhadra elephant, I would brandish (my) best sword over (my) father'.
 - iv) *jai raṇamuhe māṇu na malami tako, to chitta pāya raṇaṇāsavaḥo* 12 7 4 'If I do not crush his pride in the battle front, the feet of Ratnāśrava are touched'.

7 METRES OF PAUMACARIU I-XX.

The present study of the metres employed in PC. I-XX is divided into three sections in accordance with the three structural units of the Kaṭavaka. At times each Kaṭavaka of a particular Sandhi has a beginning piece made up of one stanza having two or four rhyming Pādas. This unit is an occasional feature of the Kaṭavaka. As contrasted with this commencing piece the main body and the concluding piece (which is also found invariably in the beginning of the Sandhi) called Ghattā are the permanent features of the Kaṭavaka. Every Kaṭavaka has got them. The metres employed in these three Kaṭavaka units, viz. the commencing piece, the main body and the concluding piece or Ghattā are different from one another. Hence they are described separately. The metres of the commencing piece are taken up first. Next follows a description of the metres of the Ghattā. Lastly is given an account of the metres employed in the body of the Kaṭavaka.

A. The Commencing Piece at the Head of the Kaṭavaka.

We have no definite knowledge as to whether the commencing piece of the Kaṭavaka was known by any general name. SC. VIII 31a while explaining the term *Kaṭavaka* declares, *āṭṭu puṇu ghattā samāyānti, jāmaśasāna(1) chādḍaṇi bharaṇti*. 'In the beginning (of the Kaṭavaka), they prescribe Ghattā and at the end of the Yamakas, they say Chādḍaṇi'. This means, that the Kaṭavaka-commencing piece is to be called Ghattā, while the concluding piece

- (1) For the earlier contributions to the critical study of Apabhraṃśa metres see Jacobs, 1918, 1921, Al-dorf 1928 1936, 1937 Shahidullah, 1923, Bhayani, 1945, 1946.
- (2) (a) *Kaṭavaka(u) aṭṭaṭṭu jāmaśasāna raṇanti* ;
āṭṭu puṇu Ghattā samāyānti ;
Jamaśasāna(1) chādḍaṇi bharaṇti || SC VIII 30-31.
- (b) *Saṅghaṭṭaṇi Kaṭavakaṇṭe na dhruvaṇi syāṭṭu Dhruvā, Dhruvakam, Ghattā vā* | Ch. 5 1.

is to be known as Chaddant. But the Ap Mss consistently follow the practice of calling the closing piece Ghattā, while the commencing stanza is not given any class name. Hence Svayambhu's account requires further support from other authorities, before it is accepted.

Only Sandhis 3, 13, 17 and 19 have the Kaṣāvaka commencing stanza. It appears in the beginning of each Kaṣāvaka of these Sandhis. In Puspadanta's *Mahapurana* Jambhettia (IV) Racita (V), Malayavilasitā (VI), Khaṇḍaka (VII), Āvali (VIII), Dvīpadī (X, XIV etc.), Helā (IX, LXXVII) Aranala (XVI) and Malaya-mañjarī (LXXVI) have been used for this purpose. The Ap texts or their Mss have not got any uniform practice of mentioning the name of these metres. Usually Duvai, Jambhettia, Doha and Helā or (Helā-duvai) are mentioned by name, the others are left unnamed. But we find little consistency in this matter. Thus only one Ms of PC prefixes the term *Duvai* to the Kaṣāvaka-commencing stanzas of 3 Sandhi, other Mss are silent about it. On the other hand MF is in the habit of mentioning the name in every case.

The value of the end syllable is discussed below under the description of the Ghattā.

(1) The Kaṣāvaka-commencing stanza of the 3 Sandhi (Gandhodakadhara)

Scheme—No of lines 4

No of moras per line 13 (or 14, if the end syllable is scanned as long)

Gana-scheme 6 + 4 + 3 (or 4)

Rhyme-scheme a with b, c with d

The six-moraic Gana has, except in four cases two-moraic grouping. For its two middlemost moras the form *uu* is preferred. The second Gana has the following forms

uu — 21 — — 10 — — 5
uuu 10 — — 11 5

This means that Jagana is permitted

The last Gana is invariably constituted of three shorts

It will be seen that the structure of the Padas of this metre is identical with that of the odd Padas of the Duvahaya or Doha metre. Technically this is a Sarvasama Catuṣpadī. If the final syllable is given its natural value, the line is 13 moraic, if it is scanned as long, it becomes 14-moraic. Among the Sarvasama group of the Catuṣpadis the Accharavilasita has 13 moras the Gandhodakadhara or Gandhodakadhara has 14. SC VI 157 gives

- (1) In the rest of PC Sandhis 25 59 85 (all Helāduvais) 40 51 66, 75 (all Duvais) 48 81 (Jambhettia) 49 77 (Gandhodakadhara) 59 (Paranaka) 52 53 (Aranala) 54 (Doha) 83 and 74 (Mañjarī+Mañjarī) have got the commencing piece.
- (2) Most of these metres employed in the commencing piece are treated together in the *Khaṇḍaka* section of the *Chandaśāsana*.
- (3) (a) Calane teraha-mattam pa pa ta-gaṇeṣu vibhāṅgam |
ahava ca ea pa-vihāsam, tam-loam Accharavilasam | SC VI 157
(b) Apsaravilasitam bhavet, pa ea-tar evi ca(pa)-ganas tu va |
Chandasekhara, 163
(c) sa-ēa tah ea pau pā tau vā Apsaravilasam | Ch 43a 3-4
(4) (a) Calage tōdāha matlae(?) āgamā bhūttā caṅgā | SC VI 158
(b) 27ar Gandhodakadharaṅgam pa-dvīcakarā trī ca-dā va |
Chandasekhara 163
(c) sa-cāh cīdau vā Gandhodakadhāra | Ch 43a 3 5.

5 + 5 + 3 or 4 + 4 + 5 as the Gāṇa scheme of the Apsaravilasita' None of these schemes applies to 3 1 Ia (*dāhara kālacakka-haena* 1e —u—u—uuuu), 7 1 c (*jīpavara punna vaya hayam* 1e uu—u—uuu), 3 12 1 d (*ubasamu jāu savva-janaho* 1e uu—u—uuuu), etc. On the other hand the scheme 6 + 4 + 4 given for the Gandhodakadhāra (SC VI 158 c) is satisfied by all the lines. Of course the theory as usual requires the end syllable to be counted as heavy.

The rhyme-scheme seen in the definite stanza of the Gandhodakadhāra in SC and in the illustrative stanza given in Ch is b rhyming with d i e the usual rhyme-scheme of the Antarasamā Catuspadī, while in our stanzas a rhymes with b and c with d. But this has little significance, because in their treatment and statement Prakrit metricians were far from being precise or exhaustive and they have hardly ever paid due attention to rhyme even though it was a very important feature of the Apabhramśa prosody. The Gandhodakadhāra itself is a good instance of this state of affairs. For earlier in Ch while defining the Jhambāṭaka Hemacandra has observed that the Gandhodakadhāra itself that will be defined later on is called Jhambāṭaka when sung. Thus from a metrical point of view according to Hemacandra himself the Jhambāṭaka and the Gandhodakadhāra are identical. Now if we glance at the illustrative stanza of the Jhambāṭaka we find that it has got the rhyme-scheme a/b, c/d (1 e the same as found in our stanzas) and not that found in the illustrative stanza of the Gandhodakadhāra, viz., b/d!

Irregularities. In 3 3 1b the Mss read *cautisaisaya*° (P), *cautisaisayam* (A) and *cautisa aisai* (S). Acceptance of any one of these readings yields one or more moras too many for the line. Hence the text has been emended as *cautis'aisaya*°.

- (2) The Kaṭāvaka-commencing stanza of the 13 Sandha (Dvipadī)

Scheme 6+1—u (or uuuu)+4+4+4+1—t (or ttt— sporadic caesura after the 16 mora. This is Duval or Dvipadī. For a detailed discussion on this metre see HP 195 Sr 60. The results obtained by Alsdorf hold good in all particulars for our Dvipadīs also, except in one important point. Against Alsdorf, the 4 Gāṇa is tv īce Jōgana 13 4 f a is—u—t—t—uuu u—uu—t—u— and 13 5 1 b is—t—t—t—u—t—u—u—u—u—.

These cases clearly show that the form u—u(ttu) was not forbidden for the 4 Gāṇa.

- (1) Hemacandra and Rājasekhara give 6+4+3 also. This would deprive our test of its validity. But in examining the metres of Svayambhū's works, his own metrical work above all else should be given due consideration.
- (2) vakyamānā Gandhodakadhāraiveyam gāṇa vaśā Jhambāṭaka-sannam jābbate Ch 330/10-12
- (3) Its illustration
pahu tuba verī aranna gāya, rucchu vī nivasahū jīva aṣṣaya- |
ghana kaṇṭava-dūsamcarani, tahi Jhambāṭal karira vaṇi |

- The Duvai is used as the commencing stanza in MP. 10, 14, 73 etc., Jas 3, 4; Nāy. 3, 4.
- (13) The Kaṭavaka-commencing stanza of the 17. (and 25.) Sandhi (Helā-dvīpadī).

Scheme: 6+u—(for u, u, u) +4+1—u or u, u, u) +—
Trochaic rhythm is not permitted in the 1. Gaṇa. Jagana is forbidden in the 3. Gaṇa. The last Gaṇa has the form — — excepting three cases of u' —. The 2. and the 4. Gaṇa are more frequently u—u. A weak caesura is felt after the 10. or 12. mora.

Helā is defined by Hemacandra in the Khaṇḍjaka section of Ch. Its illustration is a four-lined stanza. But as the Kaṭavaka-commencing stanza it appears in PC as also in MP (9, 74, 77) in the two-lined form and hence some Ap Mss. designate it as Helā-duvai, not merely Helā.

Irregularities: Though the end syllable in a line of the Helā-duvai is required to be long, it is at times given as short in the Mss. This is due to incorrect orthography. Most of such cases can be easily emended by reading -u of the Nominative as -o, -ēna of the Instrumental as -ēnam, final -a as ā, -hiṃ as hiṃ etc.

17 3 1 b: one mora too few. Scansion:

u u u u — — u — — u — u — —

The 2. Gaṇa is defective. Hence the text is corrected by reading *kuddhaena* for *kuddhena*, cf. the identical expression *amarisa-kuddhaena* at 25 13 1 a. This emendation will also give the requisite form of Jagana to the 2. Gaṇa.

17 12 1: The end syllables are to be scanned as long.

(25 3 1a: Proper rhythm requires to be read *Vajjayaṇ-
nenam hasevi* with A.

25 6 1: The end syllables are to be counted as long even then a is short by two moras.

The 1. Gaṇa is defective. Adding one more *hanu* to *hanu hanu* would rectify the metre.

25 14 1 b: Three moras too few.

Scansion: u' u u u — — u — — u — u — —

The 4. Gaṇa appears to be defective. Emendation. Perhaps *hanu hanu hanu bhānanto* to be read for *hanu hanu bhānanto*.

- (14) The Kaṭavaka-commencing stanza of the 19. Sandhi, (Mañjarī)

Scheme. —u (u u u) +—u (u u u) + 4+4 + 4 + u —. —u is preferred for the three-moraic Ganas, more so in the 2. Gaṇa. Jagana is found in the 4. Gaṇa only. The 5. Gaṇa generally ends in a heavy syllable. A weak caesura is felt after the 12. or 11. mora.

Excepting the commencing stanzas of 1, 6, 8, 13 and 15. Kaṭavakas, all the remaining commencing stanzas end in a short syllable, but it should be considered as long.

(a) *cho enu va, sarṇetu ura-dṛṇu tarṇa Helā!* SC. IV 41 (b)

(b) *चो एनु वा, सर्णेतु उरा-दृणु तर्णा Helā!* Ch. 32 a 1

12.1. 41-120 212, 221. Ch. 32 a/2

The Tarangaka¹ with its forms (1) 6 + u - u (uuu) + i + - - (i -) + u - and (2) u + u - u + uu - + uu - + u - and the Plavangama (6 + 4 + 4 + 4 + 3, beginning with and ending in a heavy syllable) are fundamentally the same as the Mañjari and these together with the Magadhanarkuṭi, Narkuṭaka and Samanarkuṭaka² (in its Sanskrit and Prakrit forms) appear to be but variations of one basic type

Irregularities 19 12 1 b Two moras too few
 Scansion uuu -uu uu- uu- u-
 The 2 Gana is defective

B Metres employed in the Ghatta

General Observations The closing piece of the Kaṭavaka is variously called Dhruva Dhruvaka, Ghatta³ or Chadḍaṅga, though Mss always have only Ghatta. Every Sandhi as a rule opens with a stanza, generally but not invariably, in the same metre in which the Ghattas of that Sandhi are composed. Occasionally the Mss call this Sandhi-commencing stanza Dhruvaka. The metre employed in the Ghattas of a Sandhi is different from one used in the main body of its Kaṭavakas, the purpose being the indication while reciting of the end of the Kaṭavaka and the topic. According as the metre is two lined, four lined or six lined it comes under the respective categories of Dvīpadi Catuspadi Soṣṭadi Catuspadis again fall under any of the divisions Sarva sama (all the four Padas of equal measure), Ardhasamā (the first Pada equal to the second the third equal to the fourth), Antarasama or Ardhasama (the first equal to the third the second equal to the fourth) and Samkīrna (mixture of the above varieties)

All the Ghattās of a particular Sandhi are composed, generally but not invariably, in the same metre. This also appears to be the significance of the designations Dhruva and Dhruvaka, though Hemacandra⁴ takes them to mean 'unfailingly occurring' (at the beginning of the Sandhi and end of Kaṭavakas). But compare the term Dhruvapada 'refrain' occurring in Early Gujarati and Early Hindi poetry. Structurally the Ghatta corresponds to *Valm* or *Utho* found in the Early Gujarati Ākhyānakavyas.

Value of the end syllable in the Ghatta

Thanks to the disappointing insufficiency of the original sources and to the loose treatment of the subject by the ancient writers Ap prosody presents several perplexing problems. But of these the problem of properly determining the metre of the Ghattas is the

- (1) trisu aḥi Macadhanarkuṭi Narkuṭaka Samanarkuṭaḥ eṣu antyasya caturrastrasya sikhāne tmatrāḥ ced bhavaḥ
 tādā Tarangakam | Ch 32 b³ third and second line from end
- (2) sa ladala ca darad gau Nāmadhanarkuṭi
 sah ced Narkuṭakam na la ga ja sās sa sau yaḥ
 tādā Samanarkuṭakam Ch 32b 11 18
- (3) (a) Sandhyadāu Kaṭavakante ca dhruvam syāt iti Dhruva
 Dhruvakam Ghatta vā Ch V 1
 (b) Sandhi mūhe Kaṭavante Dhruva ca Dhruvayam ca Ghatta vā
 Candakhande⁵ as quoted at KD 79 see also KD 33
- (4) For Cīḍāṅṅike see below
- (5) tasyante (-Kaṭavakasyante) dhruvam susctam syāt
 iti Dhruvā Dhruva³ am Ghattā veḥ samjantarah Ch V 1 Coa.

most ticklish. The varieties of the different types of the Ghattās are distinguished from one another by the number of moras their Pādas are required to contain. But addition or removal of even one mora makes a difference in metre. Coupled with this narrow margin of difference in the contiguous varieties of the Ghattās is the fact that the nature of the orthography of the Ap. Mss. being in various points confusing, the text preserved by them is far removed from having a mora-perfect correctness. This state of affairs many a time obscures the exact number of moras contained in a particular Ghattā-pāda and as a result it becomes considerably difficult to identify with precision the Ghattā-metres. Apart from this, the main cause of obscurity lies in the aneeps value of the end syllable of a Pāda. This always causes a difference of one mora and the consequent dubiety.

The treatment of this point by ancient metricians does not contribute much to the clarification. Hemacandra offers the following remarks:

Vānte G Vakrah

Pādānte vartamāno hrasvo g samjño bhavati. Sa ca prastāre takrah sthāpyate. 'vā' iti vyavasthita-vibhāṣā. Tena yatra —apavādah tatra g samjño na bhavati. Dhruvasu vivakṣā-vaśād gurutvaṁ laḡutam ca yad āha: Oja-samkhyā yadā'bhīṣṭā, dhruvasu viratau tadā/go latā, yugma-samkhye tu, viratau gurutā laḡoh//Tathā: guruta(o) cchiya ekka-lahu-virāma-visayammi visama saṅkhyāe/jamala-lahu lahua(o) cchiya, sama-samkhā-samṭhio hoi//
Ch 1 5 with Com.

For the last stanza in the above citation Hemacandra is indebted to Svayambhū, since that very Gāthā is found at SC. V 2 with the correct readings *gurus* and *lahuo*. The passage means:

- (1) The short end syllable of a metrical Pāda is to be treated as long as a general rule.
- (2) To this rule there are fixed exceptions. In these exceptional cases the final short is to have its natural value.
- (3) In the case of the Dhruvā or Ghattā, the value of the end syllable depends upon the number of moras the Dhruvā-pāda is desired to contain.
- (4) After counting the moras of a Ghattā-pāda exclusive of the final syllable, if the Pāda is short by one mora, then the remaining end syllable should be counted as of one mora and accordingly even if in such cases the end syllable is actually long, it should be considered short. On the other hand, if the Pāda is short by two moras, then the end syllable should be given the value of two moras and accordingly even if the end syllable is actually short it should be considered long.

This rule works well in those cases wherein we know beforehand the metre, but in those cases in which we have to decide the metre by scanning a specimen, we would be faced with as many as four alternatives regarding the Antarasamā Catuspadis. A Ghattā with the actual mora count of 13/10, in its odd and even Pādas and with short end syllables, for instance, can be regarded as containing 13/10, 14/10, 13/11 or 14/11, moras and these are four different metres called *Marakatamālā*, *Abhinavavasantīri*, *Kutumākulama-dhukara* and *Bhramarvilāsa*. The form of the metre has nothing

in it to decide in favour of any particular alternative. Of course Svayambhū and Hemacandra lay down the Gana schemes for all the Pādas containing from seven to seventeen moras, but there are several and overlapping schemes for each Pāda and in several cases there is disagreement between the two metricians. Hence this does not help us in making the choice out of the four possible alternatives as pointed out above.

A reference to the illustrations adduced by Hemacandra and Svayambhū for different kinds of Ghattās only helps to bring the complicated nature of our problem into relief. The text of the *Svayambhūcchandas* is considerably corrupt in its Ap section. Hence it can prove of limited help only in so far as we are able to check the illustrations from PC. So some of the Ghattā illustrations from the *Chanda'nusāsana* we shall consider first.

In an overwhelming majority (but not all) of the cases the end syllable in the Ghattā illustrations of Ch 15 is to be regarded as long irrespective of its natural value, but in several cases (VI 19 4, 11 bd, 21a, 44, 20 78 115, 23, 30, 14 1 c j, 15 2, etc.) it is to be given its natural value, i.e. if it is short, it is to be counted one-moraic, if long, two-moraic. Further, in two Pādas of the same metrical value, the final short is to have its actual value at one place, is to be counted as long at another. Thus in the following illustration of the *Campakakusumā* (7+8)

anga-cangīma, jāi gorangihim/

campaya kusuma, ta kaha agghahim// (Ch VI 19 4)

the end syllables of the 7-moraic Pādas (i.e., a, c) are to be counted as short, but in the following illustration of the very next variety *Sāmudgaka* (7+9)

jai bollai, ghana ukkaṅṅhīa/

sa muddau, muṅṅ kaṅṅāṅṅhīa/ (Ch VI 19 5)

the end syllables of the 7-moraic Pādas are to be regarded as long. Thus the Pādas which are theoretically equivalent turn out to be actually different. Similarly though the even Pādas of the above-quoted illustrations of the *Campakakusumā* and the *Sāmudgaka* have to all appearance the same mora-contents yet their end syllables are to be regarded as short in one case, long in the other. Thus the Pādas that are actually equivalent turn out to be theoretically different.

Now let us glance at the *Svayambhūcchandas*. *Svayambhū*'s general practice also in SC appears to be to consider the end syllable as long. But here too some *Ṣaṭpādis* (e.g. VIII 20 21 V 7) and *Catupādis* (e.g. *Kaminiśāsa* VI 112 a c, *Chabhanīa* VIII 15 etc.) are treated as ending in a short.

One illustration from the actual practice of another epic poet will be illuminating on this point. The commencing stanza of the 6 *Sandh* of *Puspadanta's Mahapurāna* is called *Malayavilasīya* in the text itself. Ch VII 66 and *Chandaśekhara*, 234 define a *Dvīpādi* called *Madanavilasīta*, but its scheme is given as 5+3, which does not apply to the *Malayavilasīyas* of MP. But SC VII 10 describes a *Dvīpādi* called *Malaavilasīya* which has the scheme 6+2 which is satisfied by the MP stanzas in question. Now on examining these stanzas, we find that in three cases (MP 6 1, 6 3, 6 7) all the four Pādas end in *l t*. In the rest, the end is a long. In the six-moraic Gana a heavy syllable is avoided in the place of even+odd

Padas actually end in a long syllable and in their case there is no possibility of getting 15 9 9 and 15 moras respectively. If the metre of PC 14 7 9 having the actual scheme of 8+8+14 is to be regarded according to SC VIII 20 as having the scheme 9+9+15, then it follows that the Sandhu commencing stanza and all the other Ghattas of PC 14 are to be considered as having the scheme 9+9+15 and yet one Ghatta of PC 14 viz PC 14 2 9 has the scheme 8+8+14. Does this mean that in the last case a slightly different Śaṅgādi is employed? But there appears no reason for this variation. The long vowel at the end of the four Padas of PC 14 2 9 is the feminine suffix *i* and taking into consideration Apabhramśa development *īya* into *i*, it is very likely that the end syllable of PC 14 2 9 cdef was originally *īya*. In that case the irregularity would be removed.

Of the Samacatuspadis No 6 is not a Ghatta. It is used in the main body of the Kāvavaka and hence useless for our present purpose. For No 7 (Dhruvaka) the scheme given by SC VIII 5 is 9 moras for each Pada. PC 33 3 9 and the other Ghattas of 33 Sandhi actually contain 9 moras in each of their Padas. Thus in their case the end syllable is not to be counted as a long. But though all the Padas of these Ghattas contain 9 moras there is a positive difference between the odd and even Padas. The odd Padas of the Ghattas of PC 33 end in —v while the even Padas end in r r. This important difference possessing a definite rhythmic effect is not at all noticed by Svayambhu in his description of the Dhruvaka. The case of the remaining Samacatuspadis is quite peculiar. It is defined at SC VIII 26 as the second type of Ghatta but the definition appears to be somewhat corrupt as it fails to satisfy the scheme given by itself. Its odd Padas actually contain 13 moras the even Padas 11. If we examine PC 5 1 and the Ghattas of that Sandhu we find that in all the cases except 5 2 9a 5 7 11c and 5 12 9c the odd Padas actually contain 11 moras and end in —v while the even Padas actually contain 12 moras and end in vv. This means that if all the Padas are to contain 12 moras in one and the same stanza the end syllable of the odd Padas actually short is to be regarded as long while the end syllable of the even Padas also actually short is to be regarded as short. And in spite of the marked rhythmic difference in the construction of the end portions of the odd and even Padas the definition does not take any note thereof but on the contrary the even Padas of the definition stanza actually contain 11 moras and end in —i being thus equivalent to the odd Padas of the illustrative stanza (as also of the Ghattas of PC 5)!

There remain now No 3 4 5 and 10 the Antarasamacatuspadis. In their case also the inconsistency of now regarding the end syllables as long now regarding them their actual value is patent. PC 65 1 has actually the scheme 7+13 but SC VI 41 considers 8+14 to be its scheme. Similarly PC 77 1 and 77 13 having the actual schemes of 8+15 and 8+16 respectively are considered by SC VI 70 73 as having the respective measures of 9+16 and 9+17. On the other hand in the case of 41 1 both the actual measure as well as the scheme given by SC VIII 24 are 9+14. There is no discrepancy here in theory and practice. But the fact that the open

(1) savvanāṅgīm pi payanām i nava padāsu hu antī |
Ghatta lakkhaṇa erūsu govāla v a vṛttā |
Thus reads as a regular Dohā

ing stanza of PC. 77 and the Ghattā of the 13. Kaṣavaka of the same Sandhi are said by SC. (VI 70-71, 73-74) to be constructed in two different metres (Candujjvo, 9+16 and Raanāvāli, 9+17) is very significant. This is a positive evidence of two different though allied metres with the difference of only one mora being employed in one and the same Sandhi.

The above discussion has given us the following results:

(1) There is no uniformity in fixing the value of the end syllables in the Ghattā-pādas. They may be regarded short or long as desired.

(2) In the case of these Ghattā-pādas in which the total number of moras is to be increased by one by assigning the value of two moras to the short end syllable, it is not always possible to do this because there is no rule that Ghattās should invariably end in a short. Some of these Ghattās may have a long end syllable and in their case one cannot increase by one their actual mora-count.

(3) Even in one and the same Ghattā the short end syllables of odd and even Pādas can be given different values. Of course this is to be uniformly observed for the whole Sandhi.

(4) Odd and even Pādas of a Ghattā having an actual difference of one mora between them are liable to be considered by metricians as equivalent in their mora-contents on the strength of counting a short end syllable long.

Thus our examination of the valuable evidence supplied by SC does not solve the problem of the value of the end syllable of the Ghattā. Both the practices of assigning the face value as well as counting a short end syllable long are in evidence, and hence it is not always possible to give one definite name to any Ghattā.

Failing to get unequivocal guidance from the indigenous authorities on Apabhraṃśa metre, Alsdorf in his edition of the *Harivaṃśapurāna* (= *Mahāpurāna* 81-92 Sandhis) takes recourse to giving two schemes for the Ghattās occurring in his text. First is given the 'theoretical' scheme which gives the number of moras contained in a Ghattā-pāda computing one more than what is found actually. The second scheme gives the 'actual' number. But there is one obvious objection to following this practice mechanically. Only a short end syllable can be regarded as long and thus give us an extra mora. In the case of a long end syllable there is no possibility of raising the actual number of moras. And still in such cases also Alsdorf has mechanically counted one mora more than what is actually found.

Absence of Dvipadi Ghattās

Of the three classes of the Ghattās, Dvipadis present a problem. They are said to contain from 28 upto 40 (or 41 or 42) moras per Pāda and have some sixty-four varieties. Svayambhū (SC. VI 163-203) and Hemacandra (Ch VII 1-57) both treat them at length. Now I have failed to spot even a single Dvipadi in any of the three voluminous Ap. epics, viz., the *Pañmacarīa* and the *Riṣṭhanacarīa*.

(1) An examination of the Ghattās of 77 Sandhis shows that some have the measure 8-15 (or 9+16) and 4 others have the measure 8+16 (or 9+17).

(2) e.g. HP. 197 no. 22, theoretical scheme 6+4/4+4+4+3, which does not apply to HP. 33 2 15, 16, 83 9 27, 32, etc.

of Svayambhu and the Mahapurana of Puspadanta. There are only Śatpadi and Antarasama and Sarvasama Catuspadi. This is inexplicable in view of the mention of the Dvipadi as a class of Ghattas along with the Śatpadi and the Catuspadi.

In some cases it may not be so easy to distinguish between the Dvipadi on one hand and the Catuspadi and the Śatpadi on the other. The Kunjaravilasita (SC VI 129 Ch VI 20 106) for instance with the scheme 15-4-13 finds a parallel in the first Dvipadi called Karpura (Ch VII 1) having 28 moras per line with a caesura after the 15 mora. Those Dvipadis again which have two caesuras the first after the 10 or 12 mora and the second removed by eight moras from the first closely correspond to the Śatpadi many of which have the 1 and the 4 Padas containing 10 or 12 moras and the 2 and the 5 Padas containing 8 moras. But even if we do not pay much heed to the difference in the rhyme-schemes of the Dvipadi and the Śatpadi it is plain that only a few of the Dvipadis are liable to be confused in this manner with some Catuspadi and Śatpadi. What of the rest? Why they are not found employed in any of the available Ap epics? Perhaps there is some clue to explain this mystery. Svayambhu defines Dhruva (Dhruvaka) as that which is sung again and again in the beginning of all poetic compositions. He does not give Chaddanika or Ghatta as its synonyms. At another place he mentions taking a retrospect as one of the functions of the Dhruva. A metre named Dhruva seven types of Chaddanias and three types of Ghattas are separately defined in the eighth chapter of SC where it is also stated that Ghatta is used in the beginning and Chaddani at the end of the group of rhyming lines that constituted the main body of a Kadavaka that there are also other types of Ghattas and Chaddanias and that Ghatta and Chaddania along with some other metres are employed in the beginning of a Sandhi and in the construction of a Ras. Rajasekhara Kavī too deals with Dhruva Ghatta and Chaddanika but in view of the text of the passage being corrupt we fail to make out the precise sense. Hemacandra clearly says that Dhruva, Dhruvaka and Ghatta are synonymous and he further adds that when the Catuspadi and the Śatpadi and not the Dvipadi are employed at the end of a Kadavaka to sum up the topic of the Kadavaka they are also termed Chaddanika. This view is echoed in the Kavīdarāna and its commentary. Ghatta esa Kadavavaya nibhava chaddanika/Com Dhruva Dhruvakam iti samjna-dvayapi eṣa (Ghatta)

- (1) Over and above defining the Śatpadi, Catuspadi and Dvipadi Dhruvas SC treats in the eighth Chapter that deals with Ap poetic forms some other metres called Chaddanias and Ghattas which seem to have figured in some special way in the structure of the Ap epics. But their proper function is obscure and as such they are indistinguishable from the various types of Dhruvas. In most of them the end syllable appears to have its actual value. Two of the illustrations given for them occur in PC as shown in the table given on p. 81. But so long as the function of these Chaddanias and Ghattas is not clear we cannot get any guidance from them.
- (2) Ch VII 17 defines a Dvipadi with the scheme 10-8-13 and actually calls it Chaddanika.
- (3) Jam gūjā puvāddhe puno puno zavva-kavva bandhesu |
dhu sa tu(m) tam ha ti ham chappā cauppaam du aa. SC V 1
Here puvāddhe seems to be a corrupt reading.
- (4) SC VII 1
- (5) SC VIII 5 ff 31 32, 33 43
- (6) Chandas. elhara 29 30 31
- (7) Ch V 1 commentary
- (8) Velankar 1905 1906, p. 8

Kaṣṭhāvakānte prakrāntārthasya bhāgyantarenābhīdhāne chaḍḍ(ḍ)la-
nikēti turya-nāmā'pi.

The commentary also quotes the following from a work called *Chandaḥkandali*:

Sandhi-muḥe Kaṣṭhāvante Dhruvā ca Dhruvayam ca Ghattā vā/
sā tviḥā Chappo, Caupai ya Dupai ya tṣu vana dunnī/
cha-cau-ppaiu kaṣṭhāvaya-nihane chaddaniya-nāmā'vi//

From the statements of these metrical authorities we gather that some definite distinction was made between the functions of Dvipādis on one hand and Catuspādis on the other. But what was the basis and scope of this distinction cannot be made out by us so long as more informative sources do not come to light.

1) Antarasamā Catuspādis

The rhyme scheme in the *Antarasamā* is: *b* rhyming with *d*.

(5). Scheme 9+13 (theoretically 10+14).

Occurrence 7. (42., 54) Sandhis.

The odd Pādas are divisible as 4+4+1 or 6+3. In the former grouping, *Jagana* is avoided in the four-morac *Gana*s. The second four-morac *Gana* is frequently *iv*-. The end is trochaic except in 7 14 9a which ends in *tt*.

The even Pādas are divisible as 6+4+3. They are identical in construction with the odd Pādas of the *Dohā*. *Jagana* is avoided in the 2 *Gana*. The last *Gana* is always *iv*-. This *Ghattā* is found in RC. 7, 34, 44, 57, 76, 82, 87, 93 and in MP. 11, 48, 91. If the end syllables are counted as long, the scheme would be 10+14, which is the measure of *Mahuravanda* or *Madhukaravanda*. The odd Pādas in the illustration in SC end in a trochee.

(6). Scheme 10+13

Occurrence 16 Sandhi

4 9a, 6 3c, 11 9a and 12 9a end in a long. Hence the odd Pādas cannot be made to contain more than 10 moras. Therefore the measure is either 10+13 or 10+14. Now SC VIII 10 defines *Chaddaniā* II with the scheme 10+13 and the illustrative stanza in the case of all its Pādas and the definition stanza in the case of its even Pādas show that the end syllables are not to be regarded as long. Hence I think we are amply justified in taking the metre of the *Ghattās* of the 16 *Sandhi* to be the same as the *Chaddaniā* II. Otherwise with the scheme 11+14 it would be *Vagaphullandhua* (SC) or *Navaphullandhaya* (Ch) as defined and illustrated at SC VI 101, 102. Raj 117. Ch VI 19, 40.

The odd Pādas are divisible as 4+4+2 or 5+4. This means that if the former scheme is adopted, the 2 *Gana* is never *tt*-. That form is avoided in the 1. *Gana* also *iv*- finds preference in the 1. *Gana*, and is the most prevalent form in the 2 *Gana*. The end is generally *iv*-, rarely *-*.

The even Pādas have the scheme 6+4+3 and are identical in construction with the odd Pādas of the *Dohā*. The end is always *tt*-.

(1) SC VI 10. The illustration is
evī uttā tīma, jama naha-āgani (naha-āgani)mandasul/
nam rānāla rākaru, dīal Aru(m) chaddānī,
Raj 102 Ch VI 24

(2) dīal rānāla rākaru, naha-āgani-āgani jama-āgani/
Chaddānī-āgani rākaru rākaru rākaru rākaru

(3) a rākaru rākaru rākaru rākaru rākaru rākaru
Raj 102 Ch VI 24

(7) Scheme 11+14 (theoretically 12+14)

Occurrence 2 (55 70) Sandhis

2 9b d 6 10b d 10 9b d, 14 9b d end in a long and it is not possible to make them contain more than 14 moras 13 9 b d actually contain 13 moras All the other Ghattas of the 2 Sandhi have actually 14 moras in their even Padas So on the assumption that all these Ghattas are composed in the same metre the even Pada has got to be uniformly of 14 moras If the short end syllable of the Padas is counted long the measure would be 12+14 This is the scheme of Avaduvahaa as described at SC VI 115 Raj 128 Ch VI 19 45

The odd Padas (6+4+4) are identical in structure with the even Pada of the Doha The four moraic Gana is most frequently *uv* the last two moras having only once the form *uv* Hence its characteristic end is *-v*

The 14 moras of the even Padas are divisible as 4 + 4 + 4 + 2 It is not possible to constitute the first Gana with 6 or 5 moras The end is generally *-v* thrice *uvuv* Jagana is found in the 2 four moraic Gana only The form *uv* is preferred by all the four moraic Ganas it being most frequent in the 3 Gana The form *-v* is not found in the 2 and 3 Ganas This suggests a dactylic rhythm

The odd Padas of this metre are structurally different from the odd Padas of the previous two Ghatta metres It is quite possible to suggest that excepting the Ghattas of Kadavakas 2 6 10 and 14 the others have the scheme 12 + 1b and hence the metre is Premavilasa (SC 116 Raj 129 Ch VI 19 46) This Ghatta is used also in PC 12 22 59 102 MP 86 has its Ghattas in a metre which has the scheme 11 + 14 But the scheme of the even Padas there appears to be 6 + 4 + 4

In PC 2 13 9 b d the last words are read by all the MSS as *nahu* and *avarahu*. They are emended as *naho* and *avarahō* to make the requisite number of 14 moras

(8) Scheme 11 (or 12) - 12

Occurrence 5 (23 24 62) Sandhis

SC VII defines in the beginning certain special Ap metres connected possibly in some way with the construction of the An epic which is described just next in the same chapter SC VIII 7 states that there are seven types of Chaddan as and three types of Ghattas and SC VIII 8 20 define and illustrate them SC VIII 28 describes Ghatta II as follows

savannah pi poanam t nava kaloo huvanti

ghatta lakkhana erisa govala vilavanti

All the Padas have three plus nine (i.e. twelve) moras such definition of the Ghatta (of the second type) is stated by Abhiras (lit cowherds)

(1) SC III is Duaha and its varieties A duahaja and U duahaya at two different places (SC IV 71 VI 110 11) For they are treated as independent metres Afterwards they are described as varieties of Ghattas These are to be distinguished from each other

(2) Here the locutions Chaddana and Ghatta are given to some definite metres. They are not here generic names synonymous with Dhuru, Dhuraka and Ghatta. Further SC VIII 25 mentions Ghatta and Chaddana among the metres used in the beginning of a Sandhi and the structures of these Ghatta and Chaddana are different from the ones given in the beginning of Ch VIII.

(3) The text is correct poanam, kaloo, lakkhana and erisa can be suggested as

And for this the commencing stanza of PC. Sandhi 5 is given at SC. VIII 27 by way of an illustration. From this we can presume that this is the scheme of all the Ghattās of the 5 Sandhi. Actually there is marked difference in the structures of the odd and even Pādas of the Ghattās in question. The odd Pādas have for the most part 11 moras, divisible as $6 + 4 + v$ and end in a trochee. To all purposes they are identical with the even Pāda of the Dohā 2 9 a, 7 11 c, 12 9 c have 12 moras with a final long, and 10 9 a has 12 moras closing with $v \bar{v}$. Hence all these Pādas, with 11 moras and ending in a v are to be counted as ending in a long and thus containing 12 moras. The even Pādas on the other hand mostly have 12 moras divisible as $6 + 4 + v \bar{v}$. A long appears for the final two shorts in 3 9 b, d, 12 9 b, d, 13 9 b, d, 15 9 b, d. Thus excepting final two shorts for one, the even Pādas and the odd Pādas are identically built up. But the small difference in their ends produces remarkably different effects. And yet metricians have not cared to notice this important feature. Svayambhū has in his definition lumped together the odd and even Pādas as containing 12 moras.

The same Ghattā is employed in Sandhis 23. and 24. 23 4 11 c, 24 7 9 a and 24 15 9 a contain 12 moras, closing with a long and 23 5 12 c has 12 moras ending in $v \bar{v}$. 23 3 9b, d, 23 5 12 b, d, 23 8 9 b, d, 23 9 12 b, d, 23 14 9 b, d, 24 7 9 b, d, 24 8 9 b, d end in a long, while 23 7 9 b, d and 24 4 11 b, d have 11 moras ending in a trochee. In the last cases the structures of all the Pādas are exactly similar. 24 1 11 b has 13 moras, and hence requires to be emended. RC. has got this Ghattā in 1, 25, 75, 86 MP. employs it in 9, 33, 50, 69, 83, 87, and 98 Sandhis, and Ṇay. has it in 7.

(D). Scheme 13 + 10.

Occurrence. 1. (80.) Sandhis

It is not possible to make out more than 10 moras from 1 19 b, d, 5 9 b, d, 9 9 b, d, 11 9 b, d, 13 9 b, d, 14 9 b, d, because they end in a long, and from 7 9 b, d, because they actually contain 9 moras. Hence on the assumption that the even Pādas of all the Ghattās of the 1. Sandhi have the same measure it cannot be other than 10-moraic, and this gives for the metre two alternative schemes $13 + 10$ or $14 + 10$, according as the short end syllable of the odd Pādas is treated as short or long.

The odd Pādas invariably end in $v \bar{v} \bar{v}$. None of the three Gaṇa schemes ($5 + 6 + 2$, $5 + 5 + 3$, $4 + 4 + 5$) given by SC. VI 134 for a 13-moraic Pāda is uniformly applicable to the odd Pādas of the 1. Sandhi. On the other hand taking the Pādas as 14-moraic we find them divisible according to the scheme $6 + 5 + 3$, which is given among others for a 14-moraic Pāda at SC. VI 141. But the scheme $6 + 4 + 4$ is also applicable to these Pādas. This fact combined with the characteristic ending in three shorts makes it highly probable that these Pādas are identical in structure with the odd Pāda of the Dohā. $14 + 10$ is Abhinavāśanatasīri or Abhinavāśanatasīri (SC. VI 87, 113; Ch. VI 20, 89). Once (12 9 c) the middle Gaṇa is Jaṅgā.

The even Pādas are divisible as $6 + 4 + 4$ or $4 + 4 + 2$. A long is enclaved for the $2 + 3$ moras and the $6 + 7$ moras. If the scheme $4 + 4 + 2$ is adopted, the second four-moraic Gaṇa always ends

in a long except once (10 9b) The end is either two shorts or a long

This Ghatta is also found in RC 43

Irregularities 1 4 9d Two moras too many Perhaps *sire* is superfluous

(10) Scheme 13 + 15

Occurrence 8 11 19 (21, 50, 79) Sandhis

In 212 cases out of 232, the Padas end in *uvr* which show a strong tendency to be preceded by a long especially in the odd Padas These are identical in structure with the odd Padas of the Dohā. 1 a c, 1 9 c 2 9c, 5 11 a c in the 8 Sandhi (and 12 9 a b in the 21 Sandhi) have a trochaic end

The even Padas are identical in structure with a Paranaka pāda (SC VII 59 Raj, 170, Ch. VI 29) divisible as 4 + 4 + 4 + 3 The alternative scheme 6 + 4 + 5 is violated by 11 5 9d 19 1 10d 19 7 11 b d, 19 8 10 b d Jagana is rare in the 1 and 3 Gana The end is — u, in 11 1 b, d, 11 1 9 b, d RC 24 67 have this Ghatta The Ghattas of MP 49 have the scheme 13 + 15 but there the even Padas are different They end in — u

Irregularities 11 4 9 d One mora too few Emendation Read *sayam* for *sayam* 13 3 10 c Two moras too many *jaya* in the opening appears to be redundant

(11) Scheme 13 + 16

Occurrence 6 (28 51 57 76 86) Sandhi

6 15 9 b d (28 2 9 b, d 28 4 9 b d 28 8 9 b, d 28 8 11 b, d) end in a long and hence they cannot yield more than 16 moras 6 14 9 b, d (28 3 9 b, d 28 9 11 b, d) have actually 15 moras and so even after counting the short end syllable as long they cannot be made to contain more than 16 moras

The odd Padas are built up like the odd Padas of the Dohā and have the same structure as the 13 moraic Pāda in Nos 9 and 10 The even Padas have the scheme 6 + 4 + 4 + 2 Jagana is permitted in the 2 Gana eschewed in the 3 Gana which as a rule ends in a long The last Gana is mostly *v*, casually — Thus the Padas are identical in structure with a Vadanaka pāda (SC IV 29 Raj 16 Ch V 28) or a Samkulaka pāda (SC VI 160 Raj 172, Ch V 28 Com) The Ghattas of RC. 14 19 29 32, 35 39 41 43 58 79, MP 13 17 20 22 26 and of Nay 9 are composed in this metre

In 6 4 9 b, d 6 6 9 b d 6 14 9 b d (28 3 9 b d, 28 9 11 b, d) the end syllables should be regarded as long

(12) Scheme 14 + 13

Occurrence 13 (44 49 56 61 67 83 84 90) Sandhis

The odd Padas have the same structure as the 14-moraic Padas in No 7 i.e. 14 moras divisible as 4 + 4 + 4 + 2 Jagana permits in the 2 Gana but eschewed in the 1 and the 4, the last Gana having generally the form *uv* which is mostly preceded by a long The even Padas have the structure of the odd Padas of the Dohā 1 10 b d 12 10 b d end in — u instead of the usual *uvr* RC 9 15 42 47 49 69 72 84 91 have this Ghatta

If the measure is taken to be theoretically as 15 + 14 the metre would be Anaṅgalita (SC VI 136 Raj 148 Ch VI 20

(1) The text is a bit corrupt.

109). The illustration in Ch. is similar in structure to our stanzas. Irregularities. In 13 6 10 a one mora is too many, while in 13 8 10 c one mora is too few.

(13). Scheme. 14 + 12

Occurrence. 10 Sandhi.

The odd Pādas have the same structure as the 15-moraic Pāda in No 10. It is not different from a Pāranakapāda. The Gana scheme is 4 + 4 + 4 + 3. Jagana is absent in the 1. Gana, rare in the 3., permitted in the 2. The end is generally *u u u*, once (5 5 8c) — *u*.

The even Pādas are constructed on the scheme 6 + 4 + 2 i.e. the scheme of the odd Pādas of the Dohā less by the final short. The end is always *u u*. The form *u u* — is preferred in the 2. Gana.

If the end syllables are regarded as long, the scheme would be 16 + 13, which is called Rāhamaṅsa or Rājamaṅsa (SC. VI 131; Rāj 143, Ch VI 20, 107). This is one of the favourite Ghattās of Mp. It occurs in 6., 16., 18., 23., 28., 30., 35., 37., 38., 41., 43., 46., 54., 70., 73., 90., 92., 100 and 102. Sandhis.

Irregularities.

10 4 9 d one mora too many. Emendation *vayaṅu* should be emended as *vaṅu* which also improves the sense.

2) Sarvasamā Catuspādīs.

The usual rhyme scheme in the Sarvasamā is: *a* rhyming with *b, c* with *d*.

(14) Scheme 15 moras per Pāda

Occurrence. 9 18. (27, 48., 74) Sandhis

This is Pārapaka treated at SC. VI 159; Rāj 170; Ch. VI 29. The illustrative stanza in Ch. shows that the end syllables need not be counted as long. This is the same as the third principal metre employed to build up the main body of the Kadavaka. For its detailed treatment see below. 9 3 9a, 9 5 8d, 9 13 9c, 9 14 9 c, 18 2 9c, and 18 7 9d have a long in the place of the 10 and the 11 mora together and hence they violate the scheme 6 + 4 + 5. The alternative scheme of 4 + 4 + 4 + 3 is satisfied by all the Pādas. This Ghattā is also found in RC. 26, 98, MP 32, 88. and Nāy. 5 1 9 1 a, b and 18 12 9 end in a trochee.

3) Śaṭpādīs.

The rhyme scheme in the Śaṭpādī is: *a* rhyming with *b, d* with *e, c* with *f*.

(15) Scheme. 6 + 6 + 12) theoretically 7 + 7 + 13)

Occurrence. 3 Sandhi.

The opening stanza of the 3. Sandhi is found in a corrupt form¹ at SC. VIII 17 as an illustration of Chaḍḍaṅḍā V. Its definition given by SC VIII 16² is not clear, because of the corrupt and confused character of the text. The rhyme-scheme shows it to be a Śaṭpādī, while the stanza appears to refer to four Pādas only. The 3. and the 6. Pādas also are of unequal length. Hence the reference is of little value for us.

Again SC V 5 cites in a corrupt form the Ghattā of the 3 Kadavaka of the same Sandhi as an illustration of the fourth variety of the Śaṭpādī-jāti Dhruvaka, whose measure is to be

(1) uhuṅguru tem gaa guru, melai śhrakasaṅg/ gau samtatavrahamaṅ lau, purima tūu saṅpāṅu//

(2) paḍhama-pae, vidā-pae, tata-pae, a teḥuṅ (hā) ekkakṅau, cha-guru kau, venṅuṅ saala tuṅ saṅhāḍ/

and the Ghattas of the same Sandhi are composed in the same 7 + 7 + 13. Now normally the commencing stanza of a Sandhi metre and if we examine these in the case of the 3 Sandhi, we find the same thing. Still according to SC we have to understand that the metre of the opening stanza of the 3 Sandhi is Chandana V, while the metre of the Ghatta of the 3 Kadavaka (and hence possibly of all the Ghattās) of the same Sandhi is the fourth variety of the Śaṭpada-jati. The reason for such difference in nomenclatures is not clear.

Actually the 1, 2, 4 and 5 Padas in the Ghattās of the 3 Sandhi contain 6 moras. But from the treatment of the Ap prosody by Svayambhu and others, we gather that in the case of the Dvīpādis, Catuspādis and Śaṭpādis, the shortest Pada cannot contain less than 7 moras. Hence we have to take the short end syllables of all the Padas of the Ghattās in the 3 Sandhi as long.

All the Padas actually end in *u*. The form *u-ṛ* is not found for the first four moras of the six moraic Padas. The 3 and the 6 Padas have the scheme 6 + 4 + 11. Jagapa is not used in the four moraic Gana. The 1 Gana does not show preference for any particular form.

This Śaṭpadi occurs also in the Ghattās of MP 5 32 Jas 2

(16) Scheme 8 + 8 + 14 (theoretically 9 + 9 + 15)

Occurrence 14 Sandhi

SC V 9 cites in a somewhat corrupt form the Ghattā of the 7 Kadavaka of this Sandhi as an illustration of the sixth variety of the Śaṭpada Avajati, having the scheme 9 + 9 + 15. The Avajatis are required by definition to contain nine moras in their 1, 2, 4 and 5 Padas. Hence in the present Ghattās the short end syllables are to be regarded as long. But in the case of 14 2 c, d c, f this arrangement does not work since all these Padas end in a long and have 14 8 8 and 14 moras respectively. Here we have to suppose that either their final long *i*s have resulted from original *ya*s through modernization of the text or that in this one Ghattā an allied metre—5th variety of Śaṭpada Avajati is employed.

The 8 moraic Padas are divisible as 4 + 4 except in 6 9b which has the form -i -i i i. Jagapa is not used in these four-moracic Ganas. The form of the second Gana is -(*o* *o* *o* *o*). The 14-moracic Padas have the scheme 4 + 4 + 4 + 11. Only the 2 Gana can be Jagapa. The 3 Gana prefers the form *o* - -.

Irregularities 7 9 d one mora too many. Emendation SC V 9 reads *rege* for *reppera* (P S) or *repena* (A). If *rege* is adopted the metre is rectified.

(17) (18) Scheme

8 + 6 + 12 (theoretically 9 + 7 + 13)

8 + 8 + 12 (theoretically 9 + 9 + 13)

(for Kadavakas 2 3 and 4 only)

Occurrence 15 Sandhi

Svayambhu and Hemacandra while describing the Śaṭpadi Ghatta treat only their three types viz Jati Upajati and Avajati with the respective schemes 7 + 7 + 10 to 17 8 + 8 + 10 to 17 and 9 + 9 + 10 to 17. But as Hemacandra makes it clear many

(1) padhamasat, thae pamtara mae jai nava matrio kanti
 tene pae tae-cu lakkharu. A's i tae kharu// SC V 8
 mara and Aravij of the printed text have been emended.
 (2) even to sapit' sapit'asanta-kamaghebyal. Siddha t'ra d' tu p'ah tu sa
 tu'rah tu'rah va ar'he p'rah tu'ra. Idavara ak' talap'asanta' -p'et
 p'ha satpadi d'raiva Ch 2ob 2 8

other varieties of the *Ṣaṭpādi Dhruvā* having all equal, partly equal or all unequal *Pādas* containing from seven to seventeen moras were employed. The commentary of the *Kavidarpaṇa* too echoes these words. The *Kavidarpaṇa* specially mentions the varieties 10 + 8 + 13, 12 + 8 + 13, 8 + 8 + 11, 10 + 8 + 11, 12 + 8 + 11 and 12 + 8 + 12. *Svayambhū* also gives 10 + 8 + 13 as the measure of the *Chaddaniā VII* and gives 12 + 8 + 13 and 12 + 8 + 11 as its variations¹.

In most of the *Ghattās* of the 15 *Sandhi* the *Ṣaṭpādi* that is employed has actually the scheme 8+6+12, but as the theory does not recognize a *Pāda* of less than seven moras, the scheme is to be regarded as being 9+7+13, by counting the short end syllables as long. Such a *Ṣaṭpādi* is to be considered like those mentioned above.

The *Ghattās* of the 1., 2. and 3. *Kadavakas* have the scheme 8+8+12, theoretically 9+9+13. This is fourth variety of the *Saṭpāda Avajāti* (SC. V 8).

The 8-moraic *Pāda* has the scheme 4+-(*oruu*)*uu*. The form -*uu* is preferred in the first *Gana*. The 6-moraic *Pāda* shows preference for the form *uu* - *uu*. The end is always *uu*. The 12-moraic *Pāda* is divisible as 6+4+ *uu*, wherein in the 2. *Gana* is never *u-u*. RC. 70 has 8+6+12 for its *Ghattās*.

Irregularities 2 9e Two moras too few in the opening. If the scheme is 8+6+12 then 2 9b is to be regarded as having two moras too many and the irregularity can be removed by dropping *tan*. 6 8b and 11 9b have two moras too many. Dropping *so* sets the metre right.

{19). Scheme. 9+7+12.

Occurrence 12 *Sandhi*

If the short end syllables are regarded as long the scheme would be 10+8+13. But No. 20 below with the actual scheme 10+8+13 is regarded so by *Svayambhū* himself, and the difference between the structures of No. 19 and 20, is patent. 5 14d with the opening -*u-u* would not allow us to constitute the 1. *Gana* with four moras. Therefore the scheme of the *Ghattās* of the 12. *Sandhi* should be 9+7+12. Hence the scheme of the 9-moraic *Pāda* is 6+*uuu*. Only once, in 6 9d, the end is -*u*. The 7-moraic *Pāda* is divisible as 4+*uuu*. The 1. *Gana* avoids the form *u-u*. It has a tendency to end in a long. 6 9e exceptionally has -*u* for the end. The 12-moraic *Pāda* has the grouping 6+4+*u*. The 2. *Gana* avoids *u-u*. *uu-* is its usual form. This *Ghattā* occurs also in MP 25, 52, 55, and in *Nāy*. 2.

Irregularities 2 9e. One mora too many. Emendation -*jjhāḍa* should be read as -*jhāḍa*.

{20). Scheme 10+8+13

Occurrence 17, 20 (31., 37., 40, 52, 58) *Sandhis*

This is *Chaddaniā VII* defined at SC. VIII 20 as

dasa-kala-pari-vaddhahe, attha-nivaddhahe, teraha-kala

sambhāvīahe |

padhana-vidiā-paa kara(u), taia(u) pāna viṇna,

chaddaniā chappāiahe ||

(1) Velankar, 1935-1936, p. 39, on V 29-31

(2) *Ibid.*, V 29-31

(3) SC. VIII 20-23 of the metres treated in the *Pākrītaṅgaṅgā* at I, 97, 99, 102, 131, 144, 156, 179, 189, 194, 196, 202, 205, 208 and in the *Chandaśloka* at I, 25, 26.

To illustrate this, SC. VIII 21 cites the opening stanza of the 31. Sandhi of PC. Thus in the present case the theory also does not require to count the short end syllables as long.

This particular variety of the Śatpadi seems to have become very popular. Poems in Late Apabhraṃśa have this Śatpadi as their standard Ghattā metre and hence it is understandable why it has received the designation *Ghattā* (the Ghattā metre par excellence) in some late works on Ap. prosody¹. The *Kavidarpaṇa* mentions² this first among the six Śatpadis treated. Compare also the Dvipadi called Chaddanikā (incorrect for Chaddanikā) treated at Ch. VII 17 having 31 moras per Pāda with caesura after the 10 and the 18. mora

The Gaṇa schemes of these Pādas are 4+4+uv or 6+duuv (=10), 4+-(oruv)uv(=8), 6+4+uvv (=13). In general the same remarks apply to the structures of these Pādas as have been made regarding equivalent Pādas in Nos. 6, 17 and 18. In 17 1 10d, e, 17 5 10d, e, 17 14 9a, b, 17 16 9a, b, d, e, 20 7 9a, b, d, e, 20 9 9a, b, d, e, 20 11 9a, the end syllable is actually long. Jagana casually appears in the 2. Gaṇa of the 13-moraic Pāda, which four times (17 10 c, f, 20 8 9 c, f) ends in -i. This Ghattā appears also in RC. 30, 52., 53, 74, 89, MP. 40, 44., 71., 78; Jos 1, 4; Nāy. 8 (21). Scheme. 12+8+12.

Occurrence. 4. Sandhi

In 2 9 d, e, 3 9 a, b, d, e, 4 9 c, f, 5 9 a, b, 8 9 d, e, 9 9 d, e, 11 9 d, e the end syllable is long. This would present a strong *obstacle against taking the scheme to be 13+8+13 in theory.*

This Śatpadi appears to be a variation of the Chaddanikā VII. Though SC. does not know of any Śatpadi with the measure 12+8+12, we can infer it from the other two variations of the Chaddanikā VII, viz. 12+8+13 and 12+8+11, given at SC. VIII 22, 23. *Kavidarpaṇa* II 30 includes the present variety.

The 1., 3., 4. and 6. Pādas have the same structure and the remarks made in connection with the 12-moraic Pāda in Nos. 15, 17, 18 and 19 are equally applicable here. Similarly for the structure of the 8-moraic Pāda refer to its description in Nos 17, 18 and 20.

This Ghattā is also met with in RC 3, 33, 59, 71; MP. 1

C. Metres employed in the main body of the Kaṭavaka

They fall in two main divisions: (1) The Principal or Standard Metres employed throughout the epic, and (2) variation metres, employed in individual Kaṭavakas or some time throughout a Sandhi to break the monotony

1) The Standard Metres.

Jacobi³ and Alsdorf⁴ on the strength of a statement in Ch. hold that only four metres were recognised by Ap. prosodists as the principal metres of the Apabhraṃśa epic and accordingly Alsdorf attempts to support this view from the actual practice in Ap literature.

(1) See the *Chandaḥkusa* (Velankar, 1923), 45, and *Prakāśa-prasāga*, 1 29

(2) Velankar, 1925-1926, II 29-30

(3) Jacobi, 1918, *44

(4) Alsdorf, 1936, 184-185.

Let us examine Hemacandra's remarks in question. Having dealt with the Apabhraṃśa metres in general in the fifth Chapter of his *Chandonuśāsana* Hemacandra devotes the next two chapters to the treatment of the various metres used in constructing the Ap epic. The opening Sūtra of the fifth chapter defines the Dhruva or Ghāṭṭa. That Sūtra with its commentary reads thus:

Sandhyadau Kaḍavakante ca dhruvam syad iti Dhruva
Dhruvakam Ghāṭṭa va

Com. Kaḍavaka-samuhatmakah Sandhis tasyadau caturbhūh Paddhaḍikadyas chandobhūh Kaḍavakam tasyante dhruvam niscitam syad iti Dhruva Dhruvakam Ghāṭṭa veti samjnantaram

Here in the commentary first the term Sandhi is defined. It is followed by the definition of the term Kaḍavaka. In this the word caturbhūh can be taken as applying to Paddhaḍikadyah or alternatively Paddhaḍikadyah and caturbhūh both can be taken as qualifying chandobhūh. Jacobi and Alsdorf have understood the definition in the first sense and hence they take it to mean that a Kaḍavaka is composed in any one of those four metres one of which is the Paddhaḍika. In other words according to these eminent scholars the above-quoted definition of the Kaḍavaka lays down that only four (Paddhaḍika and some other three) metres are to be employed in composing a Kaḍavaka. Thus the purpose of the statement caturbhūh etc. is they think to prescribe which metres are to be used in a Kaḍavaka. This interpretation of the sentence in question makes Alsdorf in spite of some difficulties to set up the Paddhaḍika, Aḍḍḍa, Pādakulaka and a Paravaka like metre as the four principal metres of the Ap epic.

There are however several *prima facie* considerations which go against such an interpretation of the words in Ch. In explaining the other terms Sandhi and Dhruva Hemacandra has given particulars that are peculiar from the point of view of structure or position and there is no reference to metrical form. Thus Sandhi is defined as made up of a group of Kaḍavakas and Dhruva as that which appears without fail at the end of a Kaḍavaka. Accordingly it would lead us to expect that the explanation of Kaḍavaka also would concern itself with pointing out something that is peculiar to its structure or position and not to its metrical form. Moreover it would be rather strange that in such an important point Hemacandra considered the cryptic mention Paddhaḍikadyah sufficient. The ground of familiarity can hardly account for such brevity because the other terms Sandhi and Kaḍavaka were far more familiar and yet they have been expressly defined.

It is from two other works on Ap prosody that these first considerations get a decisive support in favour of the alternative interpretation suggested above according to which the expressions caturbhūh and Paddhaḍikadyah both qualify Chandobhūh and the whole definition means that a Kaḍavaka is made up of four stanzas of the Paddhaḍika or other such metres. The *Sraḍambh cchandā* which as we have already seen served as a source for Ch. has the following lines on the structure of the Ap epic:

Paddhaḍ pūnī jē-i kareṇṭī te soḍa lajha mattau Pau dhareṇṭī |
vīhī Paahim jamau te nīmāvaṇṭī Kaḍavaas(ū) aḥḥahim
jamaḥim raṇṭī

āhīṃ punu Ghatta samāmaranti, Jamarasāna(e) Chaḍḍani
 bhānanti |
 samāhā nīvaddha kaḍavehiṃ Sandhi, uha vivaha paārahi tuhum
 vi vandhi/SC VIII 30-31

'Those that compose in the Paddhadikā, bring forth a Pada (i.e. Pāda) of sixteen moras. They construct a Yamaka with two Padas (i.e. Pādas) and a Kaḍavaka with eight Yamakas. For the beginning they lay down Ghattā and say Chaḍḍani at the end of the Yamakas. A Sandhi is (composed) with a limited number of Kaḍavakas. So you compose it in a variety of modes.' Here a Kaḍavaka is said to consist of eight Yamakas, i.e. sixteen Padas equivalent to four four-lined stanzas.

The *Kavidarpaṇa* says the same thing in words that would remind us of Hemacandra's definition. It observes:

Pajjhadiyai-caukkam Kaḍavam, tānam Gano Sandhi
 Com Pajjhatikadi-chandamsi catvari Kaḍavam' Adī sabdad Vada
 nadi-parigrahaḥ Teṣam Kaḍavakānam ganah Sandhi-samjñah

Here *Pajjhadi caukkam* is predicted of *Kaḍavam* and this leaves no doubt as to the meaning. Here as also in Hemacandra's definition *chandās* means 'a stanza', 'a unit of four lines' and not 'a metre'. In the first chapter of *Ch* while dealing with terminology, Hemacandra has used this term in this technical sense:

turyamśah pādo 'vīṣeṣe/
 Com Chandasas caturtho bhagah pāda samjñah, avīṣeṣe samanya-
 bhīdhane

Chandas here clearly means 'a stanza' of four lines.

And this definition of the Kaḍavaka is born out by the practice of early Ap epic poets like Svayambhu in whose works the normal length of a Kaḍavaka does not exceed eight couplets. But after Svayambhū this convention has become slack and in the compositions of Puspadanta and other poets, the Kaḍavaka tends to become longer than 16 lines.¹

Thus Hemacandra does not say anything as to how many metres are permitted to be used in the body of the Kaḍavaka.

There are three metres which principally appear in the Kaḍavakas of PC I-XX viz Paddhadika Vadanaka and Parānaka. The first two are 16 moraic, the last one 15 moraic.

(22) Paddhadika

The *Tippaṇa* on the word *Svayambhu* in *Mahāvīrasa* 1 9 5 describes him as *Paṇṭhāḍi* (corrupt for *Paddhadā*—*Paddhadā*)-*bad dha-Ramāyana karta Apalīsamghriyah*. Thus Svayambhu's *Ramayana* or *Paumacāriya* was known as a poem composed in the Paddh

(1) Velankar 1935 1936 49 51

(2) The *Chandali kanda* quoted by the *Com* of the *Kar darpaṇa* (p. 39) has the following Paddhadivāhiṃ caukam puna kaḍavam.

(3) The difference in the definitions of the Kaḍavaka as given by Svayambhū on one hand and Hemacandra and others on the other is significant. The former takes a rhyming distich as a unit and hence gives eight distichs as the measure of the Kaḍavaka while the latter takes a stanza of four lines as the unit and secondarily lay down four stanzas as the standard length of the Kaḍavaka. But the rhyme scheme in the Kaḍavaka bears out Svayambhū's view. Only in some late Ap works wherein all restrictions as to the length of the Kaḍavaka appear to have been given up, it is divided in our lines stanzas. But even then the rhyming being confined to two successive lines, no organic connect can obtain between the pairs constituting a stanza. Only when fresh material comes to light the difference can be explained.

diā metre. Svayambhū himself says' in the beginning of his *Ritthemicarīu* that Caturmukha gave him the Paddhadiā 'studded' with the Chaddani, Duvaa and Dhuvaa. Thus Paddhadiā appears to be the outstanding metre in Svayambhū's epics.

Not only that, for the Ap. epic in general too the Paddhadiā has an importance second to none and comparable to that of the Anuṣṭubh in the Sk. epics. Nevertheless, not a single Ap. metrist has described it in any systematic or thorough manner on the other hand there prevails considerable confusion regarding the meaning, structure and function of Paddhadiā. All that we gather from what is said on this point by Svayambhū, the earliest authority, directly or as obiter dicta is collected below:

In the eight chapter of SC dealing mainly with the form and structure of the Ap. Sandhibandha and Rāsābandha, first we are informed' that there are seven types of the Chaddaḍā, three types of the Ghattā, many types of the Paddhadiā and different types of the Giti. From this it is clear that here the term *Paddhadiā* stands not for one particular metre, but a class of metres. In the succeeding portion of the same chapter of SC, these varieties of the Chaddaniā etc. are described. SC VIII 30-34 are devoted to the description of the Paddhadiā. But the information we gather from that passage rather gives an idea of the structure of a Kadavaka. It does little to enlighten us on the *anekavidhatva* of the Paddhadiā. It states: if one undertakes to compose in the Paddhadiā, he should construct a Kadavaka with eight Yamakas (rhyming distichs), each of which is made up of two Pādas of 16 moras each. There should be the Ghattā and the Chaddaniā in the beginning and end respectively of the group of the Yamakas. A Sandhi is to consist of a limited number of such Kadavakas. Various other Ghattās, Chaddanis, Vidārikās and Dhavalas also can be employed. This gives us an idea of where and how the Paddhadiā is employed. It also suggests that a Paddhadiā-pāda is 16-moraic. But nothing is said regarding the structure of these 16 moras or the different varieties of the Paddhadiā. But we get some results by examining the structures of the lines in these definition stanzas (SC. VIII 30-33) which are also intended to illustrate the Paddhadiā, evidently in one of its varieties. The 16 moras are divisible into four groups of four moras each, the form of the last four-moraic Gana being — U without fail. This is supported by SC VIII 41-44 given to illustrate the Paddhadiā which is said by SC. VIII 35 to appear along with some other metres in the beginning of a Sandhi. At another place in SC. VIII 45, the Paddhadiā is included among the metres that are preferentially employed in the Rāsābandha. Lastly *Paddhadiā* occurs at SC. VII 160 ed as the name of a Sarvasamā Catuspadi Dhruvā having 16 moras per Pāda which are divisible as 4+4+4+4. The lines containing this definition end in U—.

From these pieces of information we can gather that like the terms *Chaddaniā*, *Ghattā*, *Dhruvaka*, *Vastuka*, the term *Paddhadiā* also had two applications. It was the name given to the group of

(1) Chaddanis-Duvaa-Dhuvacham Jadya, Caurmuhena samappiya Paddhadiya/ RC. 1 1 10

(2) satta-vihā Chaddaniā, ti-vihā honti taha a Ghattio/ Paddhadiā 'dva-vihā, Giti honti vi-vihā//SC. VII 7.

(3) The text of the stanza is defective. If the emendation *Paddhadiā* for *Paddhadiā* suggested by Velankar is accepted, this would be one more instance of the use of the term *Paddhadiā* in the plural.

metres containing 16 moras per Pāda and employed in the Ap epic called in all probability the Sandhibandha. Besides it was the name of a particular metre having the form 4+4+4+ t-t. It is likely that as in the case of the other terms mentioned above, the development of the application may have been from the general to the particular. In other words because the metre with the form 4+4+4+ t-t was fondly employed in the Sandhibandha that alone came to be called the Paddhadikā. From the remarks *adī sabdādī Vadanādi parigrahaḥ* of the com of the *Kaṇḍarpaṇa*, we know that over and above the Paddhadika, Vadanaka and some other metre or metres were used for the main body of the Ap epic, and this finds support from the actual practice as evidenced by the works of Svayambhū, Tribhuvana, Puṣpadanta and others.

Occurrence 1 (4-11, 13, 15-16 Kaḍavakas) 3 (13 Kaḍavaka)
4, 7, 10, 13, 16, 18 Sandhis

Seven out of the twenty Sandhis or, on a different count, 91 out of a total of 285 Kaḍavakas are composed in this metre. Its normal form is 4+4+4+ u-t. Jagana being permitted in the 1, 3. For a systematic treatment of this metre see Alsdorf, 1928 73, 1936, 190, Jacobi, 1918,* 48, Bhayani 1945, 56-57. The 1 Gana enjoys great freedom of form though -uu finds a preference (about 60 p.c.) As contrasted with this the 3 Gana has the form t-u-tu in about 70 p.c. of the cases. Accordingly in the case of the Paddhadikas of PC Alsdorf's results that the Paddhadā is a metre of anapaestic basic character and that its 3 Gana is built up similarly to the first shall have to be modified. In the 2 Gana the form -uu is the least preferred (about 12 p.c.) while t,- has a relative majority. This presents a contrast with the 1 Gana. The end is rarely t,-tuu (about 5 p.c.)

(23) Vadanaka

Occurrence 1 (2, 12, 14 Kaḍavakas), 2, 3 (2, 12 Kaḍavakas), 5 (15, 7, 16 Kaḍavakas) 8, 11, 14, 17 (1, 7, 9, 11, 13, 15, 18 Kaḍavakas), 20 Sandhis

This metre is found in eight whole Sandhis out of a total of twenty, or in 112 Kaḍavakas out of 285 in all. It is defined by most of the Pk metricians. For its discussion see Jacobi 1918,* 47 Alsdorf, 1928 76, 1936 191, Shohidullah 1928 63, Bhayani 1945 50.

Though Hemacandra has expressly given the designation Vadanaka and though Adila is the name given to a special form of the Vadanaka yet Jacobi and Alsdorf following perhaps the Bar d c group of metricians accept the name Adila for our metre. But from SC IV 32 and the *Kaṇḍarpaṇa* II 21 it is quite clear that the metre should be named Vadanaka, it being called Adila only when it has got Yamakas.

6-4 | 4+2 is the general scheme of the Vadanaka. A simple analysis indicates that in the 1 Gana forms -tt- and ttt- occur more frequently and generally the forms with two shorts in the middle are preferred. t-t and - have the smallest frequency. In the 2 Gana one third of the total number of cases

(1) cf. the term *Paśabandha* at SC VIII 49 and the description of the St. Māhā-lavya as *Srutabandha*.
(2) Velankar 1936 1936 49-51.
(3) SC IV 29, Raj 16 Ch V 23, *Asi darpaṇa* II 21 compare also *Yyrttjīṣṭā-muṣeṣa* IV 53-54, *Chandabhoḍa* 41-42, *Pravartapangula* I 127.

are $u \ u u u$. The form $u u u$ enjoys the preference (about 42 p.c.). — $u \ u$ is the least preferred form. The commonest form of the 3. Gaṇa is uu — (about 69 p.c.). Next comes — (about 25 p.c.). $uu \ uu$ occurs rarely. The 4. Gaṇa is usually uu , only about 18 p.c. cases are —.

These results are in agreement with those obtained in the case of the Saṃdeśarāsaka stanzas, while they are at divergence with Alsdorf's findings concerning the Vadanaka stanzas in the *Harivamsapurāṇa*, wherein $uuu-u$ is frequent in the 1. Gaṇa. The *Saṃkulaka* described as a *Samcatuṣpadi* (scheme $6 + 4 + 4 + 2$) at SC, VI 160; Rāj. 172; Ch. V. 28 Com. It seems to be the same as the Vadanaka, except that it ends in —, not in uu . The famous Hindi epic *Rāmācṛitamānasa* of Tulsidās is composed in this metre, the last two shorts of our metre appear there contracted as a rule into a long. It has come to be known as *Copāi* or *Caupāi* in the early vernacular literature.

(24). Pāraṇaka.

Occurrence 1. (1, 3 Kaṭavakas), 5. (6 Kaṭavaka), 6, 9 (1, 11, 13-14. Kaṭavakas), 12., 15., 19. Sandhis.

It is employed in five whole out of twenty Sandhis, or in 77 out of 285 Kaṭavakas. It is a 15-morale metre. Its structure is identical with that of the Paddhaḍikā except that the last Gaṇa has the form uu instead of $uu \ u$. In other words omitting the first short and preferring uu for the middle of the last Gaṇa of the Paddhaḍikā gives the Pāraṇaka. Everything else said in connection with the structure of the Paddhaḍikā applies in principle to the Pāraṇaka. The form — u in the last Gaṇa is very rare.

The Pāraṇaka is described among the *Samcatuṣpadi* Dhruvās along with the Pādikulaka, Saṃkulaka and Paddhaḍikā by SC. VI 159 (Arāṇa is a blunder for Pāraṇaka); Rāj. 170, Ch. VI 29. Though it is described here as a *Catuṣpadi*, like the Paddhaḍikā it is used as a *Dvipadi* in the Kaṭavaka. *Svayambhū* gives two Gaṇa-schemes for the Pāraṇaka: $4 + 4 + 4 + 3$ or $6 + 4 + 5$. The latter is not applicable to our lines.

The use of a 15-morale metre in constructing the Kaṭavakas may appear as going against the above-quoted general statement of *Svayambhū* (SC. VIII 30) that a 16-morale metre is to be employed for building up the Kaṭavaka. But difference between the Paddhaḍikā and the Pāraṇaka is slight and the latter can be well looked upon as a modified form or variation of the former. It is characteristic of the Apabhraṃśa prosodists that such an important metre is not described independently. It is noticed along with a host of other metres among the *Samcatuṣpadi* Dhruvās.

2. The Variation Metres.

For the sake of variation, a Kaṭavaka here and there is composed in a non-Paddhaḍikā type of metre, or occasionally through-

(1) *maṇḍa-pāraṇaka-māṭhā*. *śaśa-lāra-cācāṣṭāḍhāvāḥ'*
śaśa-lāra-cācāṣṭāḍhāvāḥ' (P. 172) is a 15-morale metre very popularly used for building up the frame of the narrative. But it is derived from the Vadanaka by omitting the last mora and hence is different from the Pāraṇaka. It is known as *maṭhā* and is recorded by the *Chandahras* (1), cf. *śaśa-lāra-cācāṣṭāḍhāvāḥ'*.

out a whole Sandhi different fancy metres are used to break the monotony of the narrative frame. Many Varnavyttas of the Sk prosody—especially those characterized by a recurrent structural unit—are employed for this purpose. The language of all such passages in the Varnavyttas is more or less Prakritized. This practice of the Ap epic poets is obviously based upon the similar practice found in Sk Mahakavyas.

Four such variation metres are found in PC. I-XX.

(25). Madanāvātāra.

Scheme $5 + 5 + 5 + 5$ (= 20).

Occurrence III 1, IX 12

Technically it is a Samacatuspadī. Of course in the Kaṣāvaka it appears in couplets. The last Gana always ends in a long. All the Ganas show a pronounced amphimacer (-x-) tendency. This means that the forms $x x x x x$ and $x x x$ are normally avoided. SC VII (3) treats this metre in a general way and illustrates it by citing PC 24 2 1-2.

For other metrical authorities see Bhayani, 1945, 58-59.

The Madanāvātāra is several times used in MP and appears to be a favourite of the post-tenth century Ap poets. It is found in Devacandrasūri's *Sulasukkhānu* (2 Kaṣāvaka), Jayadevamuni's *Bhavanāsandhi* (2, 4, 6 Kaṣāvaka), *Nemināthadvāitśāstra* (almost throughout) etc.

(26) Scheme $a 4 + v$ -(or uv) v (= 8)

$b 4 + 4 + 4 + v$ -(or uv) v (= 16)

Occurrence XVII 8

Technically the metre is of the *Antarasamā Catuspadī* type. But a rhymed distich being the unit of the Kaṣāvaka it appears in a two lined form with the rhyme scheme a/b that is usual in the Kaṣāvaka.

The first Gana of the 8 moraic Pāda avoids $v - v$. Hence the odd Pāda corresponds with the Pādas of the *Dvīpadī Candralekhā* ($4 + v$ -(or uv) v) described by Hemacandra.

The even Pāda is that of the *Paddhaḍā*. It can be easily seen that the odd Pāda is identical in structure with the last eight moras of the *Paddhaḍā-pāda*. Looked at in this way the metre in question is just a combination of a truncated and a full *Paddhaḍā-pāda*. The metre of MP 13 10 is just the reverse of ours. There a is equivalent to our b and vice versa.

(27) Vilāsini

Scheme $3 + 3 + 4 + 3 + v$ -(= 16)

Occurrence XVII 12 (XLVI 2)

All the lines satisfy the schemes of *Vilāsini* and *Bhūṣanā Galitaka* ($5 + 5 + 3 + v$). So the structure cannot tell us which of the two is the metre employed in the present case. But in RC 71 2 it is called *Vilāsini-chanda* and *Vilāsini* belongs to that group.

(1) ca-la-da-lāḥ Candralekhā/ Ch VII 65

(2) tau caḥ tau Vilāsini/ Ch IV 60

(3) pau tau Bhūṣanā/ Ch IV 57

of Ap metres including the Hela Avali Manjari Dvypadi Racita etc which is treated together at Ch IV 57 66 This decides in favour of the Vilasini

A caesura is definitely felt after the 8. mora. This fact as also the general swing of the metre makes it closely allied to that metre which is used in the famous *Gopika-Gita* of the *Bhagavata purana* and which is known as Lalita in the Gujarati prosody The general pattern of our metre is $-U-U-/-U-U-$ wherein all the heavy syllables except the last one are replaceable by two light syllables This metre is similarly used in RC 71 2 MP 28 27 34 10 40 12 42 12 45 9 48 1 88 8 83 11 Alsdorf fails to identify it and hence thinks it to be Panktika (Ch. II 108)

(28) Pramanā

Scheme $u- \times 4$

Occurrence. XVII 16.

This is a quite familiar metre of the Sk prosody It is defined at *Chandaśāstra* V 7 *Jayadevacchandā* V 4 *Vṛttareṇakara* III 18 *Chandaśāstra* II 82 etc Here it is used in the two lined form. It is found several times in MP

CONSPECTUS OF THE METRES OF PC I XX.

I Metres employed in the Kaṭavaka-commencing stanza

Name.	Measure	Place of occurrence (Sandhi)
(1) Gandhodakadhara.	$(6 + 4 + 3 =)$ 13×4 (a/b c/d)	III
(2) Dvypādī.	$(6 + u - (or uu)u + 4$ $+ 4 + u - (or uu)u$ $+ - =) 28 \times 2$	XIII
(3) Hela dvypādī.	$(6 + u - (or uu)u + 4 +$ $u - (or uu)u + - - =)$ 22×2	XVII
(4) Manjara.	$-(or u)u + -(or u)u$ $+ + + 4 + 4 + / -)$ 21×2	XIX

II. Metres employed in the Ghatta

Measure	Place of occurrence (Sandhi)
(5) 9 + 13	VII
(6) 10 + 13	XVI
(7) 11 + 14	II
(8) 11 (or 12) + 12.	V
(9) 13 + 10	I
(10) 13 + 15	VIII XI XIX
(11) 13 + 16	VI
(12) 14 + 13	XIII
(13) 15 + 12	X
(14) 15	IX XVIII
(15) 6 + 6 + 12	III
(16) 8 + 8 + 14	XIV
(17) 8 + 6 + 12	XV
(18) 8 + 8 + 12	

(19) 9 + 7 + 12

(20) 10 + 8 + 13

(21) 12 + 8 + 12.

XII

XVII, XX

IV

III Metres employed in the main body of the Kadavaka

Name	Measure	Place of occurrence (Sandhi)
(22) Paddhaḍa.	(4 + 4 + 4 + u - v => 16	I (4-11, 13, 15 16 Kaḍavakas), III (13 Kaḍavaka), IV VII X, XIII, XVI, XVIII
(23) Vadanaka.	(6 + 4 + 4 + u l =>) 16	I (2, 12, 14 Kaḍa- vakas) II III, (2- 12 Kaḍavakas), VIII, XI, XIV, XVII, (1 7 9 11 13-15, 17-18 Ka davakas), XX.
(24) Paraṇaka	(4 + 4 + 4 + u l l =>) 15	I (1, 3 Kaḍavakas), V (6 Kaḍavaka), VI, IX (1-11 13 14 Kaḍavakas) XII XV, XIX
(25) Madanāva tara	(5 + 5 + 5 + 5 =>) 20	III (1 Kaḍavaka) IX (12 Kaḍavaka)
(26) ?	a (4 + 1 - (or 1 1) l =>) 8 b (4 + 4 + 4 + 1 - (or u v) l =>) 16	XVII (8 Kaḍavaka)
(27) Vīśāsinī	(3 + 3 + 4 + 1 3 + u - =>) 16	XVII (12 Kaḍavaka)
(28) Pramāni	v - four times	XVII (16 Kaḍavaka)

B SYNOPSIS OF THE CONTENTS.

I Sandhi

Introduction the birth of Rṣabha

Homage to the twenty four Tirthankaras (1) Metaphorical description of the Rama story as a river—Tradition through which it was handed down—The poet introduces himself—His resolve to recount the sacred theme of the Rama story (2) Following the convention the poet modestly declares his ignorance regarding various branches of learning and literature (3) The Magadha country described (4) Its capital Rajagrha described (5) Śreṇika the king of Magadha described (6) Mahavira's audience-hall on mount Vipula—A messenger informed the king of Mahavira's arrival (7) Going through the prescribed ceremony of homage Śreṇika set out to the audience-hall—The twelve compartments of the audience-hall with their respective occupants various types of gods men and beasts described (8) Śreṇika prayed to Mahāvira (9) Śreṇika wanted to know the Rama story as known to the Jain faith He pointed out various inconsistencies in that story as narrated in the traditions of other faiths (10) Accordingly Apostle Gautama began to narrate the Rama story

Situation of the Bharata country in the cosmography—Successive births of the fourteen Kulakaras (11). Their names—Marudevi, the consort of the last Kulakara Nābhi, described (12-13). The six goddesses Kīrti, Raddhi, Sri, Hri, Dhrti, and Laksmī approached Marudevi in human form and rendered services to her—Marudevi saw a series of fourteen dreams—riches were showered from heavens for thirty fortnights (14). The fourteen dreams described—Marudevi conveyed these to her husband (15). He interpreted them as prognosticating the birth of a son destined to be a Tirthānkara. In due course Ṛsabhadēva was born (16).

II Sandhi.

Ṛsabha's life-story—upto practising penances.

The birth of the Jina was solemnised by the four classes of gods—Indra's throne shook and hence he started forth on the Airāvata elephant (1). Kubera decorated the city of Sāketa—Indra's queen with the help of the sleep-inducing charm substituted a magic child for Ṛsabha, who was made over to Indra (2). He took the child to Mount Mandara beyond the regions of constellations and seated him on a throne placed on a white slab (3). At the commencement of the ablution ceremony various gods honoured Ṛsabha by displaying their skill in music, dance, drama, etc. (4). Various gods emptied water-jars over Ṛsabha's head and his ceremonial bath was completed (5). Indra then adorned him with a variety of ornaments. A devotional hymn followed (6). Indra injected nectar in Ṛsabha's left thumb. The child was taken back to Ayodhyā. He was named Ṛsabha.

He grew up rapidly (7). Once his subjects complained to him of being deprived of the means of subsistence because the Kalpavṛkṣas disappeared. Consequently he taught them various professions and arts. He got married to Nandā, Sunandā and others. He begot one hundred sons. Bharata and Bāhubali were chief among them (8). Seeing Ṛsabha immersed in worldly pleasures, Indra, with a view to awaken love of renunciation which would be beneficial for the flourish and spread of Dharma sent Nilāñjanā with her span of life nearing its end, to dance before Ṛsabha. While dancing, she fell dead (9). Seeing Nilāñjana become suddenly lifeless, Ṛsabha was struck with the ephemeral nature of the mundane glory and he resolved to renounce the world. The Lokārāṭha gods also exhorted him to that end, since the realm of religious beliefs and practices that had fallen into abeyance was eagerly awaited (10). Bharata was installed on the throne and Ṛsabha went to Prayāga, where together with four thousand kings he took to the Order.

He practised all sorts of austerities (11). The other kings with him unable to endure the rigours of austerities violated their vows (12). The Heavenly Voice remonstrated with them for their unbecoming conduct. But lacking fortitude for practising mortifications, they gave up austerities and founded new faiths. At this juncture there arrived Nami and Vinami, sons of Kaccha and Mahākaccha (13). They asked from Ṛsabha their share in the kingdom. Coming to know of this disturbance to Ṛsabha, Dharaṇendra appeared there. He questioned Nami and Vinami (14). They said 'when we were abroad, the kingdom was partitioned off between all the sons of

Rṣabha but we were kept out of consideration. As they were bent upon receiving their due at Rṣabha's own hands, Indra assumed Rṣabha's form and gave them the rulership of the northern and southern slopes of the mount Vijayardha together with some miraculous powers (15).

While wandering on earth with raised hands rich presents were offered to Rṣabha but he did not accept them. In Hastinagara king Śreyansa invited him to end his fast (16). Bringing him to his residence he worshipped him and offered sugarcane juice. As Rṣabha broke his fast, gods showered gold and jewels. On account of the exhaustless gifts then bestowed on Śreyansa the day became known as Akṣayaṭīya (17).

III Sandhi

Rṣabha's life story—upto his
attaining Kevala

Leaving Hastinapura Rṣabha arrived at Purimatāla. There he came to the Śakātamukha garden rich in all sorts of flower plants and trees. In their midst stood a huge banyan tree (1). There Rṣabha practised all the vows and austerities—these recounted in the numerical order of one to eighteen—and eventually he attained Kevala (2). He came to possess thirty-four Atsayas and eight Pratiharyas and became the supreme deity of all the three worlds (3).

Gods constructed a golden audience-hall for the Jina. The seats of various Indras shook. The lord of gods called upon all to go and pay homage to the Jina. All classes of gods with their most diverse vehicles started as did Iśānendra mounting upon the Airavana elephant in enviable pomp and glory (4, 5, 6). Hordes of various gods and demons arrived to the audience-hall and humbly presented themselves to the Jina (7). Indra with his retinue recited a hymn to the Jina (8). Observing the gods coming down in their aerial cars Rṣabhasena the ruler of Purimatāla made inquiries. He was told that Bharata's father had attained Kevala. On learning this the king went to the audience-hall and paid homage to the Jina (9). He was so much moved by the scene that he and eighty-four thousand from the rank and file together with eighty-four born aristocrats too took to monkhood while laics of others made up the laity. Even gods were purified and animals forgot their inborn mutual enmity (10).

Then the Jina preached all the basic principles and tenets of the Jaina faith. Nothing in the three worlds could be unknown to him (11). The sermon had a pacifying effect on all. Before dispersing many of them committed themselves to practising various vows and austerities. The Jina left that place and went to Gāṅgāsagara (12). Here Bharata became the paramount lord of the whole earth and attained all-round prosperity. As his father attained Kevala he by the strength of his arm established his sovereignty over the whole earth (13).

IV Sandhi

Combat between Bharata and Bahubali—
attainment of Nirvāna by Bahubali
and Rṣabha

After completion of the round of world-conquest when Bharata returned to his capital the victorious discus (Cakratatna) did not

enter the city, whereupon Bharata asked his ministers whether any king still remained unconquered (1). The ministers submitted: 'All are subdued except your younger brother Bāhubali, king of Potanapura, who is mighty enough to overthrow you and your army single-handed' (2). Learning this Bharata ordered his ministers. 'So arrange that either Bāhubali accepts my sovereignty or offers a battle'. The ministers went to Bāhubali and told him to serve Bharata as a feudatory. Bāhubali denounced them saying: 'As our father gave each of us his due share of territory, I am in no way indebted to Bharata. Why then should I go to him?' The ministers replied angrily. 'Even if your territory is given to you by your father, you cannot have even an inch without paying tributes to Bharata' (3-4). Bāhubali said haughtily: 'Being puffed up by world-conquest let him do his worst. As to the tributes, I will pay them tomorrow in the form of shafts, lances and javelins which would cure him of his arrogance'. Thereupon the ministers departed and told Bharata: 'Bāhubali cares a straw for you. He stands prepared for giving a fight' (5).

Bharata made enormous preparations for a march. As he started, spies informed Bāhubali, who also gave orders for a counter-march. The two armies confronted each other on the battle field (6-7). The field became a scene of reckless turmoil and destruction. Seeing this the ministers cried halt and said to Bharata and Bāhubali: 'What is the use of massacring the poor soldiers? Rather you two alone fight out, first a glance-duel, then a water-duel and lastly a bodily combat. He who is victorious in all the three duels, is to be the lord of the earth and treasures'.

The advice was accepted and Bharata and Bāhubali became engaged first in a glance-duel, in which Bharata was defeated (8-9). They started the water-duel. In this also Bharata got a defeat (10). Finally they set themselves to the bodily combat. While both were trying various moves and techniques Bāhubali lifted up Bharata and his army roared for triumph. Bharata, thus rebuffed, released his *cakratana* on Bāhubali but the latter being a *caramadehin* (i.e. destined to attain salvation during this life) it by-passed him (11). But this incident moved Bāhubali and he pondered: 'What is the use of a kingdom for the sake of which one has to kill one's brother, father or son. Better strive for salvation, which can earn eternal bliss for me'. He made over his territories to Bharata, accepted the Jina as the Master and having picked out five handfuls of hair stood with raised hands, immovable as a rock, for one year, during which creepers grew over him and he was turned into an abode of snakes and scorpions (12).

At this juncture Ṛṣabha halted on Kailāsa. Bharata went there to pay obeisance. He asked Ṛṣabha, 'Why Bāhubali does not still attain Kevala?' Ṛṣabha said: 'Even still he cherishes the *Irṣā-kasāya*, thinking, "even though I have made over the earth to Bharata, why am I placing my feet thereon." Hence he fails to attain Kevala' (13). Learning this Bharata went to Bāhubali and falling at his feet said: 'This earth is really yours. I am only your slave'. And immediately the four Ghātikarmans of Bāhubali were destroyed and he attained Kevala. Eight Prātihāryas appeared and the gods poured in saying: 'The son of the Tirthakara has become a Kevalin.' In the end he went to the abode of the Siddhas; so also did Ṛṣabha, and Bharata ruled as a sovereign in the invincible Ayodhyā (14).

V Sandhi.

The origin of the line of Demons (upto Devaraksas) Account of Ajita (the second Tirthankara) and Sagara (the second Cakravartin)

Gautama then told Śreṇika to listen to the origin of the lines of the Demons and Monkeys that he set out to narrate. Long after this there was born in Ayodhyā venerable Ajita as a son to Vijayā and Jitasatru of the Ikṣvaku line. His birth, marriage etc. were celebrated exactly as in the case of Rābha. Once while going to the Nandana park he saw a lake fanned by the breezes and with blooming lotuses (1). Seeing the same lake in the evening with its lotuses faded and lustreless, sombre thoughts of the evanescent character of life and worldly glory and pleasures possessed him. That very moment the Lokantika gods exhorted him and together with ten thousand other persons he renounced the world (2). He broke his fast at the house of Brahmadaṭṭa, moved preaching over the earth for fourteen years, practised Sukla Dhyana and attained Kevala. He had nine apostles and one lakh monks.

His cousin brother Sagara was at that time the Universal Monarch. Once Sagara was led away by his restive horse into a great wilderness, where at dusk, while he was removing his fatigue in a bower on the shores of a beautiful lake he was seen by Tilakakesa, daughter of Sulocana and sister of Sahasrakṣa. She at once fell in love with Sagara (3-4). Somebody informed Sahasrakṣa who delighted because the forecast of the soothsayers thus proved true, went personally to invite him gave him his sister in marriage along with the gift of the Northern and Southern Ranges (of Mount Vijayardha) (5). Along with Tilakakesā, Sagara returned to Ayodhya.

Here Sahasrakṣa in order to wreak revenge on Purnaghana who had killed his father, marched to the city of Rathanūpurucakravāla and destroyed him in battle. Purnaghana's son Toyadavahana escaping somehow took shelter in the audience hall of Jina Ajita (6). There he was comforted by Indra to whom he related his story. His enemy also pursuing him with the vow that he would kill Toyadavāhana even if all the great gods offered him protection, entered the audience-hall. The Jina related to both of them the incidents of their previous births whereupon they gave up their enmity.

Bhima and Subhima (the Demon chiefs who were present there) embraced Toyadavāhana (7) and Bhima said, 'As you were my son in the previous birth even now you are dear to me. Accept from me the aerial car Kamuka the Demonic charm (rakṣasi vidya) a necklace and the impregnable and sea-girded city of Lanka together with the Underground Lanka (Patala Lankā), six-yojana in extent and having only one door. Toyadavāhana accepting these gifts entered Lankā in the company of his ministers and leudatories and founded a new line of Demons (8). Long after this he again went to the audience-hall of Jina Ajita who by way of reply to Sagara's question said, 'Only one Tirthankara Rābha and one Universal Monarch Bharata had appeared previously, while twenty-two Tirthankaras and ten Universal Monarchs as also nine Baladevas nine Vasudevas nine Prativāsudevas and eleven Haras will appear in future. Besides there will be fifty-nine Purāṅgas in the Jain religion. Then Toyadavahana filled with religious fervour

renounced the world together with one hundred and ten Vidyādhars (9). Lañkā was given to his son Mahārakṣas. Ajita attained Nirvāna.

Once Sagara's sixty thousand sons went to Kallāsa and bowed down to the twenty-four Jina shrines there, constructed by Bharata with gold and jewels. On Bhagirathi's suggestion to dig out the Gangā and encircle therewith the holy places as a protective measure, they employed the Danda-ratna to excavate the earth round the Kallāsa (10). This produced such an upheaval in the region of the serpents that their lord Dharanendra threw his venomous glance on Sagara's sons and all were reduced to ashes, except two Bhīma and Bhagirathi, who with heaving hearts and downcast looks returned to Sāketa city. The ministers advised them to break the sad news to the king in such a manner as would not shock him to death. At the time of holding the Darbar (assembly) Sagara was pained to see not a single son present out of the sixty thousand (11). Then entered Bhīma and Bhagirathi, and the king asked them 'the whereabouts of their brothers'. The ministers in reply stressed the transitory nature of everything in the world (12). The king caught the hint and afterwards, choosing a fitting moment, Bhīma and Bhagirathi related all that happened, whereupon the king swooned. Recovering he lost all taste in kingship and thought of immediately renouncing (13). As Bhīma refused to occupy the throne, Bhagirathi was crowned king.

Here, Mahārakṣas, who had got a son Devarakṣas, once went out for water-sports surrounded by his queens, when he chanced to see a dead bee in the interior of a lotus and he reflected: 'all who are given to passion meet a similar fate' (14). While he was in such a dejected mood, there arrived a company of monks, all of whom were shining with great asceticism, learning and character and destined to attain salvation in this life (15). Delighted at this, the king requested them to introduce him into the holy Order. The monks said: 'There remain only eight days for you to live, so do what you like'. Thereupon, the king spent those eight days in penance, worship, scriptural recitation and charity and attained salvation. His son Devarakṣas ruled over Lañkā (16).

girls are for being given away in marriage and your daughter herself has made this choice, how then Śrīkaṇṭha is at fault?' Hearing these words Puṣpottara had no face to save. Saying: 'Girls, if not married away are a source of infamy' he returned. Thus Śrīkaṇṭha married Kamalāvati.

After many days, seeing Śrīkaṇṭha eager to leave, Kirtidhavaḷa, with a view to avert separation from him, said: 'Why do you not stay near me? Choose for yourself any one of my numerous islands (3-4). (Kirtidhavaḷa's) minister advised Śrīkaṇṭha to select Monkey Island (Vānaradvīpa) which he describes. Śrīkaṇṭha made up his mind and started on the first day of Caitra(5). Śrīkaṇṭha's army entered Monkey Island, which is described (6). Sporting with monkeys and taking some with him, Śrīkaṇṭha went to the mountain Kisku, where he founded the city Kiṣkupura, which is described. Once seeing gods proceeding towards Nandiśvara Island, he also started in order to pay homage to the Jina (7). With his retinue he reached Mountain Manuśottara, but his further movement was checked. Resolving to practise severe austerities so that he can get qualified to enter Nandiśvara, he returned to his city, handed over the reins of his kingdom to his son, and became a recluse. Successively eight kings in his line took the same course.

Amaraprabha, the ninth king, flourished during the interval between the Jinas Vāsupūjya and Śreyāṃsa (8). On the occasion of his marriage with the princess of Lankā, somebody executed drawings of monkeys in his courtyard, seeing which the bride swooned through fear. The angry king ordered to execute those who drew monkeys. The ministers pacified him by telling, 'Since Śrīkaṇṭha's time they are our family deities, cause of prosperity and the emblem for our Monkey Dynasty.' The remorseful king gave orders to mark the royal crown, the royal umbrella, banners etc, with the monkey insignia (9). Since then his line became famous as the Monkey Dynasty, which held overlordship of both the Ranges. Amarprabha's son was Kapidhvaja, Kapidhvaja's Pratibala, Pratibala's Gaganānanda, Gaganānanda's Khacarānanda, Khacarānanda's Girinānanda, Girinānanda's Udadhiraḷa

Udadhiraḷa's friend was Taḍitkeṣa, the king of Lankā, whose queen was once injured on breasts while they were bathing in the garden tank, whereupon he pierced the monkey with an arrow. The monkey went to a monk nearby. He heard the *namokkāra* from him, died, was reborn as an Udadhikumāra god and recalling his previous birth descended near Taḍitkeṣa (10). As Taḍitkeṣa was still revengefully killing monkeys whenever he came across one, the Udadhikumāra god created a magic army of innumerable monkeys, as huge as mountains, carrying trees fire and other weapons (11). Some of them challenged the king, who, in view of their human speech and arms, regarded them as unusual phenomena and trembling with freight humbly enquired. 'Who are you? Did I offend you? Why are you armed?' The god told him everything asking in the end either to meet the challenge or fall at his feet (12). The king bowed down to the god, who led him to the monk and showed him his dead body of the previous life. When that monk was requested to preach religion he took them to his Guru in a Jain shrine (13). On being requested to preach religion his Guru expounded the great merits of Dharma (14). Being asked by Taḍitkeṣa, the Guru narrated, 'In your previous birth you were a monk

and this god, a hunter, who laughed at you Thereupon as you bore ill will towards him, you attained the Jyotis heaven, instead of the Kapistha Thence you were reborn as the king of Lanka, while that hunter wandering in the labyrinth of transmigrations was reborn as a monkey, who being killed by you was again born as an Udadhikumara god' Thereupon Tadiitkesa installed his son Sukeša on the throne of Lankā and renounced the world (15) The god also adopted the Jain faith Now message was sent to Udadhuraṃ that Tadiitkesa took to practising austerities, whereupon he handed over the reins of his kingdom to his son Praticandra and entered the Order (16)

VII Sandh

Śrimalā's Svayamvara Lost Lankā won back by Sukeša's sons

On receiving the news that in Adityanagara on the Southern Range was to be held the Svayamvara of Śrimalā, the beautiful daughter of Vidyamandara and Vegavatu Praticandra's sons Kiskindha and Andhraka went there (1) Description of the Svayamvara hall (2) Śrimalā entered mounted on a cow-elephant In due course she came to Kiskindha (3) She placed the garland round his neck when Vijayasimha flared up 'Who permitted the Monkeys to seat in the midst of the Vidyādharas? Snatch away the bride from the bridegroom and kill him' Thereupon Andhraka challenged Vijayasimha to a fight (4), and there ensued a battle between the two parties Sukesā, the king of Lanka, also arrived on the scene Vijayasimha was decapitated by Andhraka in the battle (5) The hostile forces being discomfited, Sukesā told his ally to return to Kiskupura with Śrimalā.

Somebody informed Asanivega of his son's death He surrounded Kiskupura and along with his son Vidyudvāhana challenged Kiskindha and Andhraka to a fight A terrible battle ensued wherein Asanivega with a sword struck Andhraka on the throat and the latter went the way of Vijayasimha (6 7) Here Kiskindha who had swooned owing to a javelin blow was brought back to his camp by Sukesā Recovering, he enquired about Andhraka and being informed of his death again swooned On recovery, he lamented grievously for his brother but Sukesā told him 'There is no room for crying with the sword hanging over the head' (8) On his advice he began to fly towards Patalalanka Asanivega stopped Vidyudvāhana from pursuing the escaping foe saying that it was against the code of honour and that they had avenged the death of Vijayasimha Lankā was placed in charge of one Nurgata and other conquered cities also were entrusted to others (9) Thus usurping the cities of Kiskindha and Sukesā and bringing all other Vidyadharas also under his control Asanivega once recalled the grief of Vijayasimha's death He gave the reins of his kingdom to Sahasrara and devoted himself to other worldly activities

After a big lapse of time Kiskindha went for pilgrimage to Mount Meru On his way back he saw the beautiful mountain Madhu He called his subjects there and founded a city called Kiskindhāpura (10) Madhu mountain also was renamed Kiskindhā Kiskindha got two sons Isurava and Suryarava Sukesā's sons were Malin Sumalin and Mālyavat They once proposed 'Let us go to see king Kiskindha' Their father said 'All around

there is danger from the enemies How can we leave Pātālalanka Lañkā which belonged to us since Toyadavahana was usurped from me' Thereupon flaring up Malin said 'With our kingdom lost, how can we live even for a moment?' (11) One should be satisfied only when whatever he has or does is of the highest order I take a vow to triumphantly enter Lanka tomorrow (12) The march was ordered in the morning With a tumultuous uproar Lanka was besieged Nirghata the governor of Lañka confronted Malin in the battle (13) In that formidable encounter Malin killed Nirghāta with a sword Sukesa Malin Sumalin and Malyavat entered Lanka and paid their homage at the shrine of Santi-Jina (14)

VIII Sandhi

Malin's battle with Indra Malin's fall

Malin's sway spread over all the Vidyadhara states At that time in the Rathanupura city on the Southern Range Indra the son of Sahasrara and Manasasundari established all his retinue and paraphernalia in a thorough imitation of the insignia of the celestial Indra declaring himself to be the terrestrial Indra (1) As Malin's feudatories left him and joined Indra he ordered a march against the latter Seeing ill-omens when they were setting out Sumalin grasped Malin's hand and drew his attention to them (2) Malin replied that only one's fate and steadfastness were all powerful and not the omens And they started on their march (3) The kings on both the Ranges took refuge with Indra Malin's messengers asked Indra to pay tributes and avert the struggle with Malin the invincible whereupon Indra said in rage 'You are left alive because you are a messenger Who is that king of Lanka and what is this talk of treaty? He among us who survives will become the sole lord of the earth' (4)

The messengers returned All the generals and warriors on Indra's side got armed (5) Description of the battle (6) Fight between Malin and Indra in which ultimately Malin's head was severed by Indra with the discus (7-9) Thereupon seeing the Monkey and Demon forces fleeing in stampede somebody suggested to Indra to pursue them when Śasin requested to entrust that task to him Being permitted he ran shouting after the escaping enemies But Malyavat confronted him and ridiculing him as an empty braggart struck him with a javelin Śasin swooned and when he recovered the enemies had cleared away (10-11) Indra entered Rathanupura in great triumph and fell at the feet of Sahasrara He put Lanka in Dhanūdas charge and Kīṣku in that of Yama and honoured others also with the gift of territory (12)

IX Sandhi

Birth of Ravana Bhanukarna Vibhīṣana
They acquire Vidyas

Long after this Sumalin in Pātālalanka got a son Ratnasrava who when grown up went to Puspavana for mastering Vidyas (magic charms) At this juncture there arrived Vyomasbindu who seeing Ratnasrava there as was forecast by his Guru told his daughter Kaikasī that that person was destined to be her husband Stationing her there he retired to his hermitage Here Ratnasrava

succeeded in mastering the Vidyās (1). Being asked by Ratnāśrava that charming damsel said: 'I am Vyomabindu's daughter Kaikasi, as yet unmarried. He has brought me here in accordance with his Guru's words. I am offered to you in marriage.' Thereupon Ratnāśrava founded there a city, called his relatives and married her.

Long after this she dreamt that a lion, after tearing open the temples of an elephant entered into her womb (2), and that the sun and the moon set in her lap. Ratnāśrava interpreted these dreams: 'You will give birth to three sons, the eldest of whom will be a Universal Monarch of formidable prowess.' In due course were born Rāvaṇa, Bhānukarṇa, Candranakhī and Vibhiṣana. Child Rāvaṇa was precociously adventurous (3). Once while playing he entered the treasure-house and got hold of the necklace, which was handed down in the family since Toyadavāhana, which had nine gems shaped after the nine planets and which was guarded by poisonous serpents against ordinary persons. As he put it on, there appeared nine reflections of his face in the nine gems. Thenceforth Rāvaṇa came to be known as Ten-headed (*Daśa-mukha*) (4). His parents as also Iksurava, Kiskindha, Sāryarava and others were overjoyed by this feat of Rāvaṇa and they saw in him the highest hope and promise of their lines.

Once Rāvaṇa hearing a roaring noise and seeing Vaiśravaṇa pass across the sky asked his mother about him (5). She replied with down-cast looks: 'He is your cousin-brother Vaiśravaṇa, the son of Viśvāvasu and my elder sister Kauśikī. He brought infamy to us by going over to our enemies and usurped our ancestral home Laṅkā. When shall we regain it from him?' Vibhiṣana turning red with anger replied: 'What is this talk of Vaiśravaṇa's fortune? Within a few days you will see even these so-called gods Yama, Kubera, Varuṇa, Indra and others as our servants' (6).

Once being permitted by their father, the three brothers went to the terrible forest Bhimavana for mastering magic charms. The eight-syllable charm known as *Sarvakāmānārūpā* ('yielding all desired foods') was mastered within two Praharas. Then they concentrated upon the sixteen-syllable charm to be mastered after ten thousand crore repeated recitations. At that juncture, the three brothers were seen by a Yakṣa woman (7). Smitten with love, she offered herself to Rāvaṇa but getting no response, she struck him on the chest with the ear-lotus. Another lady said, 'Know that man to be fashioned from wood'. Failing in their intent, they informed *Anāvṛtta* Yakṣa that three men having cared a straw for him were engaged in mastering magic charms (8). Full of rage he went to them and asked as to which deity was the object of their meditation. Not receiving any reply, he created numberless disturbances like serpents, lions, ghosts, fire etc. but to no avail (9). Then with the help of his magic powers he produced such an illusion that Ratnāśrava, Kaikasi, Candranakhī and other relatives, being mercilessly lashed by Mlecchas, were crying piteously for rescue and making heart-rending appeals to their sense of filial duty (10). As even then none of the three brothers was disturbed in the least, the magic forms of Ratnāśrava, Kaikasi and Candranakhī were killed and before their very eyes served to jackals and hounds. As still they were unmoved, he threw a blood-stained magic head of Rāvaṇa in front of Bhānukarṇa and Vibhiṣana. Thereupon the latter two were slightly perturbed. When their magic heads were

thrown in front of Ravana he remained quite undisturbed. The gods cried bravo and Ravana got the mastery over one thousand magic charms (11). The names of some of the magic charms recounted (12). Bhanukarna was the master of five charms and Vibhishana of four. Ravana founded a city called Svayamprabha and got constructed a shrine called Sahasrasikhara. Hearing the news of Ravana's prosperity hoards of Monkeys and Demons poured in (13). Informed by the Avalokani charm that the on-coming hoards consisted of his friends and relatives Ravana surrounded by his one thousand charms as also Bhanukarna and Vibhishana went forth to receive them. Ratnasrava with his kinsmen came to the royal palace and embraced his sons with love and joy (14).

X Sandhi

Ravana's marriages Lanka is won back

Ravana came to possess the magic sword Candrahasa through five-meal fasts. Once when he had been on a pilgrimage to Meru Maya and Marica along with the beautiful princess Mandodari came to Ravana's palace and being informed on inquiry by Candranakhi that after mastering Candrahasa he had gone to Meru and that he was to return shortly they waited when towards the dusk the earth began to shake darkness and light appeared to play or at once it would rain thanks to the Vidyas of Ravana who was approaching (1). Candranakhi explained these unusual phenomena as being due to Ravana's wondrous powers.

On arriving Ravana saw Maya's tent and he was informed that two Vidyadharas Maya and Marica were waiting for an interview with him. Then he performed worship at the shrine and of a sudden he and Mandodari happened to see each other. Seeing faultless beauty pervading every of her limbs he felt unable to withdraw his glance from her (2-3). Divining Ravana's mind Marica introduced himself and Maya as two brothers coming from their Devasangita City on the Southern Range and requested to immediately accept Mandodari in marriage it being the most auspicious moment. Ravana consenting the marriage was celebrated and the bride and bridegroom entered the Svayamprabha city (4).

Once while he was passing by the Gandharva Tank on mount Meghadhara he was seen by the six thousand Gandharva princesses bathing there surrounded by guards. They declared their resolve not to accept as their husband any one else except Ravana (5). The guards informed Gandharva Surasundara who together with Kamaka and Budha hastened in great rage to the scene. Seeing the huge army the princesses despaired. But Ravana with a smile used the sleep-inducing charm and fettered them with serpent bonds (6). Thus marrying the six thousand girls he returned. Long after this Mandodari gave birth to two sons Indrajit and Ghanavahana.

In Kumbhapura Bhanukarna also was married. Day and night he would make trespasses in the Lanka territory. As the subjects complained messenger Vacanalankara was sent to warn Sumalin. He threatened. In spite of your hundreds of faults Vaisrava keeps calm. But if you will not check your grandson's mischief you shall have to recenter Patalalanka. You remember Malin's fate and the same course of events appears to be repeating. So better hand over your grandson to us as a prisoner (7). Full of rage at this Ravana

drew his Candrahāsa sword to finish the messenger on the spot, when Vibhīṣana checked him saying it was unbecoming (8). The messenger escaped with his life. Rāvana and others became equipped and marched. Here on the report of the messenger the Yaksas also made preparation and flew to Mount Guṅja. The Demon forces arrived and the opposite armies closed in battle (9). Description of the battle: Vaiśravaṇa challenged Rāvana (10). Their battle described. Ultimately Rāvana struck Vaiśravaṇa who, as he swooned, was removed by his lieutenants. The Demons declared victory but Kumbhakarna wanted to pursue the enemy (11). Vibhīṣana dissuaded him. Vaiśravaṇa's aerial chariot Puspavimāna was captured. Recalcitrant elements were punished. Rāvana established himself as the overlord of hundreds of states (12).

XI Sandhi

Acquisition of a wonder elephant: defeat of Yama.

From the Puspavimāna Rāvana saw the white Jina shrines, which, Sumālin told him, were erected by Hariṣeṇa (1). Sumālin related the episode of Hariṣeṇa—how for eight successive days Hariṣeṇa performed great exploits till in the end he came to possess the whole earth with its precious treasures (2). When Rāvana halted on Mount Sammetā, a terrific noise was heard. It was the roar of a marvellous elephant, which is described (3-4). Rāvana undertook to tame that gigantic elephant, as to him the task was a child's play (5). With wonderful skill, strength and knowledge of the elephant lore, the elephant was tamed. One and all of Rāvana's kinsmen danced for joy (6-7)

He was full with the talk of the elephant, which was named Tribhuvanānkāra, when a wounded warrior arriving there gave him the news of the crushing defeat of Kiskindha's sons in a battle with Yama. Immediately Rāvana marched to Yama's city (8). There he saw numerous inhuman instruments of torture and their wretched victims. Rāvana released the convicts, threw Yama's guards in their place and destroyed the instruments of torture. The news reached Yama (9), who, veritably the death incarnate, came forth with his terror-striking and most destructive weapons (10). Fight between Yama and Rāvana. Yama was worsted in the battle. He ran to Indra and declared his decision to resign his post (11-12). Thereupon Indra wanted to march on Rāvana, but his minister advised him first to dispatch a messenger to him and give Surasaṅgita city to Yama. Rāvana gave Yamapuri to Ikṣvāku and Kiṣkindhapuri to Sūryavara and started towards Laṅkā (13). Rāvana reached Laṅkā where his installation ceremony was performed (14)

XII Sandhi.

Abduction of Candranakhi by Khara and Dūṣana. Rāvana's reversal at Vāli's hand. Vāli renounces the world.

On enquiry from Rāvana as to which of the kings were hostile to him, some one told him of the mighty Vāli, the son of Sūryavara, who excelled in strength and speed all the persons in the

three worlds (1), who had accepted Samyaktva and had vowed not to bend his head to anyone except the Jina. Hence his father Sūryarava fearing conflict with Rāvaṇa had renounced the world. Another person said: 'The Monkeys are friends with us since Śrīkaṇṭha's days. Moreover, all are heroes only so long as they have not experienced onslaught of Rāvaṇa's arms' (2).

Once when Rāvaṇa had gone to marry Tanūdārī, Khara and Dūṣaṇa, abducted Candranakhī and killing Candrodara occupied Pātālalaṅkā. The pursuing Demon forces, not finding the entrance to Pātālalaṅkā returned. When Rāvaṇa returned, he found his household wrapped in gloom (3). On receiving the news, as he was setting out to punish Khara and Dūṣaṇa, Mandodrī dissuaded him and Maya and Mārīcī were sent to celebrate Candranakhī's marriage. Khara was crowned Candrodara's queen Anurādhā gave birth to a son Virādīta in the forest (4).

Rāvaṇa sent a messenger to Vālī. He recounted to Vālī the history of their family friendship and advised him to go to Rāvaṇa to pay regards (5). But Vālī turned away his face and did not even listen to the messenger's words. The latter thus rebuffed rudely said: 'Either you come and salute Rāvaṇa or offer battle.' Thereupon Vālī's minister gave the messenger an idea of Vālī's strength (6). Returning, the messenger gave report to Rāvaṇa, who taking a vow to cure Vālī of his arrogance, marched against him (7). Vālī also came out: 'The armies were on the verge of closing in battle, when minister Vipulamālī advised them to stop the vast scale destruction that was imminent and decide the issue by a personal combat. Both consenting, the combat began (8-9). Eventually Vālī with his right hand lifted up Rāvaṇa along with his aerial car. The Monkeys roared with victory. Thus curing Rāvaṇa of his pride, crowning Sugrīva and advising him to serve Rāvaṇa, Vālī went to Muni Gaganacandra, practised austerities and acquired divine powers. Later on he went to Mount Aṣṭāpāda and continued his austerities there (10-11). Sugrīva married his sister Śrīprabhā to Rāvaṇa. Nala and Nīla, sons of Ikṣurava were sent to Kīṣkupura. One half of Sugrīva's kingdom was given to Śaśīkīraṇa, the son of Dhruvā and Vālī. To Sugrīva was married Sūtārā, daughter of Jvalanaśīkha, the king of the Northern Range, because though her hand was sued by Sahasragatī, Jvalanaśīkha's Guru was against that match. Sahasragatī consumed by the fire of separation went to a forest to acquire a magic charm. Sugrīva got two sons Anga and Aṅgada (12).

XIII Sandhī.

Lifting of Kailāsa Rāvaṇa marches against Indra.

Having married Ratnāvahī, while Rāvaṇa was returning his aerial car stopped mid-way. Though urged on, the car did not proceed owing to venerable Vālī's presence down there (1). Angrily Rāvaṇa descended, as Mārīcī informed him that below on Kailāsa was a sage practising austerities and that his ascetic power was the cause of stopping the car (2). He descended on Kailāsa, whose description follows. Seeing Vālī there, Rāvaṇa burned with jealous anger, and to take revenge of his past defeat prepared to throw Vālī together with Kailāsa into the ocean (3). With the help of the excavating charm, he raised the mountain from its roots, starting

XV Sandhi

Defeat of Sahasrakirana and Nalakubara

He marched against Sahasrakirana. As Sahasrakirana was coming out from water, guards informed him of the onset of some hostile king. He took his bow and stood ready to face the army (1). He comforted his highly frightened queens by telling them to fully trust the strength of his thousand arms (2). Seeing the whole army of Demons fighting from the sky with magic weapons on one side and Sahasrakirana alone fighting from the earth on the other gods denounced it as immoral. Thus shamed, the Demons came down to earth and forsook the use of magic weapons. Sahasrakirana fought bravely (3). Hearing that Sahasrakirana, though single handed had kept the whole army at bay, Ravana went forth mounted upon his elephant and destroyed Sahasrakirana's chariot (4). Sahasrakirana mounting on an elephant destroyed Ravana's armour and laughed at him as a novice in archery. Enraged thereby, Ravana struck him with a lance and with a jump captured him (5). Ravana brought him as a captive to his residence.

Some Janghacarana sages informed Satakara Sahasrakirana's father, who was a recluse. He came to Ravana (6). He asked Ravana to release Sahasrakirana as he was a *carandehin* (destined to get salvation during the current existence). Ravana obeyed and offered Sahasrakirana his kingdom back. But the latter said 'After enjoying such water-sports and such a fight with you I find kingship tasteless. I prefer to strive for emancipation' (7). He installed his son in his place and renounced the world. As these news were communicated to Anarajya the king of Ayodhya, he too with his son Anantaratha renounced the world, putting the reins of the kingdom in Dasaratha's charge.

Ravana proceeded onwards and destroying the sacrifice (of King Marutta) marched towards Magadha (8). Comforting Narada subduing Marut and marrying his daughter he stayed there for nine years and thence went to Magadha. He married his daughter to Madhu the King of Mathura to whom Camarandha had presented Sukayudha. Thence he went to Kailasa paying obeisance to the shrines of the Jinas. Ravana showed to his people places where Bharata and Bahubali had attained Nirvana and where being pressed down by Valin's foot his body was tortured (9).

Hearing the news that Ravana was nearby Nalakubara, the governor of Durlabhya City of Surendra, on the advice of his minister planted machines for defence and put the *Amali* charm round the City, which was thus rendered impregnable. Ravana's forces besieged the city (10). But they informed Ravana that such machines were planted that nobody moving within one Yojana of their range would escape alive. Ravana was very much worried by this. Here Nalakubara's wife Uparambha fell in love with Ravana and unable to bear separation, told her friend that only in meeting Ravana lay the fulfilment of her youth and life (11). Her friend Victrama undertook to arrange the meeting. Uparambha told her 'In case he shows unwillingness to accept me tempt him with the offer of the secret of the *Amali* charm and promise the Sudarsana Cakra'. Victrama went to Ravana and

told him that through his separation, Uparambhâ was on the verge of death (12) If he accepted Uparambha he would be the master of Āsali, Sudaršana Cakra and Nalakūbara At this Ravana looked at Vibhūšana The messenger went to take her bath Vibhūšana observed, 'This is the occasion for employing stratagem (13) If you are bent on success, somehow acquire Āsali and you can still manage not to touch Uparambha' Agreeing with this, Ravana presented garments and ornaments to the messenger and then asking for the Āsali charm got it (14) Now the two hostile armies fell upon each other Vibhūšana soon captured Nalakubara The city as well as the Sudaršana were also captured Uparambhâ was not accepted by Ravana Nalakubara was thus subdued, and the kingdom was given back to him (15)

XVI Sandhi

Indra's consultation with his ministers'

Failure of the negotiations

Ravana and Indra prepare for war

Indra's spies gave him an idea of Ravana's policy and the strength of his army (1), of how he spent his day and night according to a fixed schedule, which made provision for doing justice to all the state and private duties (2-3) As Indra did not avail any of the previous opportunities of extirpating the enemy, who had grown from strength to strength, now he had become very mighty But Indra said 'To have killed a boy was below my dignity' (4) Indra then proceeding to the consultation hall, where extreme secrecy was maintained, asked his ministers 'As the enemy now appears almost invincible, what course of policy is to be followed?' Bharadvāja said 'You act according to your best lights without consulting the counsellors' Thereupon Visalacakṣu said 'Even in chess the king does not move without the help of the minister' (5) Parasara, Pisuna, Kauṭilya, Manu and others stressed the necessity of an increasingly greater number of ministers for the successful running of the state Eventually all expressed their opinion in favour of maintaining friendly relations with Ravana (6) So long as the expedients of conciliation, dissension or gift worked why should anybody resort to war? They pointed out various malcontents among Ravana's feudatories who provided a fruitful soil for sowing dissension They advised, 'With this end in view the messenger Citraṅga should be sent to Ravana's court' (7) Accordingly Citraṅga was called and while Indra was giving him instructions, Nārada informed Ravana of the impending arrival of extremely clever Citraṅga, and of the political design underlying it He strongly advised him to reject the offer of friendship as at that moment Indra was weaker of the two This good turn was done to him by Nārada remembering Ravana's help at the time of Maruṭta's sacrifice (8) Nārada left and Ravana gave instructions to his commander-in-chief to guard the forces against spies

Citraṅga came to Marica's palace and thence was brought to Ravana, who, after due ceremony inquired about the strength of Indra's forces Citraṅga said, 'Indra is all powerful' (9) Ravana praised him as a very clever messenger and asked the purpose of

his visit. Citranga said, 'Let friendly relations be established between Indra and you. He offers to you his daughter Rūpavati' (10) Ravana replied, 'You hand over to me all the cities on the Vijayardha and we are friends, or prepare tomorrow for war'. Thereupon Citranga gave him an idea of the strength of the various constituents and divisions of Indra's army and of his fortifications. Ravana said, 'If I fail to vanquish him in battle, I would throw myself in blazing fire' (11-12). These words were echoed by Indrajit. Citranga while leaving invited them all to the feast of battle (13). Indra was informed. He made preparations for war and came forth on Airāvata (14). Strategic arrangement of Indra's forces (15).

XVII Sandhi

War between Ravana and Indra. Indras defeat

On Ravana's arrival both the armies fell upon each other (1). Description of the battle (2). Seeing his army retreat under pressure from the enemies Mahendra's son Prasannakurti rushed through the ranks of Indra's forces (3). As he was engulfed in a volley of arrows from the Gods, Śrimalin first confronted Candra, who retreated. Yama took his place. He also beat a retreat and Kubera too after him met the same fate. Nobody could give him a stand (4). Then Kesarin, Kanaka and Agni together confronted him. But they also turned their back. When Indra's sons faced him he severed their heads. Thereupon as Indra himself was moving, Jayanta offered to go (5). Jayanta challenged Śrimalin, who forthwith broke Jayanta's bow and destroyed his chariot. Jayanta, saved by a hair's breadth swooned, but coming to himself destroyed Śrimalin's chariot. Śrimalin fell unconscious but recovering fell upon Jayanta who struck him on the chest with a bolt. Śrimalin fell dead (6-7).

Now Indrajit rushed forth with a challenge and in the duel destroyed Jayanta's armour. Before he can jump and catch hold of him Indra intervened (8). Several stalwarts gathered and surrounded lonely Indrajit. But he displayed the highest heroism. On being informed of this Ravana rushed forth in his chariot (9). At Ravana's order the charioteer brought him near Indra and the battle raged at its climax (10). Every one sought out his match and got engaged with him in a deadly struggle (11). Description of the fighting warriors (12). Description of the battle ground (13). Description of the fight between Ravana and Indra. Ravana mounted his elephant and again fell upon Indra (14-15). Description of the elephants of Ravana and Indra (16). Young Ravana's agility put aged Indra at a considerable disadvantage. Ravana took a jump and bound his opponent with a garment. The Demons declared victory and all the generals of Ravana's army captured their opponents. Thus taking with him hundreds of captives Ravana returned to Lanka (17). Sahasrara, Indra's father begged for his son's life. Ravana released Indra along with his vassals on their agreeing to perform the menial services allotted to each. But Indra gave up his kingdom and renounced the world (18).

XVIII Sandhi.

Rāvaṇa takes vow not to commit rape:
 Marriage of Pavanañjaya and Añjanā:
 Repudiation and re-acceptance of Añjanā

After Indra's defeat, while Rāvaṇa was returning from a pilgrimage to the summits of Mandara, he heard a great hubbub which was explained by Mārica as being due to gods proceeding to pay homage to Anantaratha, who had attained Kevala. Rāvaṇa went to the Kevala and saw there all people taking some one or other of the religious vows (1). Sage Dharmaratha urged Rāvaṇa to take a vow. Rāvaṇa replied, 'I can accomplish all the feats of physical strength considered impossible, but cannot observe a vow' (2). Still thinking hard he took a vow, not to accept any woman against her wish. After this, he returned to Laṅkā.

Mahendra, the king of Mahendra city, seeing her daughter Añjanā coming of age, went to seek for a suitable husband for her to Mount Aṣṭāpada where hundreds of Vidyādhara were assembling on the Aṣṭākā festival (3). There he became friends with Prahlāda, the king of Ravipura, to whose son, Pavanañjaya, Añjanā was betrothed and the marriage ceremony was fixed to take place after two days (4). In the meanwhile Pavanañjaya became so love-lorn that his friend Prahasita noticed his sudden emaciation and asked the cause (5). He said, 'If I do not see the face of my beloved today, I will die.' Thereupon both went at night to Añjanā's sleeping quarters and saw her from the window. Prahasita congratulated his friend for getting such a matchless beauty (6). Añjanā's friend Vasanta-mālā was congratulating her for getting a husband like Pavanañjaya. But another friend Mitrakēśī said, 'Before Vidyutprabha, Pavanañjaya counted for nothing.' Hearing these words Pavanañjaya raised his sword in indignation and was going to sever the heads of both the girls, when Prahasita checked him from doing anything rash. Grievous, he returned to his residence. Spending somehow that endless night, he started with his retinue in the morning. When other kings with great difficulty persuaded him, he decided that having accepted her hand, he would desert her for twelve years (7-8).

Through this long unbearable grief Añjanā became completely worn out. In the meanwhile as his messenger returned without collecting tributes from Varuṇa, Rāvaṇa had declared war on him (9). In the battle that ensued Varuṇa's son Rājīva and Puṅjarika took Khara and Dūsya captive and they retired with Varuṇa to their watery castle. Lest his brothers-in-law be killed Rāvaṇa removed the siege and sent directives to the Vidyādhara of all islands. One such came to Pavanañjaya and he started forthwith with his army, when crying Añjanā came out to give him a send-off, but he spurned her. She said, 'With your going away life too will depart from me, since it was sustained by your presence only' (10). Though struck with these words, Pavanañjaya went away disregarding her.

Encamping on the banks of Manasa lake, Pavanañjaya saw there the fertile Cakraika pathetically bewailing for her dear companion from whom she was separated because of the night-time. This sight moved Pavanañjaya to imagine the plight of poor Añjanā for all these years and he resolved to recover his love as

her immediately. Thereupon Prahasita and Pavanañjaya flew across the sky (11). In a moment they arrived at Añjana's quarters. Pavana hid himself and Prahasita informed her of Pavana's arrival. Vasantamalā did not believe it, but Pavana himself appeared and smothered Añjana in a passionate embrace (12).

XIX Sandhi

Añjana accused of unchastity and abandoned Birth of Hanumat Pavana's Search Their Reunion

In the last part of the night Pavana prepared to leave when Añjanā asked for some token for convincing others in case she conceived. Pavana gave his armlet and left. In course of time seeing Añjanā big with child her mother-in-law accused her of unchastity, Vasantamalā showed Pavana's armlet and girdle as evidences of his visit and offered to pass any other ordeal (1). But Ketumati was unconvinced. She got them lashed and on her orders a fierce soldier drove them away from the city and left there (2). They spent a frightful night in that wilderness. Then she went to her father's city and as the news of her arrival reached him he gave orders to decorate the city and arrange for her reception (3). But coming to know that Añjanā was pregnant and had come crying with Vasantamala alone, without any escort or paraphernalia, the king suspected some blot on her character and ordered to drive her out forthwith from the city. His minister advised him to make enquiries before taking any steps, for discord between mothers-in-law and daughters-in-law was proverbial. But the king was firm in his conviction and so Añjana and Vasantamalā were driven out of the city.

They entered a frightful forest, crying bitterly and blaming Fate for its cruelty (4-5). Añjanā's lament. Completely exhausted, they arrived near the Paryanka cave where sage Amītagata practised austerities. Añjanā paying obeisance to the sage asked about the wicked deeds committed by her in her previous lives on account of which she had been suffering (6). Vasantamala attributed her sufferings to the unlucky child in her womb. But the sage said: That child is destined to become a hero and get emancipation during this very existence. But Añjana in her previous existence threw away the Jina idol worshipped by her co-wife out of ill-will, hence her present suffering. Henceforth she will enjoy all blessings! With these words, the sage left.

At this juncture a terrible lion appeared before them. Añjanā fell unconscious and Vasantamalā flew up in the sky and began to scream and lamentingly appeal for rescue. Hearing this Manicūḍa, a benevolent Gandharva-chief assumed the form of Aṣṭapada and chased the lion. Vasantamalā came down to Añjana (7-8). The Gandharva sang a charming song. They became conscious of some benevolent being residing there, who gave them protection and comfort. While they stayed there in the Paryanka cave Añjana gave birth to a son bearing all auspicious marks.

Pratīśūrya passing across the sky saw them and coming down enquired about them (9). Vasantamalā introduced Añjana and related their tale of woe. With tears in his eyes, the Vidyadhara introduced himself as Añjana's maternal uncle and king of Hanuruha. Shedding tears of joy they embraced each other (10). Pra-

tisūrya comforted them, took them in his car and started. The mischievous child fell out of the flying car down on the earth. The Vidyādhara brought him back to Añjanā. Coming to the city Pratisūrya celebrated the child's birth. He was named Sundara, being very beautiful, Śrīśaila, because by his fall he pounded the mountain to dust, and Hanumat, as he was reared up in the Hanuruha Island (11).

Here securing the release of Khara and Dūṣaṇa and successfully negotiating friendly treaty between Varuna and Rāvana, Pavana returned. Seeing the apartments of his wife empty, he made inquiries and coming to know what happened went with his friend to his father-in-law. Not finding Añjanā there, he went away somewhere, sending back his friends with the message to his mother that Pavana was consumed up by the fire of separation (12). His grievous friends returned. Pavana entered a wild wood and enquired the animals and birds there about his beloved. While thus roving, he saw a huge banyan (13). There he begged his elephant Kālamegha to excuse him for his past ill-treatment and took before him the vow of becoming a recluse in case no tidings of his beloved reached him. Thenceforth he observed complete silence. The elephant guarded him.

Prahasita informed Pavana's mother (14). She broke down with grief and lament. Prahlāda comforted her and made inquiries with the Vidyādhara of both the Ranges. Messages were despatched to all (15) including Pratisūrya. Hearing the bad news, Añjanā swooned. Pratisūrya comforted her and assured her of finding out Pavana (16). He went to King Prahlāda and thence wandering in search of Pavana, they came to Bhutaravā forest. There Kālamegha elephant attacked the party. He was tamed with the help of cow-elephants. Then the searching party found out Pavana. The Vidyādhara surrounded him but he was reticent and motionless (17). Then he wrote a verse on the ground, 'If Añjanā is no more, I will put an end to my life. If she is living, I would open my mouth.' Thereupon Pratisūrya related everything upto the naming of Añjanā's son. Hearing these words Pavana got up. Pratisūrya brought him to his city. Pavana and Añjanā were reunited. They talked of their tales of joys and sorrows (18).

X X Sandhi.

Rāvana's war with Varuṇa: Varuṇa's Defeat

Hanumat came of age, when Rāvana declared war on Varuna. Messengers were sent to his allies and feudatories. Hanumat urged his elders to send himself to assist Rāvana (1). He submitted that though he was young, he was second to none in valour. Eventually permitted, he went with his forces to Lankā. Rāvana saw Hanumat coming (2). He received him with due honour and at once he marched against Varuna and encamped on Mount Velandhara (3). Spies informed Varuṇa. He was advised to submit to mighty Rāvana. Wrathfully Varuna told them, 'What could Rāvana do at the time of the captivity of Khara and Dūṣaṇa?' (4). Varuna armed himself. His numerous sons appeared on the battle front. The two armies fell upon each other (5). Description of the battle: Rāvana was surrounded by Varuṇa's son (6). Here Varuṇa was surrounded by

Ravana's sons and generals Ravana's chariot and armour were destroyed. But Hanumat went to his succour and dispersed the siege (7). He was on the point of binding all the enemy forces with his magic tail, when Varuna challenged him. While they were fighting Ravana intervened and threatened Varuna to send the way of Yama, Indra and others (8). Varuna retorted and both fell upon each other. At this juncture Hanumat bound Varuna's sons. Receiving these sad news, Varuna lost heart and Ravana captured him. Bhanukarna brought there the whole of Varuna's harem crying piteously. Ravana denounced his action as unbecoming (11). Ravana married Varuna's daughter and returned to Lanka in great triumph. He honoured Hanumat. Sugriva and many others offered their daughters to Hanumat. Thus marrying eight thousand girls, he returned to his city. All other kings also were honoured.

Here, Sambukumara went to a forest to acquire the Surya-hasa sword (12).

APPENDICES

APPENDIX I

Introductory colophon and prasasti stanzas,
from PC and RC

From the Paumacariu

I Stanzas found in the beginning Section of Ms. S of the
Paumacariu

- 1 चउमुह-मूहस्य सद्दो दन्तीभद्(रे) च मणहरो अत्यो ।
विणि वि सयम्भु-कब्ब कि कीरद वडपणो सवो ॥
- 2 चउमुहएवस्स सद्दो सयम्भुएवस्स मणहरा जीहा ।
नद्दायय-नागहण अज्ज वि करणो ण पावन्ति ॥
- 3 अउकीलाएँ सयम्भु(म्भु) चउमुहएव ण योग्गह-नहाए ।
नद् व मच्छवेह अज्ज वि वडपणो ण पावन्ति ॥
- 4 तावन्विचय मच्छदो नमद् अवमअ मच्च(२त्त)-मायट्ठो ।
जाव ण मयम्भु-वायरण-अट्ठसो [तच्छिरे?] पड्ढ ॥
सच्छन्द(द्) विपड-सादो छद(दो) उक्कार-णहर-दुप्पिच्छो ॥
वायरण-केसरदो मयम्भु-अउवाणणो जयउ ॥

II One stanza given in the opening of the constituted text of the
Paumacariu

- 6 शहर-ममाय-माल सह-दल अय-नेमणपविष ।
बुह-महुयद-नीय रत्तं मयम्भु-कम्भुष्णउ जयउ ॥

III Colophons of some of the Sandhis of the Paumacariu

Colophon of the 1 Sandhi

- 7 इव एएष पउमवर्णिए षणअववगिय-सयम्भुए-कए ।
'विच-अम्भुयसि' इव पड्ढं विव माह्विं एव ॥

Colophon of the 2. Sandhi

8. Same as 7 except विववर णिणमव and वार

Colophon of the 13 Sandhi

9. इव एएष पउमवर्णिए षणअववगिय-सयम्भुए-कए ।
'वडपासुअए विच त्रगम माह्विं एव ॥
उवमं पड्ढं ॥

(1) See critical notes on p. 1 of the present text.

(2) The stanza is found again at the end of 13 Sandhi of PC in all the three Ms. editions and archaic are variants respectively for Sandhis and archaic in 2. case.

Colophon of the 17. Sandhi:

10. इय चास्-गडमचरिए, षणञ्जयासिय-सयम्भुएव-कए ।
जाणह 'रावणविजयं' सत्तारहमं इमं पब्बं ॥

Colophon of the 18. Sandhi:

11. इय रामएवचरिए, षणञ्जयासिय-सयम्भुएव-कए ।
'पवणञ्जणाविवाहो' अट्टारहमं इमं पब्बं ॥

Colophon of the 20. Sandhi:

12. इय 'विम्बाहरकण्डं' वीसडिं आसत्तएहि मे निट्ठं ।
एण्ह 'उज्जाकण्डं' साहिज्जन्तं गिसामेह ॥
13. भूवरायधोव तइल्लुअ 'पगत्ति गत्ती तुयाणु पाडेण (?) ।
णामेण सार्वमज्जया सयम्भु-परिणी महासत्ता ॥
14. सीए लिहाविदमिणं वीसडिं आनासएहि पडिबडं ।
'गिरि-विम्बाहर-कण्ड' कण्ड गित्ते कामएवस्स ॥

Colophon of the 42. Sandhi:

15. अउज्जा-कण्डं समत्तं । आइच्चन्निं (न णा) माए ।
आइच्चन्नि-पडिमोवमाणं सयम्भु-परिणीएँ देहविय ॥
वीज्जउज्जा-कण्डं

Colophon of the 56 Sandhi:

16. सुन्दर-कण्डं समत्तं ।

Colophon of the 77. Sandhi:

17. जुज्जकण्डं समत्तं ॥ उत्तरकण्डं आरभ्यते ॥
गिरि-मुणि सुव्वर-रित्थं गमामि ॥ जुज्जकण्डं गिसामेह ॥

Colophon of the 78. Sandhi:

18. जुज्जकण्डं समत्तं ॥ ज्वेष्ठं वदि १ सोमे ॥

Colophon of the 83. Sandhi:

19. इय पउमपरिय-सेसे सयम्भुएवस्स कह-वि उव्वरिए ।
तिहुवण-सयम्भु-रइय वमाजिय सीय-दीव-एव्वरिय ॥
20. वन्दइबासिय-तिहुवण-सयम्भु-रइ-काहिय-पामचरियस्स ।
सेसे भुवण-पयासे तेआसोमे इमो समो ॥
21. कइरायस्स विजय-नेगियस्स वित्थारिमो जसो भुवणं ।
तिहुवण-सयम्भुणा पामचरिय-वेत्तेण गित्तेसो ॥

Colophon of the 84. Sandhi:

22. इय पउमपरिय-नेमे सयम्भुएवस्स कह-वि उव्वरिए ।
तिहुवण-सयम्भु-रइए न-परियण-हृत्तीन-जव-कहणं ॥
23. इय रामएव-चरिए वन्दइ-बासिय-सयम्भु-मुज-रइए ।
कुहयण-मण-मुह-जणो चउपसीमो इमो समो ॥

Colophon of the 85, Sandhi:

24. इय पौमचरिय-सेते सयम्भुएवस्स कहु वि उव्वरिए ।
तिहुअण-सयम्भु-रइयं सीया-सण्णात-पव्वमिणं ॥
25. वन्दइआसिय-महकइ-सयम्भु-लहु-अइमजाय-विणिवद्धो ॥
तिरि-पौमचरिय-सेते पञ्चासीमो इमो सग्गो ॥

Colophon of the 86, Sandhi:

26. Same as 17.
27. Same as 19, except d राहव-णिब्बाण-पव्वमिणं ।
28. वन्दइआसिय-तिहुअण-सयम्भु-परिरइय-रामचरियस्स ।
सेमम्मि जण-पसिडे छायासीमो इमो सग्गो ॥

Colophon of the 87, Sandhi:

29. Same as 19, except d इरि-सरणे ताम एव्वमिणं ।
30. वन्दइआसिय-कइराय-तणय-तिहुअण-सयम्भु-णम्मिय-
पौमचरियस्स सेमे मत्तासीमो इमो सग्गो ॥

Beginning of the 88 Sandhi:

31. तिहुअण-सयम्भु णवरं एक्को कइराय-वविकणुप्पण्णो ।
पउमचरियस्स चुआमणि व्व सेमं कय जेण ॥

Colophon of the 88 Sandhi:

32. Same as 19, except d राहव-णिकुम्भमण-पव्वमिणं ॥
33. वन्दइआसिय-कइराय-ववकवइ-रहुअ-जाय-वउअरिए ।
रामायणस्स सेसे अट्ठासीमो इमो सग्गो ॥

Beginning of the 89, Sandhi:

34. वायरण-दइ-कस्तन्धो आगम-अड्ढो पमाण-विपड-पओ ।
तिहुअण-सयम्भु-धबलो जिण-तित्थे बहउ कव्व-भर ॥

Colophon of the 89, Sandhi:

35. Same as 19 except d बल-पाणुप्पत्ति-पव्वमिणं ।
36. इय एएव महाकव्वे वन्दइआसिय-सयम्भु-तणम-कए ।
रामायणस्स सेमे एसो सग्गो षवासीमो ॥

Beginning of the 90 Sandhi:

37. तिहुअण-सयम्भु-अवलत्त को सुणो वणिउ जए तरइ ।
बोलीण (पालेण) वि जेण सयम्भु-कव्व-आरो ममुव्व्हो ॥

Colophon of the 90, Sandhi:

38. Same as 19, except d राहव-णिब्बाण-पव्वमिणं ॥
39. वन्दइआसिय-तिहुअण-सयम्भु-परिविरइयम्मि महकव्वे ।
पौमचरियस्स सेसे सपुण्णो णवइमो सग्गो ॥

IV Colophon at the end of the Paumacariu

- 40 सिरि-विज्जाहूर-कण्ड मन्धीओ ह्येन्ति वीस-परिमाण ।
उज्जा-कण्डम्मि तह्ण वावीस मुण्ह गणणाए ॥
- 41 चउदह मुन्दरवण्ड एक्काहिय-वीस जुज्ज-कण्ड म् ।
उत्तर-कण्डे तरह्ण सन्धीओ षवइ सव्वाउ ॥
- 42 Same as 28
- 43 Same as 34 with trifling variants
- 44 Same as 31 with trifling variants
- 45 चउमुह-सयम्भुएवाण वाणियस्य अचस्तमाणण ।
तिहुअण-सयम्भु रइय पञ्चमिचरिय मह्णउरिय ॥
- 46 सव्वे वि सुजा पञ्जर-मुअ व्व पडियस्वराइं सिक्खन्ति ।
कइरायस्स सुओ पुण सुय व्व मुइ-गम्म-सम्भुओ ॥
- 47 जइ ण हुउ छन्दव्वाडमणिस्स तिहुअण-सयम्भु लहुत्तणओ ॥
तो पद्धडिया-कव्वे तिरि-पञ्चभि को समारेउ ॥
- 48 सव्वो वि जणो गण्हइ णिय-ताय-विदल-दक्ख-सन्ताण ।
तिहुअण-सयम्भुणा पुणु गहिय सुकइत्त-सन्ताण ॥
- 49 तिहुअण-सयम्भुमेक्क मोत्तुण सयम्भु-वज्ज-मयरहूरो ।
को तरह्ण गन्तुमन्त मज्जे गिस्सेस-सीसाण ॥
- 50 इय चास पोमचरिय सयम्भुएवेण रइय सपत्त ।
तिहुअण-सयम्भुणा त समाणिय परिससत्तमिण ॥
- 51 चेष्टित्तमयन वरित वरण पारिअमित्तमी यच्छब्दा ।
पर्याया रामायणमित्पुत्त तेन चेष्टित्त रामस्य ॥
- 52 वाचयति श्रुणोति जनस्तस्यायुरवृद्धिमीयते पुष्य च ।
आकृष्ट-खडग-हस्तो त्रिपुरपि न करोति बरमुपन (म) भेति ॥
- 53 माउर-मुअ-सिरिकइराय-तणय-कय-पोमचरिय-अवसेस ।
सपुण्ण सपुण्ण वन्दइओ लह्ण सपुण्ण ॥
- 54 गोइन्द-मयण-मुअणन्त (? त) विरइय वन्दइ पवम-तणयस्य ।
वण्डल्लदाए तिहुअण-सयम्भुणा रइय (?) मह्णय ॥
- 55 वन्दइय-गाग-सिरिपाल-पह्णइ-अव्वयण-गण-समूहम्म ।
आरोगस-समिद्धी-सन्ति-मुह्ण होउ मन्वस्स ॥
- 56 सस-महा-सगळ्णी ति रयण भूसा मु रामवह-वण्णा ।
तिहुअण-सयम्भु-जणिया परिणउ वन्दइय-मण-तणय ॥
इति रामायणपुराण समाप्तम् ॥

From the Rīṭṭhanemīcarīu.

I The opening Kadavaka of the Rīṭṭhanemīcarīu.

- 57 तिरि परमाणम-भासु रायल-कला-कोमल-दनु ।
 करहु विहमणु कण्णे जायव-कुरुव-कुलुप्पलु ॥
 पित्तवद सयम्भु काइ करम्मि हरिवस-महण्णउ के तरम्मि ॥ ०
 गुरु-वण-तरण्डउ लद्ध पवि जम्महो वि ण जोइउ को वि करि ॥ ३
 णउ षाइउ वाहनरि कलाउ एवकु वि ष गन्वु परिमोववलाउ ॥ ८
 सहि अवसरे सरसइ धोरवड करि कण्णु विण्ण मइ विमाउ नइ ॥ ५
 इन्देण समण्णित नायरणु रमु भरहे वासे विवरणु ॥ ६
 पिदण्णेत्रेण छन्द-यय-यत्थाइ भम्मह-दण्णिणे हि अलङ्कार ॥ ३
 वाणण समण्णित घणघणउ त अस्वर-डम्बइ अण्णणउ ॥ ८
 सिरि-हरिसे विव णिउगत्तणउ अवेहि मि कडहि कइत्तणउ ॥ ९
 छड्डणिय-दुइइ धुवएहि जडिय चउमहे ण रामि पय पड्डिया ॥ १०
 जण णयणाणन्द-जणेरियएँ आत्तीसएँ सब्बहँ केरियएँ ॥ ११
 पारम्भिय पुणु हरिवस-कहा स-समय-पर-समय विचार-नहा ॥ १०
 ॥ पता ॥
 पुच्छइ माणह-गाहु भव-अर-सरण-विचारा ।
 पिउ जिण-मानणे कैम कहि हरिवसु भइतरा ॥ १३

II Colophons of some of the Sandhus of the Rīṭṭhanemīcarīu.

Colophon of the 1 Sandhu

- 58 इय रिट्ठणमिचरिएँ धवलइयासिय-सयम्भुएच-कए ।
 पढ्मो समुहविब्रयाहिसिय-णामो इमो सण्णो ॥

Colophon of the 92 Sandhu

- 59 सेरह षाडवकण्ड कुरण्णकेण्णवीन सन्धीओ ।
 तह सट्ठि बुज्जकण्डे एव वाणउदि सन्धीओ ॥
 60 सोममुयस्स य वारे तइया-दिवहम्मि फण्णुणे रिक्खे ।
 सिउ-गामेण य जोए समाणिय जुज्ज-कण्ड व(२) ॥
 61 छब्बरिसाई तिमासा एयारस वासरा सयम्भुस्स ।
 वाणवइ-सन्धिय-करणे मोलीणो इत्तिओ काळो ॥
 62 दिवहम्मिहवस्स वारे पत्त ११-विपहम्मि मूलणवसत्त ।
 एयारसम्मि चन्दे उत्तरकण्ड समाडत्त ॥
 63 वर तेवत्तिवो मूत्तुनं मान-परिसण्णन ।
 मूत्तुस्सत्ताणक दु स मान भइमो दिने दिन ॥

Colophon of the 99 Sandhu

- 64 इय रिट्ठणमिचरिएँ धवलइयासिय-सयम्भु-कए
 कविराज धवल-विनिमित्ते धो समवसरणकयन
 नाम निन्याणवो सन्धि ॥

Beginning of the 100 Sandhu.

- 65 कोऊम पोमचरिय नुडयचरिय च गुण-वणणवविष ।
 हरिवस-ओह-हरणे सरसई मुडिय-वेहू ज्व ॥

(1) These passages are taken from Premī Mahākāvya Svayambhū aur Tribhuvana Svayambhū, 1942, 332-335 excepting 64, which is taken from the Poona Ms of the Rīṭṭhanemīcarīu.

APPENDIX II

Citations in SC identified from Svayambhu's Epics

1 Said to be Caumuhassa

- हृत् अञ्जण तुम्हए उरणु । SC IV 3a
 कुरु पञ्चारिउ अञ्जण षे, त तुम्हई सो हरे एउ रणु ।
 रसहो सोमु जयइहहो, लइ धरहु सल्ल मई एककु खणु ॥ RC 67 11 Ghatta
- " नअविन्दइ, जनु सिद्धई परसमाणु जमु अप्पओ ॥
 पहु एकहो तइलोववहो, सोज्ज देव परमप्पओ ॥ SC V 5
 इय चि घई जमु मिठई परसमाणु जनु अप्पओ ।
 पह-चक्कहो तइओववहो सो ज देउ परमप्पओ ॥ PC 3 3 11
- 3 कहवि सहरइ पहरइ, धणसिहरोपरि मुपउताइ ॥
 देग्ग बलगाहो मअणतुग्गहो ष पइ छइछइहुता वसाइ ॥ SC V 9
 कहं वि म सहरइ विट्ठई पहरई धण सिहरोवरि मुग्गहउतई ।
 वेग्ग ष बलगाहो मयण-तुरगाहो ष पायई छइछइहु खतई ॥ PC 14 7 9
- 4 षवफमुण गिरिसिधोवरि फुल्लपगामु ॥
 को इद्धु मे को ष इद्धु मोअइ व हुआमु ॥ SC VI 24.
 कत्थइ अइगारय-सकासउ खइ तन्विइ फुल्ल-पलासउ ॥
 ष दावागलु जाउ गवेयउ षो मई दइहु ष दइहु पएउउ ॥ PC 71 1 1 2
 फग्गुण फुल्लपगामु जिह लविज्जअर गिरिवरे । PC 80 11 Ghatta b
- व(ह)णुमत्त रण परिवेदिज्जइ णिसिअरहि ॥
 ष गअण बालदिवाअइ जलहरहि ॥ SC VI 42
 हनुवन्तु रणे परिवेदिज्जइ णिसियरहि ।
 ष षयणमले बाल-दिवायअ जलहरहि ॥ PC 65 1
- 1 भाउविओअए जिह जिह करइ विहीसणु साओ
 तिह तिह दुअसे ष अअ यह विअइ वाण-ओओ ॥ SC VI 71
 नाइ विओए जिह जिह करइ विहीसणु सोउ ।
 तिहु तिह दुअसे ष अअ म हरि-अल-आणउ-ओउ ॥ PC 71 1
- मुरवरतासअए रावण दट्टु जामु जा वपइ ॥
 अप्पवहि मग्गइ चुक्कइ पवणो इमिहि जपइ ॥ SC VI 74.
 मुरवर शअइ, रावणु इअइ जामु जमु कम्पइ ।
 अणु वहि महु, चुक्कइ एव पाई तिहि जम्पइ ॥ PC. 77 13 13
- वाजाला फस्ता विन्धया गुणहि विमुक्ता पाणहरा ॥
 जिह दुअणु मअणउवरि जिह पसइ ष लहन्ति सप ॥ SC VI 50
 दुम्मह गलोह वणुअइला, विअण-सीआ पाणहरा ।
 गुण-मुक्ता धम्म-विअज्जिव तो वि सोअव पावन्ति सप ॥ RC 64 11 Ghatta

9. ताव पडपडहपडिपहअपहपडगणे ।
 पाई मुरकुन्दुही दिण्ण गजणङ्गणे ॥
 रसिअ सजसल गाअन्ति वरमङ्गल ।
 तिबलि दड्ढन्त धुम्मन्तवरमङ्गल ॥ SC. VIII 4
 ताम पड पडह पडिपहअ पडु-पङ्गणे,
 पाई मुर-कुन्दुही दिण्ण गजणङ्गणे ॥
 रसिय सव मङ्गल जाय म्हा गोन्दल,
 टिबिल-टण्टन्त धुम्मन्त वर मन्दल ॥ PC. 24 2 1-2.
10. वारणहोमज्ज उम्मगिम करेवि ॥
 सीहकिसेर ठिउ, वण पइसरेंवि ॥ SC. VIII 6.
 वारन्तहो मज्ज, उम्मगिम करेवि ।
 रिसि-सीह किमोर(व), विम वम पइसरेंवि ॥ PC 33 3 9.
11. तिहुअणगुथ व गअ गुथ मेल्लवि खीणकसाअउ ।
 गउ सततविहरह तउ, पुरिम तापु सपाइअउ ॥ SC VIII 17.
 तिहुअण-गुथ, त गयउथ, मेल्लेवि खीण-कसाइउ ॥
 मय-सन्तउ, विहरन्तउ, पुरिमतालु सपाइउ ॥ PC 3 1.
12. घणघण्णसमिद्धहो, पुह्विसिद्धहो जणमणअणानन्दणहो ॥
 रणवासहो एत्तहि, रामाणन्तेहि किउ उम्माह पटटणहो ॥ SC. VIII 21.
 घण-घण्ण-समिद्धहो पुह्व-सिद्धहो जण-मण-अणानन्दणहो ।
 वण-वासहो जन्तेहि रामाणन्तेहि किउ उम्माहउ पटटणहो ॥ PC. 31 1 1.
13. खरदूसण लिलेवि । रणवि ते तिण जाइमा ॥
 ण खरकाले इह । रावणहो पडवी घाइआ ॥ SC. VIII 25.
 खर-दूसण लिलेवि चन्दणहिडे तिप्ति ण जाइय ।
 ण खय-काल-छुह रावणहो पडीवी घाइय ॥ PC. 41 1
14. अक्खइ गउत्तमसागि । तिहुअणे लद्धपससहो ॥
 मुण सेणिय उप्पत्ति । रक्खसवाणरवसहो ॥ SC VIII 27.
 अक्खइ गोत्तम-सागि, तिहुअण-लद्ध-पससहो ।
 मुणि सेणिय उप्पत्ति, रक्खस-वाणर-वसहो ॥ PC 5 1

APPENDIX III

Parallel Passages

of the

Paumacariu (I-XX), Ravisena's *Padmacarita*

and Vimalasūri's *Paumacariya*

(pp 1-32)

APPENDIX III

Parallel Passages of the *Paumācarī* (I-XX), Raviṣeṇa's
Padmacarita and Vimalasūri's *Paumacariya*.

PC.	RP. ¹ (and/or VP.)
<p>1 (a) बद्धमाण सुद-कुहर विणिग्गय, रामकहा-गह् एह कमागय ॥ 1 2 1. (b) एह रामकह सरि लोहन्ती, गगहूर-देवहिं दिट्ट वदन्ती ॥ पच्छह् इन्दभूह्-आपरिपं, पुण्ण धम्मेषु गुणालङ्कारिणं ॥ पुण्ण पइवें संसारारापं, किञ्चिहरेण अयुत्तरवारपं ॥ पुण्ण रत्तिसेणापरिय-पसाए सुद्धिपं अवगाहिय कइराए ॥ 1 2 6-9.</p>	<p>1 वर्षमान जिनेन्द्रोकः सोऽयमर्थोऽपि धरम् । इन्द्रमूर्ति परिप्राप्त सुधर्म धारिणी-भवम् ॥ प्रभवं कस्त- कीर्ति ततोऽनुत्तप्यामिमम् । लिखितं तस्य सप्राप्य रवेर्यज्ञोऽयमुत्त- ॥ I 41-43.</p>
<p>2 जहिं फाडिम-वयणहं दाडिमहिं, णजन्ति ताहं णं कइ सुहाहं ॥ 1 4 6.</p>	<p>2 - तथा शास्त्राभ्यामनैः । सदिग्ध-कृष्णनेत्रुक् पृथुभिर्दाडिगीवनेः ॥ 2 16.</p>
<p>3 जहिं धवसा-मण्डव परियलन्ति, पुण्ण पन्थिय रस-सल्लिहं पियन्ति ॥ 1 4 8.</p>	<p>3 फलस्राद-पय पान-सुखसंभुप्त मार्गगाः । वन्देवी-प्रधाकरा द्राक्षणा यत्र मण्डपाः ॥ 2 18.</p>
<p>4 तहिं तं पटण्ण रायसिहु, × × × णं पिडिपिणं ण-ओष्यणं सिरे सेइह भाइइठ ॥ 1 4 9.</p>	<p>4 तत्रास्ति स्तैत- कान्तं नामा रात्रयहं पुरम् । इक्षुमामोद-सुभग सुबनस्त्रं योवनम् ॥ 2 33.</p>
<p>5 बुग्मह व गणैहिं मय मिम्भलेहिं । उडुह व सुरहहिं ससलेहिं ॥ etc. 1 5 4-8.</p>	<p>5 (a) इसद्धिरिव दृक्कानं पइजानां कदम्बैः । etc. 2 21b-22. (b) नववीर सदा या(विवा)न-पूर्णितादर- पादपैः ॥ etc. 2 104-106a</p>
<p>6 तहिं भोसण्णियि-काले गणं, कम्पयह-उत्तण्णा ॥ पउवह रयण विसेव जिइ, कुळपर उप्पण्णा ॥ 1 11 9.</p>	<p>6 अथ कालन्तरोत्तरया हानि पाठेष्वनुकमाद्- कम्पपादप-जन्धेषु धुणु कालकरी स्थितिम् ॥ 3 74.</p>
<p>7 चन्द्रो रोहिणि व । 1 13 4a. 8 1 13 5-9.</p>	<p>7 रोहिणीव कलाकृत । 1 3 91. 8 3 100-110.</p>
<p>(a) आहरण-रिदि पर आर-मेत्त । 1 13 5b.</p>	<p>(a) अगितोत्पल-श्रमानि कवल भारयापकम् । 3 100b.</p>

¹ The passages in the right hand column are taken from R.P. unless indicated otherwise.

- (b) तौ गिय-लायण्णु जें विण्ण-सोहू,
सल्लु पञ्जलु पर कुहुम-रसोहू ॥ 1 13 6
- (c) पासेय कुलिङ्गावलि जें चारु,
पर गरुयड मोत्तिय-हार भास् ॥ 1 13 7
- (d) लोयण जि सहायें दळ-विवाळ,
आडम्बर पर कम्पोट्ट-माळ ॥ 1 13 8
- (e) कमलासायें भमन्तपण, अलिवलप मारें ।
सुदलीद्वयड कम-जुवल्लु कि गेउर-सहें ॥
1 13 9
- 9 1 14 4-8
- (a) का वि × × गावह वावह ॥ 1 14 4
- (b) का वि वेइ लम्बोल्लु सहरयें । 1 14 5a
- (c) सप्पाहरणु का वि सहूँ वरयें । 1 14 5b
- (d) पाउइ का वि च्चरु । 1 14 6a
- (e) उक्खय-उग्ग का वि पडिरिक्खइ । 1 14 7a
- (f) का वि जक्खकर्मेण पसाहइ । 1 14 8a
- 10 वर-पल्ले पमुत्तियेँ सुविणावलि दिट्ठी ।
1 14 9a
- 11 म्म जुनु तड होसइ तिहुअण तिल्लु जुनु ।
1 16 1b
- 12 (a) विण-सूळ समुट्ठि । 1 16 8a
(b) उइ × × × दिवायस । 1 16 9b
- 13 बोहन्तु भव्व-जण-कमळ-सण्डु । 1 16 8b
- 14 केवल-किरणायरु । 1 16 9a
- 15 मोह-थार विण्णत्तयड । 1 16 9a
- 16 लहु सकेय-णपरि किय जण्णे
परियविद्य ति-वार सहससं ॥ 2 2 5
- 17 अगायें माया-वातु पवरिपणु । 2 2 7b
- (b) निर्णुण कौडुम पड्डो
कावण्यस कलहुनम् । 3 106b
- (c) मण्डन खेत(?) के दव ।
ऊचथो हार भाररुडु वृषव परिकरित ॥
3 108
- (d) मण्डन मुण्डनाकाया(?) वस्वाधुगुम्भु वरम्
असितोत्पल-दामानि केवल भाग्न नरम् 3 100
- (e) भूषण भ्रमरा एव गिञ्जिना कमलागया ।
पादपोरैन्द्रनीळे च नूपुरे निष्प्रयोजने ॥ 3 110
- 9 3 114-120
- (a) कावित् × × उपगानति वीणया । 3 114
- (b) ताम्बूलदायिनी कावित् । 3 116a
- (c) आनेनी वासवां कावित्
भूषणानं दत्त परा । 3 118b
- (d) चामरप्रहिणी कावित् । 3 118a
- (e) मण्डलाभरता कावित्
चतत पालनोयता । 3 116 b
- (f) कावित् गंधानुलेपे । 3 119b
- 10 (a) शयनीये खे बुता साऽस्त-त-चोमे ।
3 121b
- (b) अद्याक्षीत् × × ख्यात् । 3 123b
- 11 नगार त्वयि संभूतल्लोकेववस्य पुर धुनें
3 153b
- 12 उदितसव दिवाकर । 3 202b
- 13 प्रनोभे यासवीरानी भव्यसरवजुग्री ।
3 203b
- VP त्रिभिन्दभाणु बोद्धित्थे भवेव क्कनरुई
2 36b
- 14 VP केव उक्खिरण-दिवावर । 2 43b
- 15 अज्ञान-तमहाते । 3 202a
- VP नेह-पवार-तिमिरे । 2 48a.
- 16 (a) तड हाकेदनगरं पनदेन विदिदितम् ।
3 169a
- (b) पुरं प्रदक्षिणीकृतं त्रि घटः । 3 172a
- 17 मायाबालम् । 3 173a
- VP मायाबालं उक्थिय पाठ । 3 76a

- 18 अङ्गे चढावितु तिहुभजग्याह्व ॥ 2 3 1b. 18 सं अङ्गमारोप्य । 3 175a.
- 19 पण्डु सिलोवरि सुरवर तारु,
लडु सिंहासणे ठवितु भदारु ॥ 2 3 8. 19 पाण्डुदम्बलसंज्ञायां शिलयां सिद्धविष्टरे ।
ततो जिन- सुरेशेन स्थापितः ॥ 3 177.
VP. ठविकण पण्डुदम्बल-शिलाए चीदासणे ।
2 15a.
- 20 षडपणारन-भेरे अफाडिय । 2 4 1a. 20 ततः सम्राट्(ह)ता तेर्यः । 3 178a.
- 21 2 4 1-8. 21. 3 166-168; 178-181.
VP. 3 87-91.
- 22 बहु मङ्गल-बलसेदिं जिणवर ।
पं पव पाउस-काँ,
मेदेदिं अहिस्तिचु मदीदर ॥ 2 5 9. 22 महीप्रमिव त नायं दुम्भेज्जलधरेरिव ।
अभियिच्य । 3 187.
- 23 गेण्हेवि वज्र सुद सदसन्ने ।
कण्ण-जुअलु जग-गाहणे विजसद,
कुण्डल-जुअलु ससि आहुणसद ॥ 2 6 2-3. 23 वर्णयो जुग्गले ऋते ।
तत्क्षणे सुरनाथेन वज्रसूचीं विभिषयो ॥
3 188.
- 24 तिहुभज तिलवहो तिलउ थवन्ते,
मणे आसङ्किउ वससंयणेते ॥ 2 6 5. 24 (a) तिलकेन भ्रुवोर्मध्यं × × विभूषितं ।
तिलकत्वं त्रिलोकस्य विभ्रतः ॥ 3 200.
(b) त्रैलोक्य-मण्डनस्य
कुतोऽ यन्मण्डन परम् । 3 196.
- 25 रुवालोयथं रुपासवहं,
तिथि ग जन्ति पुर-वर-गेतहं ॥ 2 7 2. 25 रूप पद्मं जिनस्यासां सद्व्रजवन्दोऽपि सन् ।
सुमिरिन्द्रे न संप्राप ॥ 3 174.
VP. पुजय तो य न तिप्पद्
अच्छीण सद्वसभेतेण । 3 77b.
- 26 वामकरुद्धुड जिहोवि,
वालहो तेथु अमित संचोरवि ॥ 2 7 4. 26 करादुष्टे ततो म्यस्रमयत्वं वज्राग्निना ।
3 221.
VP. अहृद्वय-अमय-वेहण-वलेण । 3 107a.
- 27 जणयिणं जं जि दिहु अहिस्तिचउ,
रिसहु भणेवि पुणु रिसहु जं पुचउ ॥ 2 7 8. 27 सुरेण-पूजया प्रातः प्रधानं जिनो यत् ।
ततः तस्य नामिथ्या विन्यद्. पितरौ सुत ॥
3 219
- 28 काँ मलन्तरे वाडु,
णिय-वेह-रिदि परिबहुद । 2 7 9a. 28 कनीयसैव कालेन परा इदमिवाव सः ॥
3 224a.
VP. (a) अणुदियई परिबहुद । 3 107a.
(b) पत्तो मरीरिदिदि कालेण अण्णेण । 3 108a.
- 29 अमारुमारोदिं सहुं कीउन्वहो । 2 8 1a. 29 कुमारकेतुको वय संरिन्द्रेनोदिते (शै) ।
चकारासो कीटा ॥ 3 222.
VP. सुरवारयपरिकिण्णो × × कीत्तन्तो । 3 107.
- 30 देवदेव मुज भुक्खा-मारो । 2 8 2b. 30 छुषा-सवापितार । 3 237b.
- 31 से कण्ययद सच्च उच्छण्णा । 2 8 1a. 31 नाथ याता. समस्तासे
प्रथमं रूपपादरा । 3 237a.
- 32 सिदिगायु संसार अतारु । 2 10 2a. 32 एवं पिणसु संवारम् । 3 266a.

- 33 अण्णहो अण्णु करइ मिळण्णु,
से त्रि हुउ वहरायहो कारण्णु ॥ 2 10 3b.
- 34 चाह देव जे सई उम्मोहित । 2 10 4b.
- 35 त्तियिया-जाणे सुवरर-सारर,
× × × पठित भकारर ॥
देवेहिं खण्णु देवि उच्छादर ॥ 2 11 1-2.
- 36 'गमह परम-सिद्धाण' भणन्ते । 2 11 4a.
- 37 चामीयर-पडलोवेरें थवियर ।
मेव्हवित् जण मण-णयणाणन्दे,
विचरर खीर-समुहे सुदिन्दे ॥ 2 11 5b-6.
- 38 तेण तमाणु सणेई लइया,
रायहें थउ तदास पवइया ॥ 2 11 7.
- 39 भइ वरिणु विउ काउसाए । 2 11 8b.
- 40 पवणुणुयउ जडाउ, रिसहो रेहन्ति विनाळर,
सिदिहें वळन्तो काई, पुनाउळ-जाळामाळर ॥
2 11 9.
- 41 भचलु । 2 12 1a.
- 42 दाहण-दुष्वाए लइया । 2 12 2b.
- 43 हेण वि महियले पठित अण्णर । 2 12 6b.
- 44 को-ति पळई तोदेविणु भवइ ॥ 2 12 8a.
- 45 'जाहुं' भणेवि । 2 12 8b.
- 46 इइयी बाणो समुद्विअ भन्वरे । 2 13 1b.
- 47 ठहिं अण्णोरेण्णं पण्णि-विणमि पराह्य ।
2 13 6b.
- 48 पुण्णिय अण्णियरेण, विण्णि वि × × × ।
विण कजे अण्णियेण, उण्णिय-अण्णिय-विण्णिया ॥
2 14 9.
- 49 (a) 2 16 2-5a.
(b) दोचई । 2 16 5a.
- 33 (a) भइ कविउ पराधीनो
लोके मूल्यरमागत । 3 265a.
(b) इयं तस्य समुत्पन्ना
सुद्धिर्वैराग्यचारणम् । 3 263a.
- 34 (a) हाथु नाथवणुद ते । 3 269a.
(b) तस्य प्रबुद्धस्य स्वयमेव । 3 272a.
- 35 सुरनाथार्पितस्कन्धा × × ×
आरण्य विचिता नाथः ॥ 3 278.
- 36 नमः सिद्धेभ्य इत्युक्त्वा । 3 282a.
VP. सिद्धाण नमुदारें चाऊण । 3 136a.
- 37 रत्नपटे केनात् प्रतिपद्य मुगाधिप.
चित्रेण × × क्षीरकूपारकारिणि ॥ 3 284.
VP. वनाउहो × × वेसे मणियरलवन्नि पेण्णे
× × खीरसमुग्ग्मि पविचइ ॥ 3 137.
- 38 उदरणि च चरवारी वृषाणा खासिमाळ्ठा ।
× × × × प्रतिपणानि नामता ॥ 3 286.
VP. पवइ उदरणेदि चर्म वसा जइण
परमरिचस । 3 136b.
- 39 चार्थिमात्रं त चायोरसगण निधनः ।
3 287a.
- 40 वातोदृता जडासस्य रेजुराणु लमूर्तवः ।
पुनाल्या इव उज्जानवहिण(वि)कस्य चर्मण ॥
3 288.
- 41 निधनः । 3 287a.
- 42 तु खानिलसमाहता । 3 290a.
- 43 कविप्रियतिना भूमौ । 3 290a.
- 44 गताः पवित्र फलातर्त । 3 291a.
- 45 (a) उक्त्वा 'मन्त्रानः' । 3 302a.
(b) मन्त्रानः । 3 301a.
- 46 विवेकेणैव वाच्यो × × × सुभाषणम् ।
3 294b.
- VP. अण्णरदळ्ळिअ पुट्टे । 3 142b.
- 47 VP. दाव य अण्णया अण्णियेणवि । 3 142a.
- 48 VP. भइ भणइ पागरादा भो भो पुण्णइ
किं भिण्णोण अण्णियेण पुण्णियेण थ × × इया
3 147.
- 49 (a) 4 8-9.
(b) इ तिउअण्णु । 4 8b.

- 50 पट्टण् इत्थिणपक्कं सपत्तञ्ज । 2 16 6b. 50 हास्तिनपुरं × × × स समागतं । 4 6a.
VP गयपुरनगरं कमेष्ण सपत्तो । 4 2a
- 51 सयत्तमुह उज्जाण वणु । 3 1 1b 51 VP सयत्तमुह उज्जाणे । 4 16b.
- 52 वीपञ्च मन्द्स्णाहं समुत्थित् । 3 6 2b. 52 कैलासनिच वज्रमम् । 2 115a.
VP हिमगिरिसिंहारस्य सञ्चास । 2 38b.
- 53 केण वि पञ्चाणुण्वयं लहया । 53 अणुप्रतापि सप्राप्ता केप्पिन् । etc.
otc 3 12 2-4. - 2 196-197.
- 54 उष्णवद्दं सहास वग्गणाहं । 54 अक्षरा विषयस्तरा नव × × ।
सहो वद्दं पञ्चासज्जं वन्दणाहं । × × ×
× × ×
पञ्चरासी लक्खहं गयवराहं,
जट्टाराहं कोटिज्ज इयवराहं ॥
कोटिज्ज निष्णिणं वरं धेणुवाहं,
वत्तीसं सहासं गराहिवाहं ॥
वत्तीसं सहासं मण्डलाहं,
कम्मन्ते कोटि पवहद्दं हलाहं ॥
णव विहित्तं रयणहं सत्तं सत्तं ।
3 13 2-7a
- 55 णवणवद्दं सहासं महागराहं । 4 2 3a
- 56 किं पट्टिपण्णं वराए, भट्ट-सपारं,
विट्ठि-सुत्तं वरि मण्डहं । 4 8 8b
- 57 वेत्थित्तं × × ×, वेत्थी-त्तालेहं
वत्थिपिच्छिप-वग्गीयहं । 4 12 9a
- 58 (a) कट्टुत्तं वरि वेत्थित्तं विगहणाहं ।
4 13 1a.
(b) भणु वि गिणुहं पत्तञ्ज । 4 14 9b
- 59 उष्णवद्दं गारव-तत्त-जालं ।
विमलं कसुब्ब-वसें उष्णणञ्ज,
घरणीवत्तं सुत्त-सपणञ्ज ॥ 5 1 2b-3
- 60 दसहं सहासहं सवियत्तं । 5 2 9b.
- 61 मित्तं उट्ठोवपत्तं पुरसात्तञ्ज,
पट्टपत्त-परे पत्तं भट्टात्तञ्ज ॥
× × × पारणञ्जं पुरेप्पियु,
पट्टदहं भवपत्तं विहारेप्पियु ॥ 5 3 1-2.
- 62 पुत्तं उष्णणु गणु सहो कवत्तं । 5 3 3b
- 63 मत्तं वि पाविहं । 5 3 4a.
- 54 अक्षरा विषयस्तरा नव × × ।
× × × ×
त्रयं सुभिमोटीनां हलकोटिस्तयोदित्ता ।
चतुर्भिरधिष्ठात्रीनिर्लक्षणां चरदन्तिनाम् ॥
कोट्यन्वयाद्यौ दत्तो ह्यणं वापिनां × × ।
द्वारित्तञ्च सहस्राणि पारिषानां × × ॥
तावन्त्येव सहस्राणि देशानां × × ।
चतुर्दश च रत्नानि × × × ॥
पुरं प्रीणं सदस्राणि नवति पट्टभिरन्विता ।
4 62-66a.
- VP (a) मत्तवारणाय पञ्चरासीहं सयत्तहस्ताहं
तावद्दया परिसेखां रक्षणं × × ॥ 4 59.
(b) पुत्ता व पवसया । 4 62b
- 55 आकरणां सहास्राणि नवतिर्नवसंयुता 4 62.
- 56 (a) किं वरकेन एकेन निहतेनामुनापयो ।
4 70b.
(b) दृष्टियुद्धे प्रवर्त्तताम् । 4 71b.
VP किं वद्देण जेयस्स । 4 43a.
- 57 वाग्गीक-निचरोपायै(री)रजुमै समहोरणे
× × × वग्गीभि वेत्थित्तं × × । 4 76
- 58 कैलाससिद्धिरे प्राप निहतेति नाभिनन्दन ।
4 180b.
- 59 अयोध्यायुद्धयोरेषु तेजसीतेषु राज्ञुः ।
× × यमुरपथो धरणीधरनामत्त ॥ 5 59
- 60 सहस्राणि दशानेन समं । 5 69a
- 61 पशोपनाथमुपायं तस्यै नापायं पापे ।
प्रसन्नतो दशो × × × चतुर्दशसत्तोपेनस ॥
5 70-71a.
- 62 ततोऽभवत् कृतज्ञानं । 5 71.
- 63 अशौ च प्रादिसादीनि । 5 72b.

- 64 गणद्वर षड् लक्ष षड् वर-साहुड्डु 5 3 5a. 64 नवति × गणोताः × साधुनी × लक्षे । 5 73.
- 65 (a) पैकलैवि भागाथग्भु विणिन्दु हो,
मच्छह भाणु वि गळिउ परिन्दुहो ।
(b) सो वि गमिष समतरणु पददुड,
जिणु पणवेण्णु पुउउ जिविदुड ॥ 5 7 8-9.
- 65 विहि-मि × × वहरदे परिहरियहे । 5 7 10b.
- 67 भीम-सुभीमिहे । 5 7 11a.
- 68 (a) पुच्च-भवन्तर-णेहे । 5 7 11b.
- (b) तुहे मडु अण्ण-भवन्तेरे णन्दणु । 5 8 1b.
- 69 कोमुकविमाणु । 5 8 3a.
- 70 लड् रवसतिय विज्ज सड्डु हारे । 5 8 3b.
- 71 सुण्डुधर । 5 8 4b.
- 72 वीस पाम-जोयण-विशिण्णी,
र लङ्गाणयि सुण्डु महे दिण्णी ॥ 5 8 5.
- 73 अण्णु वि पृक्क-वार छज्जोयण,
लड् पायाललङ्क षणवाहन ॥ 5 8 6.
- 74 विमलकिति-विमलामल-मण्णिहे परिमिउ ।
5 8 8.
- 75 लङ्गाजरहे पदुडु । 5 8 9a.
- 76 वहरै कळे × × ×,
अनिवजिण्णेहे गड वन्दणइतिरु ॥ 5 9 1.
- 77 (a) कड् होसन्ति भवन्ते काले ।
तुहे जेहा । 5 9 3b-4a
- (b) कड् तिलपर देव अड्कन्ता । 5 9 4b.
- 78 माण्डमासपे कड् अदारड । 5 9 5b.
- 79 पेहे जेहउ लक्षलक्ष-पहाणउ,
अरह-गराहिड पृक्कु वि राणउ ॥
पेहे विणु वप होसन्ति परोसर,
णव ललपुव जउ जि पारायण,
× × × × जव जि दसाण ॥ 5 9 7-9.
- 80 दउ-डवेरेण लण्ण, अरडु जेम विरलन्तड ॥
5 9 11.
- 81 सद्धि सहास हूप वर-सुण्डु । 5 10 4a.
- 65 प्रभामण्डमेवासाी टड्डु दूरे जिन्दुमव ।
सर्वे गर्वे परिलज्जय प्रणाम × × ॥ 5 94.
- VP पैच्छड् तमतिमिरहेरं जिणस्त भामण्डके
दिण्वं । मोत्तण निययगण्वं × × ॥
तरयेव सतिविट्टो मयासजे समोसरणे ॥ 5 79b-80.
- 66 मुफरते । - 5 95a.
- 67 नीम सुभीमौ । 5 149a.
- 68 जन्मान्तरसुवप्रीत्या । 5 162a.
- 69 विमानं कामनं नाम । 5 167a.
- 70 (a) राधती नियां । 5 167a.
- (b) दशवसे द्वारम् । 5 161a.
- 71 अत्यन्तदुःखवेदः । 5 155b.
- 72 दिग्बद्धो जन्मान्तापः सर्वतः × × ×
उद्धृति नगरी ॥ 5 158.
- 73 पञ्चो जनीगन्तं × × × अलङ्कारोदय मित्यम् ॥
5 163a.-164.
- VP. पायालङ्कारपुरं × × × वे ।
विषे लज्जोयणमनगाड ॥ 5 132.
- 74 विमलामलङ्कारत्यापा × × । नेहिलोसो ॥
5 169a, 170a
- 75 प्रविष्टो नगरी लङ्काम् ॥ 5 177a.
- 76 वन्दनायाम्यदा यातोऽजितं तोयदराहन ।
5 184a.
- 77 भवद्विपजिनेधरा × × भविष्यन्त्यपरे कृति ।
कृति वा समतिक्रान्ताः ॥ 5 186-187a.
- 78 भाषाऽर्धमागधी हस्यभाषमाणस्य 5 190a.
- 79 (a) एरु-वाउरहसोऽतीव यकृन्दिदधियाः पति-
भवनेके × जानेम्यन्ति दशापरे ॥ 5 221-
(b) वासुदेवा भविष्यन्ति नव शार्धे प्रदीपरेः ।
षड्देवाश्च तावन्तः ॥ 5 225.
- 80 (a) प्रामज्ज स । 5 239b
- (b) दशाधिकं शतं तेन साई खेवरभोनितां
× × × निष्कान्तं । 5 240.
- 81 पुत्राणां विभ्रतां सधियुतामां
जातां पतिवृक्षार्थां ॥ 5 248.

- 82 एक-दिवसे $\times \times \times$,
बन्दनदत्तये गय कालासहो ॥ 5 10 5.
- 83 भरत-कियई । 5 10 6a.
- 84 करहुँ क्रियि जिग भवगहोँ ररकणु । 5 10 7b.
- 85 दण्डरयणु $\times \times$ भगानिउ । 5 10 9a.
- 86 सयल वि छारोँ पुनु पवसिय । 5 11 2b.
- 87 कहवि कहवि । 5 11 3a.
- 88 दुम्मग दीग-वयण $\times \times \times$
सक्य-गयरी संपत्ता । 5 11 4.
- 89 उडुन्ति ण पाण गरिन्दहोँ । 5 11 5b.
- 90 षण ददियई विजु-विपुडियई,
सुविणय $\times \times \times \times$ ॥
जळपुणुव-वस-सुर-व्यावई । 5 12 8.
- 91 वेणिसुणेवि राउ सुच्छंगड पडिउ । 5 13 4.
- 92 कि सोधे कि खन्धावारोँ । 5 13 7.
- 93 मियविय ताहु विट्टि $\times \times \times$,
वई सुउ महुयह कमळकमन्वोँ ॥ 5 14 8.
- 94 विह धुमगाउ, रस-उपणु अणुन्तड ।
विह कामाउरु सणु, कामिणि-वपणासणु ॥
5 14 9.
- 95 सख्यउ कण्णउ पर-भायणउ । 6 3 2b.
- 96 6 4 5-9a. (Names of Islands)
- 97 माद-गासहोँ पउम विणे,
वई तिरिकण्ठे विणु पयानड । 6 5 9b.
- 82 वे कदापिदयो याताः कैलासं बन्दनार्थिनः ।
5 249a.
- 83 VP. कारियाइ भवहेणं । 5 171a.
- 84 VP. ररकणह्य किंचि उवार्यं लहुं पुणुइ ।
5 171b.
- 85 दण्डरलेन परिश्रेयं प्रवकिरे । 5 250b.
- 86 भस्साद्भावगावाताः सुतासो । 5 252b.
- 87 कथमपि ! 5 253a.
- 88 (a) दु-सितौ । 5 254b.
(b) धीनवदनौ । 5 278b.
- VP. ताएयगुरिं छमणुपपो । 5 175b.
- 89 नाचं प्राणस्वालीन् क्षणार् । 5 255a.
- 90 केनोमत्रिपतु-स्रप्रविपुडुडुदुदसंनिगाः ।
5 270a.
- VP. इन्वपणु-केण-सुविणय-विजुलया-
उसुम-पुणुय-सारीच्छ । 5 185.
- 91 VP. राया तं विय सोऊण $\times \times$
सुच्छावस्यैमलो पडिभो । 5 192.
- 92 VP. कि मउह पउमरए । 5 199a.
- 93 (a) रावीव सणुपुडेपदयद्
द्विरेफ उ निपीडितम् । 5 305b.
(b) पतिं मधुकरः प्राहः । 5 307b.
- VP. वेणउइ भवरं पउम-मउहो । 5 218b.
- 94 (a) मकरन्दरवासघः । 5 307a.
(b) यथाऽयमन संश(श)कः प्राप्नो वरुं मधुवतः ।
प्राप्त्याभो वयमप्येवं सख्य-धी-सुख-पइवे ॥ 5 308.
- VP. जह पउमगणपउडो नहो विव महुयरो
अनिवाणो ।
उह उवइ-वयण कमणे, भावणो वेव नउो ई ॥
5 219.
- 95 सभाष एष कन्यानां यत्तरागार-हेवनम् ।
6 44a.
- VP. होही पर-खेवया $\times \times$ वर-इया । 6 20a.
- 96 6 67-69a.
VP. 6 31-33.
- 97 नैयस रिखे वपने $\times \times$ वनी $\times \times$
अलो शोपं शान-वापितम् ॥ 6 80.
- VP. पंतसउ पउमविषडे कीरिण्यो निम्बभो ।
6 36a.

- 98 इडु तेग समायु खेडु बरेवि । 6 7 1a. 98 (a) ततस्वैमहती रण्डु मीविरस्य समुदिवता ।
6 111a.
(b) वैरसो साकं एणु प्रप्राते वृष । 6 114a.
VP कीलणहेडं नरिन्देण । 6 43b.
- 99 अचरेवि मि धरावेवि सहँ धरेवि । 6 7 1b. 99 प्राहयित्वा च तान् । 6 121a.
VP, पेत्तण ताण । 6 43a
- 100 गड किङ्कु-मडीतर गिरे सिद्धर,
घउदइ-जोयण-पमानु पापठ ।
किउ सदसा तन्नु सुवण्णमउ,
णामेण किङ्कुपुर अण्णमउ ॥ 6 7 2-3. 100 (a) किणुमारोदव । 6 123.
(b) पुरं तन × × स्वयातं किङ्कुपुरावमया ॥
6 123a.
(c) प्रमाण योजनान्यस्य चतुर्दशसप्ततत
6 124a.
VP, किङ्कि मेघ पन्वओवीर सुवण्णपायारं ।
चैइसजोयण-विउल किङ्किण्णपुरं कयं तेण 6 49.
- 101 जहिँ चन्दकन्तमणि-चमिद्वउ,
ससे भणेवि अ दिअहेँ जेँ चन्दिपउ । 6 7 4. 101 (a) अशाङ्क-सरशाकारैर्मणिभि. × × × ×
रउमीधवि कुर्वाणा सन्देहे रउनीकरे ॥ 6 129.
(b) च इकान्तमणिच्छयाकृत्स्नोदाचन्द्रिका ।
6 130a.
102. 6 7 6-7. 102. 6 126-128.
- 103 अचरोप्यर विदसमिउ व घरेँ । 6 7 7b 103 हसन्व इव शेषानां भवनानां पुरुषताम् ।
6 128b.
- 104 एक्क-दिवसे देवागमयु,
णियवि जन्तु णन्दीसरदीवहेँ ।
चन्दुपाइसिपु सो वि गउ ॥ 6 7 9 104 (a) कदाचिदथ × × मन्तं वन्तां (1a)
अश्या द्वीपं नन्दीशरधुतिम् ।
पाकशासनवेक्षित सत्रा देवे ॥ 6 137-138b.
(b) अकरोद् गमने भतिम् । 6 142a.
- 105 स-पसादणु सपरिवार तणउ,
मणुसुत्तर महिहरु जाम गउ ॥
पबिङ्कलिउ वाम गमणु णरहोँ ।
6 8 1-2a 105 (a) खेचरैथ समं वरेँ । 6 142b.
(b) सदाश्रय. मानुपायारदीजेन
विपारितगति कृत । 6 143.
- 106 महेँ अण्ण भवन्तेरें काहेँ किउ,
जेँ गुर गय मडु चि सिमालु थिउ ॥
घरे घोर घोर-उउ हडेँ करमि,
णन्दीसरण्णु जेँ पइसरमि ॥
गउ पम भणेवे णिय पइणहोँ,
सेवाणु समवेवि णन्नुणहोँ ॥
णीसण्णु जाच णिविसण्णवेण,
जिह वज्जकण्णु काळन्तेँ ॥
तिह इन्दरउडु तिह इन्दमइ,
तिह मेघ स-मण्णु पवण्णगइ ॥
तिह रभेपहु × × ॥
णचमउ णामेँ अमरपहु,
106 (a) अक्षिकान्नास्तले दृष्टा × ×
मीरोणनिवहान् × × परिदेवमया चके ।
6 144-145a
(b) मनोरथ कर्षं वे कर्ममंभमा
अणुभे पूर्ववचिते ॥ 6 148.
(c) तस्माद् कसमि कर्माणि ताभि वैरवज्जमनि ।
यावु नन्दीशरं द्वीपं गतिमै न विहन्वत ॥
इति निधिल्य मनसा न्यस्य राज्यभरं सुपे ।
अभूत् महानुनिर्धारस्त्वज्जलवर्षपरिमते ॥
बज्जण्डत्तत ॥ 6 151-153a.
(d) इन्द्राणुपपभोवी × × ।
उत इन्द्रमतो जातो वेदस्त्वया च मन्दः ।

- वासुपुत्र-सेर्यस-त्रिणिन्वहों ।
 भन्तरेँ जिदि मि परिद्विष्य ॥ 6 8 9-9.
- 107 तहों पत्रणें केण वि कहू लिहिय ।
 दीहालहूळ ॥ 6 9 1b-2a.
- 108 पुरखन्तरेँ कुचिउ णाहाविचइ,
 'सं तारहु लिहिया जेण कह' ॥ 6 9 4
- 109 कुळ देवयई । 6 9 8b.
- 110 मउडे चिनेँ धंउं छंउं लिहाविच । 6 9 9b.
- 111 विणिज वि तेडिउ वलें कोवि चिउ ।
 6 10 1b.
- 112 उण्णणु करइउ तासु सुउ । × × ×
 पविचलहों वि णयणाण्णु पुणु,
 पुणु लयराण्णु विहालपुणु ॥
 पुणु गिरिण्णु ॥ 6 10 2-4a
- 113 प्छाई दिणें उववपु णीमरीउ । 6 10 6.
- 114 महुववि वाम तहों उववणें,
 यणसिद्धाई षाविच मळुणें ॥ 6 10 7.
- 115 तेण-वि वारयहिं विडु का । 6 10 8a.
- 116 उवदिउमाल देउ उण्णणउ । 6 10 9a.
- समीरणयतिः तस्मात्तासादपि रमिप्रभः ॥
 ततोऽमरपणे जातः । 6 161a-163a.
 (c) धेयसी देवदेवस्य वासुपुत्रस्य वान्तरे ।
 अमरप्रभसंज्ञेन ॥ 6 216.
 VP. सेर्यम-भभवञ्जी त्रिणन्तरै तह व
 वासुपुत्रस्य अमरपदेण ॥ 6 90.
107. VP. तंदि तस्य आलिहिए
 × × × पवङ्गमे दीहणहूळे । 6 70.
- 108 केण विवाहे मम विनिता. । वपय. × × ×
 × × × करोम्यस्य अथ स्वयम् ॥ 6 173.
 VP. कुमारो हहो जेणेरेँ भरणीपिडुमि
 जिदिआ वाणर-अहमा ॥ 6 74a.
 तस्य कुळं जिग्गई वाई ॥ 6 72.
- 109 VP. देवभ्या । 6 75.
- 110 मौळिकोत्पि ।
 अजेपु गुह्यजेपु तो।पाना व मुर्वसु ।
 बिरसु अतपत्राणाभेतावाञ्छ प्रथच्छत ॥
 6 190b-191.
 VP. छोपु तोणेपु व अणु पासाय-खिदरे
 मउडेपु ।
 वाळण रणपणिए उवेइ पवङ्गमे सिपं ॥ 6 80.
- 111 अपिदुवं विजित्वा(ज्ञा²)ऽश्री × × ×
 आस्थापयद् वसो राजा । 6 195.
- 112 (a) तस्य सुतो जात अपिदेदुः । 6 199a.
 (b) सुत प्रतिवालस्यापि मगनानन्दसंज्ञित ।
 तस्यापि क्षेत्रानन्दस्तस्यापि गिरिनन्दन. ॥ 6 206.
- 113 अन्वदाऽथ × × निष्कान्तो रन्धुमुपान ।
 6 228.
- 114 देभ्यास्वस्य पयोधरौ × × वपिना
 नखरुदिभि विपाटितौ ॥ 6 237-238a.
 VP पवंगमो × × नहैडि फादेइ पणकसपे ।
 6 102
- 115 निहतो वाणमाह्वय तद्विकेणेन वातर ।
 6 239b.
 VP. रावा सि हु तद्विकेणो वाणेण पवंगमं हणइ ।
 6 103.
- 116 मरोदपिडुमारोऽभूत् । 6 243b.
 VP. वसुष्पा उवदिइमारो । 6 109.

- 117 बुद्धार-भोर-धगवर-सरहँ । 6 11 5b. 117 कुनगीपगनिःखनैः । 6 246b.
VP. (a) महापोरे । 6 107b.
(b) बुद्धारवं करेन्ता । 6 108b.
- 118 जळे धळे भायासिं ण माहूयहँ 6 11 5b. 118 VP. जलथलायाये । 6 107b.
- 119 अण्णहँ उम्मूलिय-तरुणहँ,
अण्णहँ संचालिय-महिहरहँ ॥ 6 11 7.- 119 उरिक्षप्य पवेतान् केन्वि,
केनियुग्मस्य पादपात् । 6 247a.
VP. के पृथ सिलाइत्या अवरे
गिरि-निनिह-कनख-इत्या य ॥ 6 108a.
- 120 तिह पदहपाउ विह निइउ कइ । 6 12 1b. 120 निइहा वानरे पाप तवाय शरणं कुतः ।
6 249b.
- 121 चिन्तेवि । 6 12 4a. 121 म्यचिन्तयत् । 6 251a.
- 122 के तुग्हहँ । 6 12 5a. 122 के यूजं । 6 253a.
- 123 मइएवि-कजे कइ पाइयउ । 6 12 7b. 123 अयतापः खजायायां दतो योऽसौ प्रवयनः ।
6 255b.
- 124 रिसि-पबणमोकारहँ रळेंण,
सुरवर उप्पण्णु तेण फळेंण ॥ 6 12 8. 124 साधुपसादेन सप्राप्ती देवतामिमा 6 256a.
VP. साहु-यभावेण उरदिक्कमारा खई जावो ।
6 110b.
- 125 पिउ विअकेसु × × × वरिहँ,
भियसइ महरीरि × × × जरिहँ 6 13 2. 125 तेन × × असौ पुवंतिकमुपाइतः । 6 260.
- 126 पुय पुच्छिउ महरीरि 'पग्गु कहे' ।
6 13 7 a. 126 पप्रच्छपुहुंनि धर्मम् । 6 273a
VP. साहुं पुच्छन्ति विमधर्मम् । 6 112b
- 127 जाओ सि भासि कासीविसएँ । 6 15 2b. 127 अमूत् × × विपये कासीनामनि । 6 318
VP. बाणारसीएँ एको जावो । 6 135a
- 128 अज्जेवि काविप्य-सग्ग-गान्तु,
पत्तो सि णवर जोइत्त-अवणु ॥
तग्गहँ वि चयेपिण्णु सुद्धमइ,
हुओ सि पृथ सङ्गहिबइ ॥
पाणुकिउ हिपडेंवि भव-नाहणँ,
उप्पण्णु पवङ्गमु पमय-वणँ ॥
पइ इउ संमाहि-अरणेण सुउ,
पुय गग्गिण्णु उरदिक्कमाउ हुउ ॥ 6 15 5-7
128 कापिद्वयमनं × × अत्य × × भस्ममुपागतम् । ततोऽसौ × × ज्योतिःपुरोऽभवत् ।
ततः अच्युत्य जातस्त्वं विपुत्रकेतो नमधरः ॥
व्याधोऽपि मुषिरे भ्रान्त्वा भगवन्महावने ।
लङ्घया प्रमदोदाने साक्षाद्भगवति गतः ॥
ततोऽसौ निहतः स्वर्धे त्वया चाणेन चापकारः ।
प्राप्य पथ-नमस्कारं जातोऽसौ सागतमः ॥
6 325-328
VP. जोइत्तवाचित्तणं पत्ते ।
उओ पुओ समपो इइतदिकेओ पुमं समुत्पत्तो ।
साहो वि परिमिणा संजारे वामणे जावो ॥
6 142b-143
- 129 रजे सुकेसु धवेंवि । 6 15 9b. 129 सुकेस-संज्ञं पुने संक्रम्य विद्रे पम् ।
6 334a
- 130 अइहँ मोइन्ति यळन्ति ह्यप । 7 2 8b. 130 चके देहस बलनं स्फुट-सन्निवृत्तलम् ।
6 367a
- 131 (a) पुर उओइन्तिव दीवि जेम, एण्णइ
अण्णारु कग्गिउ तेम ॥ 7 3 8
(b) सत्ति-जोण्णहँ विणु ओ महिहरिण्णु । 7 4 3b. 131 ततोऽसौ चन्द्रलेखे म्यतीपय नमथात् ।
पवेता इव वे प्राताः इमानतां योश्चद्विनः ॥
6 424

- 132 गणियारिणं बाल, गिय किक्किन्पडें पासु 132 अभाषयदिमा बाला ततोऽन्यैभ्योगचारिणम् ।
किह । सरि-सडिल-रहल्लरें कडहल्लरें कड-
हसि विह ॥ 7 3 10
भाभी उद-सरस्यन्नें इंसीमुत्कलिशा यथा ॥ 6 415
- 133 भजन्ति स्वम्भ विह्वदन्ति मञ्ज । 7 9 4a. 133 मञ्जस्य स्वम्भनावाय वभशासे परः कफिः ।
6 441a
- 134 उह्वादिह पसु सुकेसु ताम । 7 5 6b. 134 सुकेशो राक्षसाधिपः × × × आयातः ।
6 450a.
- 135 किणं पाराजडुणं चल-समुणं । 7 6 1b. VP. सुकेतिराया समगुपतो । 6 18 3b
135 देनेकेन विना शैन्दमिषथेतथ उर्यातम् ।
6 454a
- 136 जे विजयसोडु ह्य भुय विसाळ, 136 निद्वथ तव प्राता येन पापेन वैरिणा
सो णिउ किमन्त-द्वन्तवराळु ॥ 7 9 7 प्रापितोऽसौ महाजिदं ॥ 6 498
- 137 वण-पडल्लेणं मिणुवि । 7 10 2a. 137 रप्ला शरदि तोवदम् । 6 503a.
- 138 सहसाराकुमारहो देवि रज्जु । 7 10 3a. 138 सहस्राहं सुतं राज्ये स्थापयित्वा । 6 505a.
- 139 किक्किन्धाहिवो वि । 139 गतो मेहं किक्किन्धो नन्दित्वा जिनम् । 6 508
- गउ वग्दण्डुत्तिणं मेरु सो-वि ॥ 7 10 4b.
- 140 जोवडु व पडुंहिय-खोयणेहिं, 140 (a) निर्देरीहं सतीनायमदृष्टासेन भागुरः ।
इसह व कमलायर-आणणेहिं ॥ 6 513b.
गायह व भमर-महुआरि-सरैहिं, (b) अभ्युत्थानं करोतीव नमनं च नवतहः ।
पहाह व णिम्मल-जल-णिम्मरैहिं ॥ 6 515b.
पोसमह व ललिय-लपाहरेहिं,
पणवह व कुल-कल-गुरभरेहिं ॥
7 10 1-8
- 141 महु मरिहरो वि किक्किन्नु उणु । 141 पर्वतोऽपि स किक्किन्धः प्रख्यात × ×
7 11 1a. पूर्वं तु मण्डिरासीत् ॥ 6 522
- 142 पडुह उह । 7 14 8b 142 प्रविष्टास्ते ततो लक्ष्माम् । 6 565a.
- 143 छन्वीस वि सहसहं वेस्सलणयणुं । 143 चरुवित्तिहहसामि च योपिताम् । 7 25b
8 1 6a
- 144 अट्टायाळ-सहस-वरउवडुहिं । 8 1 8b. 144 चत्वारिणशसहस्राहानि सहस्रानि च योडितो
7 24b.
- 145 व माळि सुमाळि करे धार । 8 2 9b. 145 अथ माळिगमित्पूचे धुनाली । 7 41a.
- 146 मोकल-वेस णारि । 8 3 1b. 146 यविता × × सुकसेदयः । 7 47b
- 147 विडु विडाले माळि णाराणं । 8 9 1b. 147 मालिनो भावदेउडथ × शरं × त्रिचयान ।
7 85
- 148 रुहिरायम्बिह । 8 9 3a. 148 रथाहनिनवेहम् । 7 86a.
- 149 वाम-यामि यणे देवि अस्सन्तिणं, 149 संखम्भ-व वेदो श्रीधाम्नालिनाऽप्यमरोतमः
विण्णु सिडाले सुरादिह सत्तिणं ॥ 8 9 4 सलाटस्य तटे धरुया इत. ॥ 7 86
- 150 सं मिसुणेरि गउ चोहड जोवीहिं, 150 तद् यथायं गतं यत्तं भद्रुगार्गेण गररं ।
ससहसुरड परिट्टिक वोरिहिं ॥ 8 10 6. चवाच प्रगत येनः ॥ 7 91
- 151 महु भावेणु देवि परमेस । 8 10 7a. 151 स्वय मे चण्ड यावतम् । 7 92b.
- 152 हन्दीवरण्ड पडव-वचनि । 9 2 2b. 152 नीलोत्पक्षेभ्यं पद्मवसत्राम् । 7 150a.

- 153 कसु वेरी $\times \times \times$ तुहुँ । 9 2 3a 153 कस्यासि दुहिता चाडे । 7 159a
- 154 योमविन्दु गिरह । हउ तामु भूय $\times \times \times$ कइकसि गामे $\times \times \times$ ॥
गुरु-नयणेहिँ भागिय एउ वणु ।
उउ तिण्णी ॥ 9 4b-6
- 155 अट्टङ्गणिमित्तहँ जाणयेण,
बुधइ रयणासव-राणयेण ॥ 9 3 2
- 156 होसन्ति पुत्त उउ तिण्णि । 9 3 3a
- 157 जो परिपालिज्जइ पण्णयेहिँ । 9 4 3a
- 158 वडसुहु दइसिउ जणेण किउ । 9 4 9b
- 159 भागन्दे फहि मि ण माइयई । 9 5 2b
- 160 परिविन्निउ णउ सामण्यु णह । 9 5 5a
- 161 णहेँ जन्तउ पेक्खेँलि वडसवणु
पुणु पुच्छिय जणणि एहु कवणु' । 9 5 8b
- 162 (a) ए जिमुणेवि $\times \times$ वज्जिउ ।
 $\times \times$ 19 6 I
(b) इहु माइ गुहारउ वडसवणु । 9 6 3b
- 163 कमःणय । 9 6 4b
- 164 कइयहुँ माणेसहुँ राय सिय । 9 6 5b
- 165 गय विण्णि वि भीसणु भीम-वणु । 9 7 1b
- 166 जहिँ णीसायन्तेहिँ अयवेरेहिँ,
होसन्ति हल सहुँ वरुनेरेहिँ । 9 7 3a
- 167 ज्ज अट्टमखेरेहिँ पसेदि गय । 9 7 6a
- 168 सभ्व-कामण्ण-रूप । 9 7 6b
- 169 पुणु साइय सोळइ-अवसरिय,
जय (!) कोदि तहास-इहोचरिय ॥
- 154 ब्योमविन्दोरई युता । वैडहीति मवसेवा
कहुँ पित्रा निरुपिता ॥ 7 162
- 155 ततोऽष्टाङ्गमित्तङ्ग $\times \times$ रमथवा
 $\times \times \times$ व्यङ्गपोव । 7 185
- VP अट्टङ्गमित्तधरो $\times \times$ नेमिात्तओ ॥ 7 80
- 156 उत्तरस्यन्ते त्रय पुत्रा । 7 186a
VP इ हिनति तिण्णि पुत्ता । 7 81a
- 157 नामोऽरुहतरक्षेण । 7 219a
VP नामसइस्केण विय जो से उविजवा ।
7 95
- 158 यानोऽसौ वरुशाननस ह्यताम् । 7 222b
VP कच वडसुदो नाम । 7 96
- 159 VP न मायइ नियेसु अङ्गसु । 7 154
- 160 महावेण नर खोऽपि भवितेति व्यक्त्तिवद'
7 218b
VP विचेइ तो मणेण होहिइ एओ महापुरसो'
7 91
- 161 (a) वैश्रवण वीक्ष्यांनके । 7 233b
(b) $\times \times$ पप्रच्छेति स मातरम् । 7 234
(c) अम्ब खोऽयम् ॥ 7 235a
- 162 तउ साऽकथयत्सल मातृसलीय एव ते ।
7 236a
- 163 कुलकमायाताम् । 7 238a
- 164 रक्ष्नी कदा तु त्व प्राप्ससि ॥ 7 241a
- 165 (a) प्रथ $\times \times$ मीमं नाम महावनम् ।
7 257a
(b) सुमीषणम् । 7 259b
- 166 सुताजगरनि दासमेद्धिनोदारपादरे ।
7 258a
- 167 विद्यादाष्टाधुरी । 7 264a
- 168 सर्वकामाहर । 7 264b
VP सत्यकामा । 7 107b
- 169 तसो जपिनुवारम्भा मुचिता पेडवाऽरम् ।
मन्त्र खेदि-खदवापि यस्याहासदंकारिता 7 206
VP जविज्जय सयाडणा विज्या वि हु खोऽरुहवर
नियडा ।
वर-कहि वडसवाद् अंशे मन्त व परिवाटे ॥
7 108

- 170 वच्छयलै पठत सुकोमलैण,
कृष्णावपसणोलुप्पलण ॥ 9 8 5
- 171 षुंहु गह ... कट्टमव । 9 8 7
- 172 जकत्तहोँ वज्जारिड अणत्तियहोँ । 9 8 8b.
- 173 कं क्षापहोँ कवणु देउ धुणहोँ । 9 9 4b
- 174 उवत्तगु बोय पारम्भियउ । 9 9 6a.
- 175 वहुक्खेँहिँ । 9 9 6a
- 176 आसीविस-विसहर अज्जवेरहिँ, सद्दु-सीद्द-
कुअर वरेँहिँ ॥
गय-भूय-विवारेँहिँ रक्खसेँहिँ, गिरि-यवण
इभासण-पाउतेँहिँ ॥ 9 9 7-8
- 177 सयत्तु वि वन्नु-जगु कल्लणउ कम्भन्तु ।
9 10 2.
- 178 सेच्छदिँ पिट्ठिअन्ताहँ । 9 10 8a.
- 179 तिर-कमलहँ वाह मि वेराहँ,
रावणहोँ गम्पि दरिसावियहँ । 9 11 7-8a.
- 180 तिरु अगगँ, वचिउ × × × आहँहिँ ।
9 11 3a-4
- 181 तेँ झालहोँ वलिय मणामणउ । 9 11 8a.
- 182 विअहुँ सदासु उप्पण्णु । 9 11 9a.
- 183 PC 9 12 1-8. RP 7 324-
332 and VP 7 135 142 enumerate
the Vidyas several names are
common.
184. Similarly cf. PC. 9 13 1,
RP 7 333 and VP. 7 144 and
PC. 9 13 3, RP. 7 334 VP. and
VP. 7 145.
- 185 गामेव सस्यधु णवह विउ । 9 13 6a
- 186 ए रिदि सुगेवि दत्ताणहोँ,
भापहँ क्ह-जाउहाण-वळहँ । 9 13 9a.
- 187 साहेप्पिणु चम्पहासु,
गउ अदिउडु येव नदीहरासु । 01 16
- 188 एचियेँ अत्तव वट्टरहू णाम । 10 1 7a.
- 170 विशाले हृदये चकुरवतसेन ताडनम् ।
7 279b.
- 171 काष्ठमया इमे । 7 278a.
- 172 यक्ष × × अनाहत इति ख्यातः । 7 267.
VP. जकखो आणाडिओ नामं । 7 109.
- 173 जाराघयत वा देव कतरम् । 7 232b
VP. कयरं देवं विचिन्तेह । 7 115b.
- 174 VP. घोस्वत्तरं कुण्डं तेषि । 7 116b.
- 175 नानारूपधरा । 7 286b.
VP विविदेहि रूपेहिँ । 7 117b.
- 176 RP. 7 287-289 mention सर्प,
शेवारिन्, दंश, हस्तिन्, मरुत्, वाव, स,
सुद्र, and VP. 7 118-120 me-
ntion वेवाळ, पाणमत्तर, बह, भूया
विसहर, सीद्द.
- 177 अन्तं पुरं च कुर्वाणं विज्ज्वाणं मनस्सिद्धम् ।
7 293a.
VP. अन्तेवरं विज्जावं कुणमाणं बन्धव
व । 7 123a.
- 178 ताव्यमाना च चाण्डाले । 7 295a.
- 179 पुरो दक्षाननस्यापि मूर्धा भ्राजोर्निपातिव
7 308b.
- 180 तयोरेपि पुरी मूर्धा दक्षप्रोक्त्वा पतितः ।
7 309a
- 181 येन तौ...प्राज्ञावीचद् व्यान-विकम्पनम् ।
- 182 VP. वड्ढसं विज्जाणे × × विउ । 7 130
- 185 स्वयंभूमिस्ति ख्यातं नगरं च निवेदितम् ।
7 337a.
- 186 ते रक्षध्वज धुत्वा विपाटितवहस्रम् ।
सर्वतो रजसां संघा. प्राज्ञ. ॥ 7 347.
- 187 संघाप्त चन्द्रहासे दीप्तदानं गतो ब्राह्म,
वन्दिदं त्रिनयुद्धवान् ॥ 4 36.
- 188 धुम्मानं तपोऽग्नेव स्थानं कुर्वन्तु सज्जनाः ।
8 38b.

- 189 दीसह सुगासु ××× 189 नेत्र-कान्ति-नवीसेनु-बन्ध-पुद्गिम-नासिकाय
 ०१ गवण-जलदों किउ सेउ-यन्धु ॥ 8 62b.
 10 3 7
- 190 दहगीव-कुमारहोंलहेंवि चित्तु । 10 4 1a. 190 cf. अभिप्राय-कोविदः । 8 78a.
- 191 उं बहुवरु ××× विसह सवंपहु पट्टु । 191 तमं तथा ततो वातः स्वयंप्रभुरे कृती ।
 10 4 9a. 8 81a.
- 192 जलहरवरु नामें गिरि विसालु । VP. पत्तो सवंपहपुरे तीएँ तमं दहमुदो । 8 22a.
 10 5 2a. 192 नाम्ना मेघरवं गिरिम् । 8 90a.
- 193 कुमारेहिँ छह सहास । 10 5 3a. VP. नेद्वरं पन्वयं पत्तो । 8 29b.
- 194 रयणासन-गम्धु ××× । 194 पद्द सहसामि कन्यानाम् । 8 95b.
- सहससि विद्द परमेवरीहिँ ॥ 10 5 5a-5a. 194 ता युगपद् दृष्ट्वा कन्या रत्नधर सुतम् ।
 8 99a.
- 195 तउ भग्दहँ कारणे दुक्कु मालु । 10 6 6a 195 अस्वत् प्रयोजनाघाथ प्राप्तोऽस्वत्तन्त संशयम्
 8 122a.
- 196 किर काई सियालाई वाइपदिँ 10 6 7a 196 cf. VP. गरहस्स किं य कीरइ बहुपुं
 वि वानधेसु मिलिएदु । 8 45a
- 197 पदा विसहर-पांसंहिँ । 10 6 8a. 197 नामपाठी. ××× बरुवा । 8 135b.
- 198 धामेखेंवि पुखेंवि । 10 7 1 a. VP. अह वन्धइ नामपाठीहिँ । 8 51b
- 199 पंतदे वि कुम्भपुरेँ कुम्भयण्णु । 10 7 4a. 198 मोचितालो ततस्वामि. पूजां च परि-
 लम्बिता । 8 136a.
- 200 वयणालङ्कार-दूदः । 10 7 6 a 199 (a) अथ कुम्भपुरे । 8 142a.
 (b) भास्करधरणः । 8 143a.
- 201 पद्दु गम्पि । VP. तत्पेव पुम्भनयरे । 8 57a.
- तेहि नि किउ भग्भुत्थाणु किं वि । 10 7 7 200 दूतो वाक्यालङ्कारसंज्ञितः । 8 165a.
 VP. वयणालङ्कारद्वयं । 8 67a.
- 202 पोसउ गिवादि इउ कुम्भयण्णु । 201 प्रविशेय ततो दूत ××× ।
 उपचारं च संश्रुत इत्यर्कं लोहमार्गः ।
 10 7 8 a. 8 164
- 203 एणहों पासिउ पायाळ-उड्ड,
 पइवेसउ पुणु-वि करेवि सइ ॥ 10 8 3 202 तेऽदुक्कं ×× प्रगतवेतसं पौत्रं निहारन्ति-
 मात्मन । 8 165b.
- 204 कहों उणउ वणउ कहों उणउ इन्दु । 203 अलङ्कारेद्वयं ××× तदेव निररं भू-
 प्रयुद्मार्गनामदन्ति ॥ 8 176
- 10 8 7 a. VP. पुणरवि धरिण्णिविरं ×× किं पति-
 सिउं मरुति ॥ 8 75b.
- 205 पई पवडु करेपियु वलि-विहाणु । 204 कोऽसौ वैभरणो नाम को वेन्द्रः परिभा-
 ष्यते । 8 181a.
- 10 8 9 a. VP. को वेसन्णे नाम को वा मि इ
 भण्णइ इन्दो । 8 77a.
- *205 निरुत्थावत् वाचरामि वणे वरियु । 8 185b

- 206 विधिवापण दूएण एण ।
परिभनइ भयसु परमण्डलैहि ॥
10 8 10 a 11a.
- 207 पीसारिउ दूउ । 10 9 1a.
- 208 गिरि-गुज्जकल्ले । 10 9 8a
- 209 सर-मण्डउ किउ तदि दससिरेण ।
10 11 1b.
- 210 धणु पारिउ × × ×,
ददमुह-रहु किउ सय-खण्ड-खण्डु ।
10 11 6
- 211 हउ षणउ सिण्डिवालेण उरसे ।
10 11 8a.
- 212 लिउ गिय-साम्भवेहि वइसवणु ।
10 11 9a.
- 213 षण-विन्दई । 11 1b
- 214 *जिणाळाई । 11 1b.
- 215 पुच्छिउ पुणु सुमाळि ददगीवै । 11 1 1b.
- 216 (a) कइह सुमाळि वसणणहे । 11 1 9a.
(b) विषभयणई × × ×
एवई हरिसेणई केराई । 11 1 9b
- 217 एवई सेण वि लिम्मियई
× × × *कुन्दुळलई । 11 2 9a
- 206 अकीर्तिवदवस्तुवीं खेके सुदवणे ह्ते । ।
8 189b
VP. दूएण मारिएण वि सुदहाण जसो न
निण्डइ ।
- 207 दूत × × क्षिप्र निष्ठासितो । 8 192b.
VP. दूओ × × निष्कूओ । 8 84b
- 208 गुणाख्यस्य × × × पर्वतस्य । 8 201a.
VP. गुज्ज(ज)-वरपणवय । 8 88b.
- 209 तत वार्णदेशानन मण्डपं च वन चको ।
8 235b.
VP. ददमुहो गयणे सरमणव वणइ ।
8 117b.
- 210 दशास्त्राच्छिनवाप चको चैतं रण्युतम् ।
VP. जाव दुहा विणक रहो न सवुण्णओ ।
8 118b.
- 211 हृदये × × मिण्डिमाटेण × × नयान
कैरसेयसम् । 8 239.
VP. मिण्डिमाटेण वच्छरयल्लमि पहओ धणओ ।
8 120.
- 212 मूलै × × × नीतो धनद. । 8 241b.
VP. भिषेहि एणे वेसमणे गेहिळ्ळण हवसुणो ।
8 122
- 213 उपहान्त पयोमुच । 8 274b
VP. मेडा इव । 8 136b
- 214 जिनालया । 8 276b.
VP. जिनालया । 8 138b.
- 215 अथास्तान'वदाऽपृच्छत् सुमाळिनम् ।
8 272a
VP. पुच्छइ दसाणणो × × न सुमाळि ।
8 135b.
- 216 सुमाळी तमयाऽनवद् । × × अमलि × × ×
विराजन्ते जिनालया कारिता हरिसेणेन ॥
8 275-277a.
VP. भणइ सुमाळी दसाणच । सेण इमे
× × जिनालया करिया ॥ 8 137
- 217 सेनामी कारिता । 8 399a
VP. सेण इमे × × कारिया चवळुइ ।
8 209a.

- 218 गठ सुणन्नु हारिसेण-कहाणउ,
सम्मोय-द्वारेहिं सुक्खु पयाणउ । 11 3 1
- 218 (a) हारिसेणस्य चरितं श्रुत्वा
× × × प्र स्थत पुन । 8 401
(b) सम्मोयभूपरस्मान्ते × × ×
चचार विविरम् । 8 405
VP (c) हारिसेण-कई घोडा
× × × पत्थिओ सहसा । 8 211
(b) अवदण्णो × × ×
सम्मोय-पन्वय नियम्न । 8 212a
- 219 इन्दु वि चरवि ण सक्खियउ
सन्धासणे पयहो वारणहो । 11 3 9a
- 219 (a) इन्द्रेणप्युपश्लो धर्मवचयणेन वारण ।
8 412b
(b) माये पुर दः स्यापि दुर्मदोऽयम् । 8 413a
- 220 सवक्रिय-सुन्दर । 11 4 2a
- 220 VP सुपशदिय सवक्र । 8 215b
- 221 (a) सस समुत्तुङ्ग गठ वीहर ।
11 4 3a
- 221 (a) इत्थानां ससक दुग्ग दशकं परिणहत् ।
8 418a
VP सत्तुस्सेह नव हस्यं भाययं । 8 215a
(b) मधुपिण्डलोचन । 8 418b
VP मधुपिण्डलोचन । 8 215b
(c) इत्त महावम्भम् । 8 420a
(d) मलदग्गम् । 8 421a
- 222 (a) विभुल विलसिय-कारणे,
आवेहिं पण्डले चडित । 11 6 5-6
(b) अण्डालित । 11 6 6b
- 222 (a) विद्युदविलसितेन × × कर(र)लेन
ततो × × उदयस्य × × ×
आरुहन् मत्तत्रजम् । 8 339
VP विज्जुलविलसियण × × चरिओ ।
8 176a
(c) आरुधालने । 8 345a
VP आरुधालणेहिं । 8 177b
- 223 मेसित कुसुम-वासु सुर भिन्दे 11 7 6b
- 223 सङ्कमुमा मुत्ता साधुववा × × सुरे ।
8 431a
- 224 तिङ्गविहृत्तु पापुपयासित 11 8 1a
- 224 त्रिलोकमण्डनामिहस्यां प्राणव दशवत् ।
8 432a
VP भुवनालङ्कारानामधेव । 8 225
- 225 चित्तमदसा-करि-वह-अणुराहउ,
वहिं अवसरे मडु पक्खु पराहउ 11 8 2
- 225 स्थिते दशमुखे दत्तित्तथया × × × सहस्र
× × प्राप्त पुरव । 8 436b 437a
VP गवकदासणो ताव व समानओ खेदवे ॥
8 226b 227a
- 226 पहर-विहृउ । 11 8 3a
- 226 समहारण × × दर्शयज्ज(अ)ज्जा त्तुं ।
8 433
VP पहरणत्रज्जरीयत्तुं । 8 227b
VP मओ सिग्ग । 8 236b
- 227 सिविते × × × पराहउ । 11 9 1b
- 227 VP विद्वत्तिया य नरया । 8 237a
- 228 विदसिद् अस्सिपत्तवणु । 11 9

- 229 एम नणेवि नीसरिउ लसाहयु 11 10 6b. 229 VP. निगयओ जमो × ×
रइगवतुरहसहिओ । 8 238.
- 230 के लिसुणेवि × × ×
किर गिभगइ सण्णेहंवि पुम्बुव,
भमाएँ वाम मन्वि विउ 11 13 1-2a
230 इति श्रुवा सुराधीयाः समानाय कृतोपतिः
निरुद्धो मन्त्रिवर्यम् । 8 487.
VP. एय जमरस चयमं मुणिकण रणारमं
उम्बन्तो × × मन्तीहि निवारिओ । 8 252.
- 231 सुरसंगीयणयक जमरायहो । 11 13 6b. 231 प्राप्य वा सुरसगीतपुरस पतिता यमः ।
8 494a.
- 232 वइमुहो वि जमररि उच्चुरयहो
किकिन्धरि वेवि सूरयहो । 11 13 8. 232 नगरं सूर्यरजये ददौ किकिन्धरसंभकं
तयर्हरजये किक्कपुराम् । 8 497b-498a.
VP. अइ रायणे-वि पतो आइसरयस्स देइ
किकिन्धी । रिक्सरयस्स वि दिमं रिक्कपुरे ।
8 255.
- 233 मउ लइहोँ सवहंमुहउ
अहोँ काम विमणेँ मणोहरउ । 11 13 9 233 आरुय पुणकं पारुविमानम् । 8 502b.
त्रिकूटसिखरं × × × प्रस्थित. । 8 503.
VP. पुणविमणारुणे उण्णइओ वइमुहो गवणं,
वयइ लइमिमुहो । 8 256b-257a.
- 234 'मीणम्' । 11 14 1a. 234 'मीणम्' । 8 509a.
- 235 किँ लमाउरइ-मन्विउ । 11 14 3a. 235 लमालयनसकाराम् । 8 508b.
- 236 (a) इन्दणीउ । 11 14 3b. 236 नागान्त्रन्-कर-वातम् । 8 509b.
- (b) मरगण* । 11 14 4b.
- (c) सूरकन्वि-मणि* । 11 14 5b.
- 237 'जक-कणोउउ' । 11 14 6b. 237 'कमिलइहतिम् । 8 508b.
- 238 परिभनन्वि × × × जउयरा । 11 14 7b. 238 महासाहवनाकुलम् । 8 508a.
- 239 जउ नीसरिउ सधु परिभोसोँ । 11 14 9a. 239 एवं वीराः समागतं × × × ध्यानर्तुः ।
8 521.
VP. उन्वे वि नायर-उलो विनिगयओ महिसुहो ।
8 271b.
- 240 गन्-नउ-उय-सर-उउसिहि 11 14 10a. 240 उम नन्द विदेवीन वधेसो देहि संततम् ।
इति मन्त्रलयास्वामि प्रनुजाला । 8 505.
- 241 'आयरत' । 11 14 10. 241 पूर्वार्थम् । 8 519.
- 242 (a) उउरइवइ परइ उँ । 11 14 11a. 242 (a) प्रविषेण विजानीओ लइाम् ।
8 518b.
- (b) विइ गुरवइ । 11 14 11b. VP. मइउणि एमिओ रइरयणे । 8 201b.
(b) विरयेण इव । 8 518b.
- 243 को सेउहोँ भवेवि, विमवइ भवेवि,
वहिँ उँ पररइउ आयइ । 12 1 9b. VP. इन्-धम-धिमरो । 8 201b.
- 244 गर वुक्क-रिउसोँ गुर-मुण्णरिहोँ म
या अवरालेउ उण्णरिहोँ 8 244 उण्णोँ लइआ उन्तरीँ वओमो मन्दि उवर
मन्विमणारु × × पन्-उथ उडे 8 9 24-25.

- वा $\times \times \times$ चन्दणहि हरिय खर-दूरमेहि ॥ VP. जावयिप दहवयणो विवरोम्भो $\times \times \times$
12 3 2-3. तणुत्तु कारणतयं ताव राहदुग्गेण $\times \times \times$ हरिया
चन्दणही । 9 11-12.
- 245 जिह कण्ण तेव पर-भायणिय । 12 4 4. 245 कम्पा नाम $\times \times$ देया परसायेव विद्यवाव ।
VP. अवस्स होइ $\times \times \times$ कत्ता । 9 32.
- 246 चउदह सहास विवाहरहँ । 12 4 5. 246 VP. विवाहराण $\times \times \times$ चौरस उहस्ता ।
VP. अवस्स होइ $\times \times \times$ कत्ता । 9 15.
- 247 वणे विवसन्तिवहँ $\times \times \times$
सुउ उप्पण्यु विराहित । 12 4 9. 247 अहूत च सुतं $\times \times \times$ विपिनवायया ।
 $\times \times$ विरापिताभियया प्राह । 9 42-44.
VP. सा दारवं पस्वा नामेण निरादिगडमारं ।
9 21.
- 248 पत्थन्तँरे जमन्वूरावणेण $\times \times \times$ रावणेण ॥ 248 (a) वमस्स परिमदंका ।
पट्टविउ महामइ वूउ उहिं
 $\times \times \times$ वाळि जहिं ॥ 12 5 1-2. (b) द्धारसेन ततो इतः
प्रेषितोऽसौ महामतिः । 9 51a.
VP. अहू रावणेण तदया
वाकि-नरिन्दस्स पेसिओ पुणो । 9 24.
- 249 $\times \times \times$ पुणु सुरउ,
जमु भजेवि तहँ पइसाह कउ । 12 5 12. 249 वमाराति समुदास $\times \times \times$
अकंजाः स्थापितः । 9 54.
VP. रिक्खरयाह्वारया $\times \times \times$ निप-रजे
उविया मए $\times \times$ जिपिऊण जमं । 9 27.
- 250 वाउ $\times \times \times$ णमहि तुहँ । 12 5 14a. 250 एहि प्रगानं मे कुइ ।
VP. (a) जहुं एहि । 9 26.
(b) कुणइ पणमं । 9 28.
- 251 वळेवि पिउ अणमणु । 12 6 1. 251 विमुत्तं ज्ञान्ता । 9 58.
- 252 सीहविलम्बिणं । 12 6 6. 252 नात्ता व्याप्रविलम्बीति । 9 64.
VP. वापविलम्बी । 9 31.
- 253 अहँ वाळि देउ किं पई ण सुउ $\times \times \times$ ॥ 253 चउ.समुद्रपर्यन्तं जम्बुद्वीपं क्षुभेन यः ।
जो निरित्थेण पिहिवि कम्मइ,
चचारि वि सायर परिममइ ॥ 12 6 8. विः परील $\times \times \times$ पुनरायमत्तं ॥ 9 6.
VP. (a) रे इत्त किं न-याणत्ति वाळि । 9 32.
(b) चउसायरपेरन्तं जम्बुद्वीपं परादिपं खाउं ।
9 3.
- 254 पणवेदिणु तिळोकादिपइ,
सामण्णहँ अण्णहँ णउ णवइ ॥ 12 11 2. 254 बन्धं न प्रामानीति जिनघाणन्तुःमित्तं ।
VP. मोपूण जिनवरिणं
न पइइ चउयेतु अण्णसु । 9 29.
9 90.
- 255 सुइ गयणचन्तु णामेण जहिं । 12 11 6. 255 मयनचन्दस उरुये ।
VP. सुप्पियणचन्तस्स । 9 46.
- 256 जरावण-सिउई । 12 11 9b. 256 VP. भावावन्तं सिउावडे । 9 61.

- 257 सिरिप्यह भइणि तहों, * 257 दशप्रीवाय सुप्रीवो वितीर्थं श्रीवभाम् ।
सुमरीवें दिण्ण दसाण्णहों । 12 12 1 9 100.
VP. सुमरीवो वि हु क्व सिरिप्यभ
देद रक्खसिन्दस्स । 9 50
- 258 विजाहरु गामें जळणसिहु ।
तहों पीय सुतार-गाम णेण,
भगिगळ्ह दससयगह-वेरेण ॥
गुरु-वयणे तसु ण पट्टविय,
सुग्गीयहों णवर परिट्टविय ॥
परिणेवि कण्ण णिय षियय-पुरु,
दससयगहहें वि विरहगि गुरु ॥
पजळइ ॥ 12 12 4b-8a.
- 258 (a) हुताचनशिलस्वासीत, युता × × × ।
सुतारति गता ज्यातिं × × तां
साहसयतिर्नाम्ना × × दूतैरयान्त ॥
10 2-6
(b) ततो मुनिभिरंज्ञात्वा × × ×
सुप्रीवाय युता दत्ता × × × ।
कृत्वा पाणिशुद्धीतां तां सुप्रीव पुष्यसंचय ।
इयम् ॥ 10 10-11.
(c) चक्राङ्गस्य शरीरज × × ×
कामाग्निदग्ध ॥ 10 13-14.
- VP (a) जलणसिह वैयर कुमा
× × × तारा नामेण ।
साहसगई × × अहिलसह परिणेत ॥ 10 2-3.
(b) सुग्गीवस्स वरतणू दत्ता ।
परिणेत्तण सुतारा सुग्गीवो ॥ 10 8-9.
- 259 विजाहर-सुमारि रयणावळि
निष्कालोयपुरवरे ।
परिणंवि वळइ नाम वा धम्मिउ
पुण्णविमाणु अम्बरे ॥ 13 1 1
- 259 (a) विद्याधरकुमार्ये । 9 101.
(b) निष्कालोकेऽय नगरे
× × रम्भावलीं युता ।
उपयम्य पुरीं यातो निर्जां
× × नभता × × × ।
सहसा पुष्य रु भम्भमार ॥ 9 102-104
- VP निष्कालोए नगरे × ×
रयणावळि ति दुहिग × × × ।
सीए विराहदेउ पुण्णविमाण्हिपस्व गवणवळे
वच तस्स विरुद्ध जाण ॥ 9 52-53
- 260 णे कळण-सेळें पयण-भामसु । 13 1 5
- 260 मेरोरिव तट प्राप्य सुमहद वायुमण्डलम् ।
9 104
- 261 णोमदुत्त हुयत्त किङ्किणीत्त । 13 1 6
- 261 शब्दभमे षण्टादिजप्रवि । 9 105
- 262 मारियें वुबद्ध देप देव,
त भुजङ्गसु चन्दग सरसु जेम ॥
उम्बिय-पिर-ओर-पलम्ब-नाहु,
अण्णह महलातहों उवरी साहु ॥
मेरु य भक्कणु ॥ 13 2 5-7a.
- 262 (a) मारीचक्यात् आचक्षौ × × × ।
'श्रुत्वा देवैष कैलासे स्थित प्रतिमया' मुनि ॥
9 107
(b) आसकारिकृताकारप्रलम्बितमुजङ्गय ।
पन्नगाभ्यामिवाभिल्ट महाव दनपादपम् ॥ 9 127
(c) मुनिबलम् । 9 128
- VP. (a) साहित पयसो मारीची । 9 55.
(b) पलम्बभुयल्लयल । 9 62a
(c) मेरु विर निबल । 9 62b,

- 280 मोहृष्पाद् । 14 3 12b. 280 महाप्रातिमुपगतः । 10 62.
- 281 जलु जन्तिर्षोई मिह्वड जिम्मलु । 14 4 8. 281 यत्रसनादनाभ्रै × × × जले यंत्रप्रयोगेन क्षणेन विधृते सति । 10 68-69.
- VP. विविह-बलजन्त-विरश्य-विह्वजळ । 10 36.
- 282 माहेश्वरपुर-परनेसख । 14 4 9a. 282 माहिष्मतीपुरेशः । 10 65.
- 283 कहि मि × × × धवलित जलु etc. 14 6 2-8. 283 काश्चिद्वललेपेन चकार धवलं जलम् । अन्या कुंकुमपंकेन हृतचामीकट्टरभम् ॥ धौतमान्बुल्लरागाणामपरान्णं सुयोपितान् । चक्षुषा व्यंजानां च लक्ष्मीरभवदुत्तमा ॥ 10 81-82.
- 284 परणद् कोमल-कुवलय-घण्टं । 14 7 1. 284 VP. वेतुं इनीवरे हणद् भवा । 10 39.
- 285 विह्वै णहरै यण-सिहरोवरि सुपट्टुत्तै । 14 7 9a. 285 कुञ्जो नखपदाङ्गितौ । 10 71. VP. उरे महकव्यं दट्टुप । 10 40.
- 286 तिहु भणें सहस्रकिरणु पर घणजत । 14 8 2-3. 286 प्रपितो भुवि × × × सहस्रास्मिन्वैप सलं परमदुन्दः ॥ सहस्रं यस्य दारुणम् ॥ 10 65-66.
- 287 रावगो वि जल-कील करोपियु, सुन्दर सिपय-वेह विरूपियु ॥ उपपरि जिणवर-पस्मि चडावेंवि, विविह-वितान-जिवहु घन्थावेंवि ॥ × × × × × × × × × गामाविह्वै विलेवण-वेधैह्वै, शीव-भूव-वलि-पुष्क-णिवेधैह्वै ॥ पुञ्ज करेवि किर गायद् जायेह्वै ॥ 14 9 1-5a.
- 287 (a) रावणोऽपि सुखं ज्ञात्वा । 10 85. (b) सिक्ता-पन्थितान्कुङ्कमीडवन्ध* । 10 87. (c) प्रतिमार्तः । 10 86. (d) स्थापयित्वा । 10 89. (e) पन्थितानके । 10 88. (f) भूपैराळेपने पुणैर्मनोर्नेर्भुमकिमिः । सिपाम महतीं पूजाम् ॥ 10 89-90. VP. (a) वरबल्लया पुलीये । 10 47. (b) क्णयपीडे टावेह पस्मिगो जिणवरिन्दाम् । 10 46. (c) धरिय-विपाम् । 10 47. (d) बाळज महापुंये सपुणह × × × तस्स सपुणन्वस्स तभो ॥ 10 47-48.
- 288 वहसुहु पस्मि लेवि विहवण्ण्ड । 14 9 8. 288 दत्ताननः क्षिप्रं यक्षीया प्रतिशतनाम् । 10 92.
- 289 धुरित गवेसहो । 14 9 9a. 289 विधायतामरम् । 10 92. VP. गवेसेह । 10 49.
- 290 'देहु' भणेपियु । 14 13 9a. 290 आशापयद् × × । त्वरितं दृष्टतामेव । 10 99.
- 291 कलिकहो णसरीड । 15 1 6. 291 निर्भगव जनाघयाद् । 10 102.
- 292 सिव तलुदागयु । 15 1 9b. 292 VP. भदिमुहं । 10 59.
- 293 भग्मीसिड । 15 2 2. 293 इत्थाऽभयम् । 10 102.

- 294 खविउ पसेप्पर सुर-पवर ॥
 'महो' भहो' भणीह रस्सेहिं किय,
 एणुं वहु भण्णु वि गयणे विय ॥ ॥
 ××× ××× ×××
 * ए गिण्णेवि गितियर उरियहं,
 विय महियलं ॥ 15 3 3-6
- 295 पडिहारं भनितउ रावणहो,
 परमेसर ××× । 15 4 1
- 296 तिजगविहूत्तणे आरुहिउ । 15 4 6
- 297 माहेसर-पुरवद् विरहु किउ,
 गिविसरुं मल-गहुरे विउ ॥ 15 5 1
- 298 सण्णाहु सुरणे कपरिउ । 15 5 3
- 299 कहिं धणु सिक्खियउ ॥
 जजाहि वाम भग्मासु करे,
 पच्छले जुग्गज्जहि पुणु समरे ॥ 15 5 5 6
- 300 गरवह जिहल्ले कोत्तेण हउ । 15 5 8
- 301 वान दसालेण भावासेण,
 उण्णुवि पडु धरियउ । 15 5 9b
- 302 गिउ गिय-सि लयहोँ ××× गियणियउ ।
 15 6 1
- 303 ण भह्यपे रवि गउ अत्थवणु । 15 6 2
- 304 जह्णकारण-भित्तिहे ××× सय करहे
 ××× गय वत्त । 15 6 6 7
- 305 गुरु बन्दिप दिण्णहं आसणहं । 15 7 1
- 306 सुहं सहसकिरणु । 15 7 2
- 307 पणवेणियु सुवहं रावण । 15 7 4
- 294 (a) विचेहरं वच सुण्णाम् ××× ।
 अहो महानय वीरैज्याय कर्तुमीयित ।
 10 108-109
- (b) बहवथ नमथरा । 10 110
- (c) इति सुत्वा ××× दपाजुण
 भुव गाता खेवरा । 10 111
- 295 प्रतीहारेण चाख्यातमिति कैलासधमिने ।
 'दिव ××× । 10 120
 VP पडिहारेणक्खाए । 10 6
- 296 आरुग विजगद्भूपलमान मत्तवारणम् ।
 10 122
 VP आरुदो ××× भुवणालङ्कारमत्तगय ।
 10 61
- 297 सहसकिरण चक्रे विरध ××× तत
 सहसकिरण समास्य द्विपोत्तमम् ।
 10 123-124
 VP विरदो सहसकिरणो कओ खयदेव
 सगमे । ××× आरुदो गयवर ॥ 10 63
- 298 युक्ता वाणा निर्मित्य कङ्कम् । 10 125
 VP. सुवहं सुनिसियवणे
 दरसुह-नमधहणमेयहरे । 10 64
- 299 कुतस्त्व उपदेशोऽपमायात ××× ।
 तावद्धनुर्वेदमधीय इव च धम ततो मया
 सम युद्धं करिष्यति ॥ 10 127-128
 VP सिस्पाइ ताव रावण धणुवेय
 × ताहे मए समाण जुग्गसु । 10 65
- 300 विमेद ××× त कुन्तनाडिक्कपक्के 10 129
- 301 तावदुत्पल्य ××× त्तमशापदक्कम्पव ।
 ××× प्पहीतपाव । 10 131
- 302 नीत खनितय वद्धा । 10 132
- VP बन्धिक्कण नीओ विवयावासं । 10 68
- 303 इव नी(मी)तियुवागत सहसकिरणैरुत्तम् ।
 10 133
- 304 शतवाहुरय शुत्वा ××× जह्णकारण
 लणीय । 10 139
- 305 प्रणाम च चक्रे । वराधनोपश्लेष्टे वती ॥
 10 142-143
 VP कदपण्णमो ××× दिण्णावण । 10 72.
- 306 सहसकिरण वतो सुव । 10 147
- VP सुवधु दन धव मे । 10 76
- 307 उवाच कैश्रीपुत्र प्रगत । 10 148

- 308 गिय-गन्द्यु गिय-य-भां भेँ वेंवि 15 8 2
- 309 चमरेँ भमरेँ दिग्यु च व सूकाउहु 15 9 4
- 310 पिउ गवर गमि कइलास-भेँ 15 9 5
- 311 वन्देरिपणु गिणवर भवणाई । 15 9 8.
- 312 गलकुन्वार्हों दुल्लह-णपर-परमेसरहों ।
। 15 10 2
- 313 यलवन्तई जन्वई । 15 10 6
- 314 मई होन्तिपेँ । 15 12 1
- 315 तई तुमुलें गुज्जेँ × × ×,
जिह सहसकिरणु रणेँ रावणण ॥
तवसणेँण, गलकुन्वरु धरिउ विहीसणेँण ॥
। 15 15 6-7
- 316 वाणर चिउ × × × महिन्दहों वन्द्यु ।
। 17 3 9
- 317 मई ताय जिपन्तें । 17 5 10
- 318 तिरिमाळि पहरिसिउ । 17 6 8
- 319 दहमुह-पित्तिपण × × × ।
सुसुमूरिउ महारहो कणव-पहरणेण 17 7 1
- 320 मुच्छा विहलल्लु अट्टिउ । 17 7 8
- 321 भीसण भिण्डियाळ-पहरण-वरु,
भाउदाम-रहु किउ सय-सकह । 17 7 4
- 322 सुरवह-गन्द्युण × × × तय भमैँवि ॥
भाइउ वच्छल्लेँ, पडिउ रतापलेँ ॥
। 17 7 9-10
- 323 सन्द्यु सन्द्येण सपूरद,
गयवर गयचरेण सुसुमूरद ।
। सुरव सुरभेण विविहायद,
गवर गवर-भापेँ पायद ॥ 17 9 4-5,
- 308 VP ठमिळण नियमरजेँ पुत । 10 83.
- 309 अमुरेन्नेण यदत झळरत्त मद्दगुणम् ।
। 12 12
- VP एयस्य सूकरयण दिव अमुरेण । 12 6
- 310 चिरेण × × प्रापाटापदभूधरम् । 12 72
- VP अङ्गावयपन्वय पतो । 12 36
- 311 नमरुत्ताजिनालय । 12 78
- 312 नलकूवर × × पुरे दुर्ल्लसहके 12 79
- VP नलकुन्वणेँ त्त नाम दुल्लवपुरे परिववद ।
। 12 38
- 313 उदारयन्नाणि । 12 92;
- 314 मयि सलाम् । 12 104;
- 315 ततो महति सममे × × विनीपणेन केण
× × × नलकूवर गृहीत × × × ।
सहसकिरणे कर्म दशवकेण यत्कृत ।
विनीपणेन × × तत्कृत नलकूवरे ॥
। 12 142-144
- VP. गहिओ विहीसणेण नलकुन्वरपत्थिवो ममरे ।
। 12 68
- 316 सुमहेन्दस्य कपिकेतो । 12 205
- VP करुओ महिन्दसुओ । 12 95
- 317 सलेव मयि देवेन्द्र । 12 225
- 318 श्रीमाळी × × × तुइ । 12 231
- VP तिरिमाळीण सहसिउ । 12 103
- 319 कनकेन ततो भित्ता जयन्तो विरवीकृत ।
श्रीमाळिना ॥ 12 234
- VP तिरिमाळीण × × × कणण
विरहो कओ जयन्तो । 12 103
- 320 मूच्छीवाथ परित्तागाडुयिते । 12 235
- VP मुच्छावस-वेम्मलो चाओ । 12 103
- 321 आहल्ल भिण्डिमाळेन जयतेन तत कृत
थीमाळिर्विरवा रोवाउ प्रहरणेन । 12 236
- 322 सुरराजस्य सुतना सनान्तरे इतो याउ
गदया पडितो भुवि । 12 240
- VP जयतेण × × × पदओ यणत
तेवति तिरिमाळि गयपट्टारेण । 12 104
- 323 इयते वाजिना वायी वारेण मताज ।
तत्रत्येन च उवप्रस्यो रयेन च्चल्लते रय ॥
। 12 264

- 324 सारहि पाहि पाहि रहु तेचहे $\times \times \times$
जेचहे सुरवद् । - 17 10 1-3.
- 325 सह भग्गेउ मुक्क सहसखे । 17 14 6.
- 326 सरवरगि उरहाविउ $\times \times \times$ धूमलगत्तउ ।
17 14 9.
- 327 पदलजमोह-पहरणं पेलियं मुपेणं ॥
किउ भन्भारउ तेण रणङ्गणु ॥ 17 15 1-2.
- 328 पेक्खेवि गिय-यलु भोगलुन्तउ ।
मेह्णितु दिणवारणु पञ्जलन्तउ ॥ 17 15 4.
- 329 भागपास सर मुमइ दसाणणु ॥ 17 15 5.
- 330 गारुडणु चासवेंण विस्रिउ । 17 15 7.
- 331 सभउठ पवणन्दोलिच मेह्णि,
डोलाख्खी णं चरकामिणी । 17 15 8.
- 332 तिजगविहूसणें गणें चरिउ । 17 15 10a
- 333 क्षम्प वेदि अंसुपेल गिवद्धउ । 17 17 4.
- 334 चाव जयन्तु वसाणण-आए
आमिउ जन्नेवि । 17 17 6.
- 335 स पबिणणु मधु सहसारे । 17 18 9.
- 336 गउ पय्येवि । 17 18 10a.
- 337 हें मायु मनेवि पुन्दरहो
परिचञ्चि सिहरहें मन्दरहो ।
आवद् पटीवउ जाव पडु ॥ 18 1.
- 324 उगाव चापि $\times \times \times$ त्तसैव चक्रुं हस्य
संयुजो नाद्यतो रयः ॥ 12 305-306
VP. वाहेदि रहपरं मे द्वयि इन्स्व अहिमुहं ।
12 120
- 325 निसिप्तमन्नमात्रेणं नापेन खर्गिासिनाम् ।
12 322
VP. अग्नेय पहरणं सुरिन्देण $\times \times$ विसंख्य ।
12 126
- 326 धूमलक्ष्मांसं (? मासं) विष्वापितम् ।
12 327
- 327 सुरेन्द्रेण ततोऽसर्वि तामसासं भ्रमन्ततः ।
तेनान्वकारिता चक्रे ककुभाम् । 12 328.
VP. इन्द्रेण पुणरखे लहु
विसंख्यं तामस महासत्यं । 12 128.
- 328 ततो निज-बलं मूढं दृष्ट्वा रत्नधरः सुव ।
प्रभास्रममुचत् ॥ 12 330.
- 329 यमविमर्देन $\times \times \times$ नामाब्रजुजिसतम् ।
12 332.
VP. नायन्वरा $\times \times \times$ लङ्गाद्विषेण सुक्ता
12 129.
- 330 माहदासं ततो दध्यौ सुरेन्द्रः । 12 336.
- 331 पक्षवातेन तस्माभूय $\times \times \times$
दोलाकामिवाशेष $\times \times \times$ चरत् । 12 337.
- 332 आरुडविजगदुत्तम् । 12 340
VP. आरुहइ $\times \times \times$ भुवगालङ्गा-नसगय ।
12 131.
- 333 तत उत्पल $\times \times \times$ बद्धागुलेन वेवेत्तम् ।
12 346-347.
VP. दिव्वंघ्रणं चदो । 12 137.
- 334 राक्षसाधिपपुत्रोऽपि एही वा चात्रवतनम् ।
12 348.
- 335 VP. सद्सकाये इच्छइ सन्वनेवं दु ।
12 137.
- 336 वीथी वेनेधरी माय । 13 106.
VP. तिहइ $\times \times \times$ पय्यजे । 13 51.
- 337 असौ देवाधिपस्यहो नातो मरिद(मन्द)म-
न्वरा । जिनैन्द्रवन्दनां कृत्वा प्रलाभयच्छत् ॥
14 2.
VP. सो $\times \times \times$ मेह गन्तुण चेइपहण
दोऊणु पावणियत्ते भावच्छइ । 14 1.

- 308 माराथ पुरिष्ठुड हायमेव । 18 1 2. 308 पण्डु x x x मारीचकै । 14 5.
 VP. परिपुष्टुड मारीचै । 14 3.
- 339 उहु कडवल मुम्नह कार्हे मान । 18 1 3. 339 भवि मारीच मारीच पुनोऽयं निमरो नदाय
 14 6.
 VP. चस्वेद्यो वेपवरीच निःफैगो । 14 3.
- 340 उहु गामेव भगवतवीर । 18 1 4. 340 अनन्तरक-संज्ञया कथितो मुनिः । 14 10.
- 341 देवागमु । 18 1 6. 341 देवागमः । 14 7.
- 342 परिपठेवि गोवि पुणेवि निविट्टु 18 1 8. 342 ननस्कृच ह्युवा x x x
 श्रितः अनुश्रिताननी । 14 14.
- 343 महवपई को वि को वि अजुवपई x x x । 343 सम्पदुर्धनमायाताः देविर् देविस्तुनत ।
 को वि सग्नतु कपवि विड ॥ 18 1 9. महाजनपराः देविश्रुताः । 14 354.
- 344 धमनाहु महारिसि भगद् तेषु x x x । 344 भय परैःथायवेन मु ननाःभावि x x x ।
 x x रयगापरे रयणु व छेहि 18 2 1-2. श्रीपौऽपै परैःशानां x x x दृष्टतामेक-
 मयस्राहन्म् ॥ 14 355-356.
 VP. भविथो धमनायनं मुनिवा
 x x x रयगरी उहा रयन । 14 151.
345. 18 2 5-7. 345 cf तुनाशनदिया येव बहयो वासुदुके ।
 उनेतोयो परानीतः । 14 363.
- 346 नर सखनि वर धरेवि । 18 2 9b. 346 न उमपौऽई उविट्टु वरपं वः । 14 364.
 VP. भवमापेई । 14 152.
- 347 परिपिठेवि । 18 3 1. 347 भाषावै । 14 370.
- 348 के मई व मविपुड वासगु. 348 न मरा मारी, परस्तेपु विवर्दिता ।
 व मवपे उदवि व वर-कजु. 18 3 2 दई व-वा ॥ 14 371
- 349 मरिणु मरिण्-कवेन तुवरे । 18 3 4 349 मरुदधन x x x महेदधनवै तथ तुवम् ।
 15 13-14
 VP. मरिदधनवै कवेमरिदधने । 15 10
- 350 वही दिवपरेव मायेव धम, 350 (a) न लो हरनवायम् । 15 15
 वही दुईव अजमुम्नह मायेव । 18 3 5 (b) मवन तु रीशै-कनपु-ररी 15 16
 VP. (a) दिवःपु-ररीवमदि-न-अ-न २ 15 11
 (b) वरमवनपु-ररी । 15 12
- 351 दिगुपव वमिथेई । 18 3 6 351 क तुवःपु-ररी वरवायः । 15 21
 VP. वरःपु-ररी वरवायः । 15 13
- 352 वपुणव विण । 18 3 7 352 'ममःपु-ररी वरः । 15 22
- 353 नर x x x विपु-वद्विद भद्रवपहो । 353 न तुवःपु-ररी वरे मजुःपु-ररी ।
 18 3 9 18 7629
- 354 वरुई वर वरुव वर x x x वरु । 354 वरु वरु वरु वरु वरु । 18 78
 18 4 1 VP. वरु वरु वरु वरु वरु । 15 33
- 355 वपुणव वरु वरु वरु वरु । 355 वरु वरु वरु वरु वरु । 18 78
 वरु वरु वरु वरु वरु वरु । 18 3 1-2 18 78-79.
 VP. वरु वरु वरु वरु वरु ।
 वरु वरु वरु वरु वरु । 15 33-34.

- 356 षड विसहर्षे उद्ययड दिवसु । 18 6 2. 356 अतिवाहयिर्तुं नाहं प्रभवामि दिनप्रथम् ।
15 125
- 357 जइ लज्जु ण छविज्जड विपयें पवणु,
षो कसुपें महु णितुळड मरणु ॥ 18 6 3. 357 VP. जइ तं महिन्दतयं अज्ज ।
न वेच्छामि × × × तो विगपवीरिणो
हं होहामि न एव संदेहो ॥ 15 54.
- 358 सं णिसुणेंचि सुखइ परसिपण,
× × × वयणें पहसिपण । 18 6 4 358 एवमुक्ततोऽथो वदाद्यु प्रदक्षितो हवन् ।
15 128.
- 359 विव जाळ-गवकसुं दिट्टु चाळ । 18 6 7 359 वातावनस्वितौ मुष्पात्रालसिरोधानावज्जनां
तामपद्वताम् । 15 139.
- 360 परपत्तरें × × × षवइ षत्तन्तमाळ । 18 7 1 360 अत्रान्तरे × × × वरुन्तसितकाशिया ।
अभापव ॥ 15 147.
VP. एरन्तरमि रुदिया वरुन्तसितकमति
नामथो मयइ । 15 65.
- 361 सइळड उड माणुस-जग्गु माए
अणद पहजणु षट्टु जाए ॥ 18 7 2 361 अतो परमपन्थवं शुक्वे मरुंरादिहे ।
विश्रा वायुदुन्नाराय यइ इण्णवि । 15 148.
VP. धमासि दुमं वाजे जा विष्ठा पवकवेणठ ।
15 65.
- 362 सिह विडुवेचि भणइ वि मीतकेस ।
सोदामण्डिपडु पडु परिहोवि,
विड पवणु कवणु गुणु संभोचि ॥ 18 7 3-4 362 निषकेरुंति × × × अषवन् × × × पुं-
पमिमप्रणवम् । णितुप्रमं परितउव वावो-
रुंणवि यइ गुणव ॥ 15 155.
VP. णितुप्रमं पमोपुं पवकवे
वसंणवि × × × परमण्डे । 15 68-
- 363 (a) के अणद गोपव-सावराहुं 18 7 5 363 भेरो वावोरेणुमनस थ × × ×
(b) के विज्जुपइ-परमजणयाहुं । 18 7 8 गोपवस्सावपेथ वः । 15 160.
- 364 भाएहिं भावोवेहिं कुण्ड णड ।
विड × × × उरुणप खण-कड ॥
रिड रवणड विह-मि वेमि सिहं ॥ 18 7 9. 364 (a) इ-कुळे कोपानसिदिहिरिवा ।
15 163.
(b) इवाएवं उरुणः । 15 164.
(c) इवाएवोऽनयो × × × मुनी-
दुमवोरेणि । इ-दुमवोःपुना रणा वीरुण
15 166.
VP. कोळम उरुणप वणइ गोप-
व-सावरो वः उरुणः कण्डि । 15 71.
(b) उरुणः इवाःमि उरु ण उरुणं
× × × वरुं णेणुवो उरु । 15 72.
- 365 कने-सिद-रवणुज्जडिय । 18 8 2. 365 मने-गणवःवःवःवः । 15 173
VP. मणवणु (उ)णम वः । 15 75.
- 366 सिव-वाकामरो । 18 8 3. 366 रवणवःवः । 15 177.
VP. सिववःवः । 15 77.
- 367 गइ इवणि वायु । 18 8 4. 367 वावणो सुं इवणो । 15 185.
VP. रवणो वःवःवः । 15 80.

- 368 रवि उगड । 18 8 4. 368 उदियाय च त्रिमांशुः । 15 181.
VP. दिवसयो उदयो । 15 88.
- 369 उम्माहउ काहउ जन्तएण । 18 8 6. 369 तेन नितान्तं दु खिताऽभवत् । 15 193.
VP. लोकण गमणं तिरुव बाला चिन्देदु
15 85.
- 370 कर-परण धरेणियु राजदेहिं । 18 8 8. 370 भ्रसुरेण वृतः पाणौ जनके च । 15 215.
- 371 परिचिन्तियउ । 18 8 9a. 371 दशौ । 15 216.
- 372 एक-वार करयलें धरेविं
उणु × × × परिहेरेविं । 18 8 9b. 372 समुद्य शानयाम्येवां दु छेनासङ्गजम्भना ।
15 217.
- 373 सूउं विसम्बियउ । 18 9 9. 373 दूतः प्रेषितः । 16 35.
- 374 बरुणहो जन्नुणेहिं । 374 (a) राजीवपौण्डरीकायाः × × ×
वरुणमन्दताः । 16 43.
× × राजीव-पुण्डरीकहिं × × खरदूसण
(b) गृहीत खरदूपण । 16 51.
× × परिचय णवर ॥ 18 10 1-2. VP. (a) राक्षसपुण्डरीका पुता । 16 19.
(b) बरुणमुण्दि गदिओ खरदूसणो । 16 24.
- 375 साउयहुं म होसइ कहि-मि पाउ । 375 खरदूपणभद्रस × × × मा भून्मरणसश्रितः
18 10 4. 16 53.
- 376 थोसरु हुहु-वरो । 18 10 8. 376 अतसर्पाञ्जु × × × इरीसुणे । 16 87.
- 377 अचिउउ अरुहन्ते जीउ मडु,
जन्ते जापूसइ पदे वि रुहुं ॥ 18 10 9. 377 (a) लिङ्गताप्रिय स्वया × × × जीवितासि ।
जीविष्याम्यधुना खामिन् कथं दूरंगते त्वयि ॥
16 91-92.
(b) मरणं भवेत् । 16 95.
VP. जीये मरण वि हुमे आयत्तं मरुत् ।
16 43.
- 378 माणस-सरयेरे भावाणु मुकु,
अरुवणहो लाम पयसु हुकु ॥ 18 11 2. 378 उश्रातो मानवं वरः । आवासवसष्टे तस्य ॥
16 98.
VP उवट्टिओ माणससरमि × × ×
रुओ तरय मियेओ । ताव चिय अत्यमिरे
कनेर सरो समलीणो । 16 44-45
- 379 चकी वि दिट्ट विणु चकरण,
वादिज्जाण मयररएण ॥ 18 11 4. 379 (a) एककिनीमेरामाहुलो चक्रवाकिको
वियोगाणलसतताम् । 16 107.
(b) ददर्श । 16 118.
VP. तत्पेक्षा चवाहं विट्ठा
× × विरहमिगतवियुक्ती । 16 51;
- 380 पद्धाहणानि × × पक्कन्दुनि धन्ति ॥ 380 (a) धुन्वानां पशली वैवात् । 16 109.
18 11 5. (b) नानाचैदितस्यरिणीम् । 16 107.
VP. विट्ठणइ पक्खावन्ति
उदाय चरुइ वैवद् । 16 52.
- 381 जाउ वहाँ कलुण-भाउ,
मई मरिसु अणुण कओ वि पाउ 18 11 6. 381 (a) ह्यवादः । 16 113.
(b) पापचेतस । 16 122.

- 382 उन्पएवि पाद्गणेन वे वि गय । 18 11 9. 382 पुरः प्रदक्षितं कृत्वा वायुर्गवनमुपयौ ।
16 14 9.
VP. दोष्णि वि गयणप्रवेग वचन्ता । 16 63.
- 383 पत्र मक्षणैर्भवणु
पचउण्णु होवि मिड क्कि-मि पवणु ॥
गड पदसिड अचमन्तैरे पद्दु,
× × × भागमणु सिट्टु ॥ 18 12 1-2.
- 383 (a) प्रातथाजनवुन्द्या गृहे प्रदीवकोदरे ।
वायुरस्यारप्रविटस्तु तस्या प्रदक्षितोऽनिक ।
16 151.
(b) अक्यवपास्ये पवनप्रयमागतम् । 16 154.
VP. पदसिओ × × × अचिमन्तैरे पविट्टो ।
16 64.
16 156.
- 384 एवदु पुण्णु जह । 18 12 5. 384 अनुष्याम् । 16 156.
- 385 पडुडै चडिड करे लेवि देवि । 18 12 8. 385 गृहीत्वा दवित. पाणौ धयने समुपाविशद ।
16 171.
- 386 छं महसेज्जि मिगणयवि । 19 1 1b. 386 देवि मा कापोऽस्त्रेणं त्वम् । 16 229.
VP. मा उम्वशस्त देहि अतार्णं । 16 84.
- 387 कर मउटिकरेपिणु विण्णवह,
रथसलहै गम्भु जह संभवह ।
तो उचर काई वेमि जणहो ॥ 19 1 2-3.
- 387 कृत्वा करयुगाम्भोजं जगादाजनवुन्द्री
× × × श्रदुववी × × × ततस्त्वपरिहरे
गर्भो ममावाच्यो भविष्यति ॥ 16 231-232.
VP. भवं विप उदुसमओ × × × गम्भो क्क्याइ
उपरम्मि होही ववणिज्जवरो । 16 85.
16 238
- 388 ऊङ्गणु × × × समत्तुवेवि । 19 1 4. 388 वलयं दत्त्वा । 16 238
- 389 एउ काई कम्मु पई मायरीउ । 19 1 7. 389 तप चेजेदं कृतं कर्म । 17 4
- 390 भयउउरउ सजायउ वे वि गिरुत्तरउ । 19 2 4. 390 सीखा निहतरीभूताम् । 17 16
- 391 हकारेवि पमण्णिउ कूर-अदु ।
'एयउ × × × माहेन्दपुरहो कूरन्तोरं ।
परिधिववि भाउ सहुँ रहवैरेण ॥
19 2 5-7
- 391 कूलामानं क्रूरमाहूव किङ्करं × × ×
स्त्युचे । × × × नीत्वमां महेश्वरपुरतोवरं यानेन
सहितं सत्या निक्षिप्येहि । 17 12-13.
- 392 गउ वे वि चडावेवि । 19 2 9 392 सख्या समं समारोप्य यानम् । 17 18.
VP. समयं सहिवाएँ अक्षणा
× × × जागम्मि तवाह्वा । 17 8.
17 21.
- 393 अज्जण × × × ओनारिया । 19 2 10 393 अशताभैताम् । 17 21.
- 394 रवि अथन्वज्जो, अज्जणपेँ वेरउ
दुवसु वि अतहन्तथ्री । 19 3 1 394 ततोऽजनां समामोक्य दु खमारदिवोत्तमां
× × × रविरस्युपायमद । 17 22.
VP. ताव य अत्थंगमो सुते । 17 9.
17 29.
- 395 सा दुवसु दुवसु परिवटिब वित्ति 10 3 5. 395 निशां नि वे कृष्णेणसौ । 17 29.
- 396 पदणं हट्ट-सोह करहो । 19 3 8. 396 पुरस्य कियतां शोभा । 17 36
- 397 ने × × × सिरेँ वंजण हउ । 19 4 5. 397 वज्रेणेवाहते शुची । 17 39.
- 398 दुस्सील दुदु × × × विणु खेवं
णयरहो णोत्तरउ । 19 4 6. 398 निर्वासतां पुरादस्मादं सा पापकारिणी ।
17 39.
VP. (a) धादेह पावडम्मा बाला × × × एहा ।
17 20.
(b) धारह लहु पुरवरओ । 17 24.

- 399 पभणइ भागम्बु भन्ति सुचवि । 19 4 7. 399 ततो नाम्ना महोत्साहः सामन्तोऽस्याति-
पम्भ जगद् । 17 40.
VP. नामेण बहुच्छाहो सामन्तो भणद् । 17 21.
- 400 वशु मभिप पद्दुड्ड । 19 5 8 400 सर्वं सख्या × × प्राणिस्य पनम् । 17 65.
- 401 धाहाविड । 19 5 8. 401 सा चक परिदेवनम् । 17 66
VP करेद् परिदेवनं बाला ॥ 17 30.
- 402 विहि मि कलुणु क्कन्दितपहिं 19 5 10 402 अत्यन्तवीनमेतस्यां रुदन्त्याम् । 17 79.
- 403 हरिगेहिं वि दोवड मेछियड । 19 5 10 403 शृगीभिरपि निमुक्तां सुस्पृजा वाणबिन्दव ।
17 79.
दभन्नुपात्तान् विजहुर्दक्षिणः ।
Raghuvams's 14 37.
- 404 पलियङ्ग-गुह । 19 6 6. 404 पर्यङ्गुहास्याम् । 17 213.
VP. पलियङ्गुहा^० । 17 75.
- 405 णामेण भडारड भमियगद् । 19 6 7. 405 अलितगलाख्यम् । 17 139.
VP. अमियगद् । 17 47.
- 406 जिण पडिम सवत्तिहै म्पडरेण,
परिचित पच वं एडु डुडु । 19 7 4-5 406 (a) सपत्न्यै कुन्दया तया चके नान्नाव-
काशाती जिनेन्द्रप्रतिवातना ॥ 17 168.
(b) तनातिडु ल समागमम् । 17 198.
VP. (a) सवतीए × × द्वाए
सिडपडिमा ठभिया परनादिहसे । 17 62.
(b) तं एत-महादुक्खं अशुद्धम् । 17 70.
- 407 एवहिं पायेमहि सयल-सुडु । 19 7 5. 407 अल्पैरेव न तैऽशोभ । प्रिवततो भविष्यति ।
17 210.
- 408 कीळाळ रिच-वेसर-पसर । 19 7 8. 408 *कीळाळयोगकेसरस्यम्* । 17 224.
VP. केसराम्बिजे । 17 77.
- 409 गुञ्ज-सरिस-भयणु । 19 7 9 409 गुञ्जाक्ष । 7 235.
- 410 उप्पपुंवि व्यायासें वसन्तमाळ । 19 7 11 410 उत्पल स्मरिता भ्योमि सप्यसा ।
17 240.
411. 19 8 1-6 411. 17 255-257.
- 412 एक्खहो सडिव । 19 8 6. 412 कुठ प्राप्यमस्याः । 17 257.
VP एक्खसु । 17 81.
- 413 गन्धग्वाहिवद् × × × पर-जवपार मह । 19 8 7 413 गन्धर्व × × × कारण्याश्लेषमीविवत् ।
17 242.
414. मणिपुवु इवणचूडहो ददुड । 414 मणिचूलाख्य रत्नचूला निजाहना 17 243
- 415 गीठ गीठ × × × मणोदक । 19 9 1 415 कीर्त्त वेनाप्येतन्मनोहरम् । 17 234.
VP माडड पवतो × × × मण्डरः । 17 85.
- 416 को वि सुहि वसद् वणे । 19 9 2 416 (a) कोऽप्यनुष्मक । 17 285.
(b) महारथेषपि × × इडुरो जन. 17 287.
- 417 क्हो पियड क्हो कुडडपियड,
कसु वेरड पुवुडु डुडु,
वणे अण्डहो जेण । 19 9 10. 417 इव का बुद्धिता कस्य वा द्यमा ।
पथी वा कस्य कलाद् वा
महारथ्यमिद धिता । 17 328.
- 418 माद्वमासहो बहुल्लमिदं । 19 9 5. 418 चैत्रस्य बहुलाह्वयी । 17 364.
VP. बहुल्लद्वयी य वेत्तस्य । 7 107

- 419 णस्त्वर्थे सवर्णे । 19 9 6
- 420 रयमिह पच्छिम-पहरद्वे
विर्णे ××× उप्पणु सुउ । 19 9 5-6
- 421 अजणसुन्दरि णामेण हम् ×××
महिन्दु मेण जणिय । 19 10 2-3
- 422 पवणअयहो वरिणि । 19 10 4
- 423 पमगइ वाहम्भ मरिय-अपणु । 19 10 5
- 424 पबिसुह हणुइ राउळउ । 19 10 7
- 425 णे णहु पवीपउ लहु मिहि । 19 11 6
- 426 मिय पुइ पइसोवि णवरेण,
जम्मोच्चउ किउ परिदिणयरेण ॥ 19 11 7
- 427 तिरित्तहलु तिणायलु लुणु किउ ।
19 11 8
- 428 हणुइ-दीवे पवडिपउ,
हणुवन्नु णालु ते णालु किउ । 19 11 8
- 429 सार-वृत्तण मेछावेणियु,
पएणहो रावणहो वि सग्धि करेणियु ।
19 12 1
- 430 मिय-अवह पईसह ।
णियुणु णाम मिय धरिमि-वह । 19 12 2
- 431 वपसेहि परिपरिउ ।
- 432 काणु पइसह नितापरह । 19 13 2
- 433 वे सपलु सनेवहि कुम्भिय महु ।
19 14 4
- 419 नथन श्रवण । 17 364
VP समणो चिय नवसत्ता । 17 107
- 420 अर्पयानावरोपाया रजन्यामय
बालक प्रजात । 17 361
VP रयणीए अवपच्छिमे
जामे वरकरय पसुया । 17 101
- 421 सुता महेंद्रराजस्व नामत प्रथिताज्जना ।
17 335
VP महिन्द्रनिवधुया नामेण अजणु ।
17 97
- 422 पजी पवणवेणस । 17 336
VP महिला पवणअयभवस्स 17 97
- 423 पतएवाभ्यनयनस्समवाद्यव । 17 347
- 424 प्रतिस्वोइ द्वीपे हनुइहाभिधे । 17 346
- 425 प्रस्ये रत्नसंपूर्ण निधान हरता । 17 389
- 426 (a) प्रतिस्वो निज स्थानम् । 17 399
(b) स विवेध पुरम् । 17 400
(c) तत्र जन्मासखस्सस्स ×××
दियापरि कृत । 17 401
VP परेतिओ हणुइई नयई । 17 118
(d) जम्मूगवो तस्स महन्तो
कओ खेपेहि । 17 119
- 427 शैले चापुर्णयत्त धीरोत्त इति । 17 402
VP शैले भापुण्णिओ ××× तेने विव
धिंशेणे नाम ××× हव । 17 120
- 428 (a) पुरे हनुइहे यस्सजात संस्कारमातवन्
हणुमाणिउ वेनाग ह प्रसिद्धिम् । 17 403
(b) नामास्स चके । 17 402
VP (c) हणुइहयवस्सि जहा सकारो पविओ
××× हणुओति वेण नाम । 17 121
(c) हणुइपुरे वेण संवहिओ
××× हणुओ ति वेण नाम । 18 51
- 429 (a) प्रसिद्ध पुरम् । 18 6
(b) इहमेतत्तया मत्तम् । 18 13
VP पविउइह निययनरी । 18 5
- 430 तन सिद्धेन । 18 15
- 431 भूतवानिस्व वन प्राप्य । 18 48
VP भूतव नाम वन संवरो । 18 20
- 432 गजेन्द्रत्वं ××× ध्वजत्वं च पद्यमवम् । 18 51
VP त खमम् मग्ग मयव । 18 22
- 433 धृष्टकेतुः सान्निवासस्व इच्छन्
न मुनीनाम् । 18 53

- 434 सानिय-सम्भाषण व चीतरह ।
× × × पासु व सुवह ॥ 19 14 8-9
- 435 हा पुस पुत्त कहिं गथेँ तुहु । 19 15 3
- 436 पवहाये पीरिय । 19 15 8.
- 437 उभय-वेदि-विलियासियहुँ । 19 15 10.
- 438 विधीरिय मादुलेंग । 19 16 10.
- 439 गिय-विमाणें आरुहु । 19 17 1.
- 440 (a) भूतरावह दुफाई । 19 17 4.
(b) तो कारमेहु वणें दिहु गज । 19 17 5
- 441 गणियारिउ दोह्य वसिकियड । 19 17 8.
- 442 मठणु लपवि परिदियउ × × ×
कट्टमउ विणण गिम्मविय गइ । 19 17 11.
- 443 गणें विजन्तु पडिउ तिलहें
सिरिसइल्लु आउँ इणुवन्तु जिह ।
19 18 7-8.
- 444 परिदिगवर पवणहु । 20 1 4.
- 445 वच्छ वच्छ परिपालहि नेहणि ।
अभ्हेहिं वापण भाग करेयो ॥ 20 1 6-7.
- 446 चरण जवेदिणु पभणइ पावणि,
किं × × × अणुणु लुणसवेँ,
महें इणुवन्तुं लुण्णण । 20 1 9-10.
- 447 अणु विपुत्त व वेसिकउ आदउ । 20 2 1
- 448 पाउ सीहु किं करिण विहाउह । 20 3 4.
- 434 रावणस्यापि सन्धिर्वेन रणे कृतः । 18 68
VP. कारेइ सन्धिउसयं
× × दुणयं सुवह । 18 3
- 435 हा वरव × × × कासि गतः । 18 69
- 436 सान्त्वयन्वनितां × × × प्रह्लादः । 18 71.
VP. संठाविलण महिल पहाओ । 18 31.
- 437 द्विश्रेयिसातिन । 18 73.
VP उभवसेदि वत्यव्वा । 18 32.
- 438 प्रतिचूर्यः समाश्रास । 18 85.
VP. पडिउजओ भासाउउजण अजण । 18 36.
- 439 सम्राट् (शु)श्च स्वगयानम् । 19 86.
- 440 (a) भूतरावडव्या दखे ते महाद्विपम् ।
8 88.
(b) कारप्रेषाख्यपवनद्विपः । 18 89.
VP. भूतराणं वणं समणुपण
पच्छन्ति तस्य हरिय । 18 37.
- 441 श्रीणीभिरथाडुल द्विप
× × × वशीकृत्य । 18 98.
VP. कारण वटे दुति । 18 41.
- 442 पुत्रार्यसमाकारं वाचवन्तया स्थितम् ।
18 10.
VP. कयमोण । 18 43.
- 443 (a) विमाने स्थाप्यमानः सत्
पतितः शूलगदरे । 18 118.
(b) श्रीशैल इति × × स्तुतः । 18 122.
(c) इन्द्रानिति तेनास्य
द्वितीयं नाम निर्मितम् । 18 124.
VP. (a) विमारुजे निञ्जतो
महिगजे पडिओ । 18 47.
(b) शिदिखेलो नार्मं वे कयं । 18 49.
(c) इणुओ ति तेण नार्मं । 18 51.
- 444 पवनवेगस्य प्रतिचूर्यस्य । 19 4
VP. पडिसुरपणणं । 19 3.
- 445 ए-यं इन्द्रहृद्रोषे वरव त्वं पाठय × × ×
तस्य कर्तव्य प्रोलावाभ्यां वषोचितम् । 19 7-8.
VP. अभ्हेहिं वामिकजं × × काययं । 19 7.
- 446 इन्द्रमात्र × × × विनयेन्दमवकीरु ।
मयि स्थिते न युक्तं वा गन्तुवावोषणम् । 19 10.
VP. इणुगन्तो भणइ विणयनमिअओ
सन्वेण मए दुणम न य लुत्ते रणसुहे गन्तुं । 19 9.
447 आध्यात्मरणास्थाने वरव स्वम् । 19 11.
VP. भरण दुयं भय-वि वरण न वच्छाहि ।
19 10.
- 448 VP. वातो वि हु पयसुते
मातपद्वे खयं वेइ । 19 11.

- 449 सामीरणि भातिष्ठि । 20 3 2. 449 परिष्वज्य दनुमन्मम् । 19 24.
- 450 वाप दसाण्य वरुणदो पुतेदिं,
वेदिउ चन्दु जेम जीमुवेदिं ॥ 20 6 7. 450 ततोऽसौ सुगपत पुनः वरुणस समावृतः ।
आदिङ् इव गर्जन्मिः प्राशेपेष्पवत्सादके । 19 47.
VP. दहयणे वरुणस सुपदि वेदिओ
मेदि व दिवसयो पाउसच्यके । 19 24
- 451 दुव्वापे वि मेदहुं मेह्वाविपउ । 20 7 9 451 मदारयसमीरेण घनसह्य इव । 19 53.
- 452 संवेद्वे वि विज्जा-सहूले । 20 8 1-2 452 कथिल्लाङ्गलपाशेन विद्यारणितमूर्तिना
आकपैत् । 19 55.
- 453 वाम पपाहउ वरुण । 20 8 2 453 तं दृष्ट्वा × अम्भाङ्गाम वरुणः । 19 57.
- 454 ऋदि अवतरे पवणजय-सारे × × ×
× × × गिय-सहूले वेद्वे वि धरिय कुमार । 454 तात् पुनशतं तस्य बदे पवनसुतना ।
20 9 8-9 19 60.
VP. गिण्डइ वरुणस नन्दना इणुओ । 19 28.
- 455 गिय-गन्ध-वन्धगेण स-कण्ठगेदो,
पहरणु इत्ये थ सगगइ वरुणदो,
रावगेण × × × धरिउ रण्डुवे । 455 शुन्वा पुनशतं बदे वरुण. क्षोक्विद्वनः ।
विद्यास्मरणनिर्मुषो बभूव रूपविभ्रमः × ×
रावणः × × इमं क्षिप्रं जमाद् रणकोविदः । 19 62.
VP. रावणो वि बन्धइ वरुणः । 19 28.
- 20 10 1-2 456 आनाप्य वरुणोऽवाचि रावणेन । 19 89.
- 456 कोकावेणियु वरुण दसासे । 26 11 3 457 द्वयमेव रणे वीरेः प्राप्यते × × × ।
- 457 मरणु गहणु अउ सख्यदो वीरदो ।
णवर पलापगेण छजिजइ । 20 11 4-5 457 मरणं मरणं वाऽपि चतुरैथ पलापियुम् । 19 91.
- 458 चासु सिदइ जो सो जि अयाणइ ।
20 11 8 458 तवाज लोकं मूढो अनो शिष्टि वैरमाने ।
19 93.
- 459 तुहुं महु रागउ । 459 सामी स्वमसादम् । 19 97.
- 460 महु सुय णामे सखवइ,
कि ताये सभागउ पामिभगइ । 20 11 9 460 वहाण तन्मे सुता × × ×
सलरुतीति नाम्ना । 19 99.
VP. दणुयस देइ कर्ज सखमरे नाम नामेम् ।
19 32.
- 461 दिजइ पउमराय सुग्गीवे,
खेरेण अण्डकुसुम × × ×,
णळ-गीळिदिं धीय निरिमाळिणि,
अट्ट मदास एव परिणेणियु ।
20 12 8-10. 461 (a) शुभीवसहस × × × तन्ना
× × × पदागा । 19 108-119.
(b) विवाहः × × × विनामत । 19 126
(c) ददौ ममीरयभवाय कम्पा भनइउप्येति
× × × गता प्रशिद्धिम् । 19 102-103.
(d) अन्तः × × × इरिमाळिणी
× × × इदो × × × दनुमते । 19 105.
(e) इति क्रमेणाम्य बभूव यथितो
परं महसाद् गगतम् । 19 106.
VP. (a) इणुरय × × × दिवा
कजा अण्डइ सुमाउ नामेण । नवेण दिवा
कजा इरिमाळिणि । त नामेण । 19 34-36.
(b) इदिय × × मुग्गीवो नामेण पउमराय
1 37.
(c) इणुय वरतणु चा परीचीया । 19 41
(d) एवं सइइनेम जयने
इणुयस पवरमहिमाणे । 19 42.

ADDITIONS AND CORRECTIONS

INTRODUCTION

p.	l.	<i>Correct</i>
4	28	-vimaddiēṇa for -vammiyahip
6	41	Orthography
8	4	emphasizes
8	39	Mūla
13	40	अट्ट
13	44	अट्टट्ट
16	44	Kīrti
17	31	jivantahuṃ
19	30	omit this line.
19	54	-Jasakitti
27	45	also
28	33	mètre
29	17	Apabhraṃśa
42	8	Sirimuṃsuvvaya
48	32	composing for coming
50	2	Ghātaka for Bhātaka
51	26	portions
51	27	are somewhat
51	42	omit 'quotations from which are found in SC'
53	36	गुण
56	5	karavim
58	47	Loss of ya-
58	50	vowel
60	26	bhicattāṇa-
60	27	from Surinda-
60	35	-iya-
61	50	Foot-note figure 1 should be placed on 'form in -a or -ā' and foot-note (1) on p. 62 should be on p. 61.
62	18	omit the foot-note figure from -atṇ ¹ .
63	32	the one-moraic -ēṇ.
63	32	the one-moraic -ēṇ.
64	53	foot-note (3) is misplaced here.
65	7	Tagare for Tagore
68	46	(-vim)
69	40	put superscript 1 on 'suggestion'.
73	30	Introduction, p
76	52	Gandhodaka', 'vaśād, 'sañjāām
78	10	Scansion.
79	20	vakrah

p.	l.	<i>Correct</i>
85	26	Mahuaravanda
85	43	u u —
86	47	Duvahaya
90	1-2	Transpose first and second lines.
91	40	6 + 4 + u u.
94	18	predicated
94	40	for Pādhaḍi
94	41	Āpalisaṅghiyah
95	8	manner. On
95	13	eighth
95	39	u — u
96	18	4 + 4 + 4 + u — (or u u) u
96	19	1., 3. Gaṇa.
97	23	α α α' — α instead of α — u/u, uuu
98	14	(— u —)
98	15	u — —, u — uu, — — b, uu — u
99	34	+ 4 + 4 + 4 + u —)
101	48	unbecom-
106	48	fright
107	1	laughed
110	41	Kanaka
110	47	Bhānukarṇa
112	12	Mandodari
112	13	Candranakhi's
112	35	Sugriva
116	33	destroyed
"	"	he could jump.

TEXT

p.	l.	Correct
३	13	तिष्ण मि (A.'s reading)
४	6	कल्लोला-मिदित्थ
५	f. n. 42	5 के
१०	9	अम्बुतीउ
"	15	कुलधर उप्पण्णा
११	13	वन्दणहो
१३	3	-महागिरि प्हुवणवीढु
१६	16	प्हुविउ ^३
१७	17	जे ^{२१} वुत्त
१८	6	णिसुपंवि
२०	9	-सुक्खहि (P.'s reading)
"	16	'आमेल्ले'वि
"	17	drop the inverted coma
२१	6	वोल्लह ^{२३}
"	7	अम्हेहि
२३	17	मडारउ ज जे
२४	2	सपाइउ ^३ ॥१
"	11	जम्बीरि-
"	20	-अपिअहे उणरि ^{३०}
"	f. n. 2	मेल्लिवि
२५	f. n. 3-3	P चउतीसाइसय०
३३	2	-आहणहिं चडेपिणु ^{३१}
३३	2	सट्ठिहि (A.'s reading)
३८	19	पइठ (P.'s reading)
३९	4	पर विअ उरे तोय-सुसार धवल
"	2	आवोत्तवि कच्छउ
४०	9	गिरि-भेह-सरिसु
४५	2	रुहणेउरवक्कवाल-अपरें
४८	f. n. 11-8	P विदित्ठे
४९	7	अणुत्तउ (A.'s reading)
५०	22	विमि-सब्बु
५३	11	उम्भेल्ले'वि (based on A.'s reading)
"	f. n. 12	add 'S उच्चेत्ति'वि
५४	4	उप्पण्णे'वि
"	9	उय-वाले
५५	16	परेंण
५६	7	करेंवि
५७	f. n. 29	P S A
५८	14	अम्बुवि
५९	7	पाउ (A' reading)
६०	End	add. [११]. १. कपित्तीरेण, मुनिना वा.
६२	14	वेयमइ-अण-

P.	l.	Correct
६३	19	--सामिसालु
६४	9	चण्णपहुं
७३	21	मुण्डं हिं
७५	10 14	drop this foot-note
७६	10	भण वि
७८	5	सोमविन्दु
"	14	णिमुण वि
८०	19	वामण्ण
८७	21	सोयवे वि for सो चवेवि
९१	6	मुएवि
"	20	सोमुण्णरि
९३	19	चउइह-
"	22	असिवरु
९४	1	विरेल्लिय-
"	13	-घाए
९५	2	डुवारह
"	19	एक्केण
९८	22	-पावालोल्लिउ (P's reading)
१००	15	गमर-सड
"	22	तम्भाह for त वारु
१०२	9	तुइं
"	18	पइ
१०४	2	सयहां
१०५	25	विपइ
"	11 10	PS वाहुवनी ^०
१०८	3	तणण गावण ^२
	4	पहावण
	f n 12	*रुषियवाह
११४	16	drop the query
११५	last	विलसनि
११६	8	उल्लुक्क हां
	10	उण्णरि चरप रु-
	11	वाइउल्ल-वगह
	12	वामिणि विभिणि
	14	मल्लि-
	21	फलिह-वण्णुर हिं
	,	मुण्णहिं-मिडमव-
	24	रिउल्लारिहिं
११७	20	तल्लिउउउ ^{११}
११८	8	रयण हिं
"	24	सउइ-उएव हिं
११९	14	-मइ ^{१२}
१२०	9	पडुक्कड
"	"	मुव ए पकहिउउ
१२४	20	गव-मव-वार-मइहिं उव-

p.	l	Correct
१२५	17	मञ्ज
१२६	12	एत्तिउ 'दाहेण
१२८	2	घुट्ठं
१३०	14	पञ्चुत्तर
	20	मञ्चु वि सारवन्तु'
१३१	2	विहिं
"	21	-मरु परिन्द
"	last	भो इन्द्र
१३२	22	बल्लहे
१३४	5	भिच्चहं
"	8	पाहिं
१३६	f n fourth line	नीलोद्भूतै०
१३७	15	सुर-बगलामुहं
१४०	11	अरं
१४१	8	किं कक्कइ
,	f n 1	P तेण
१४३	2	पडित्थिर (S's reading)
१४४	5	-अण्णं परत्तउ
१४९	3	तुहं
,	10	तप्प-वेसु
,	14	परितोसिएण, पहसिएण
,	24	विग्गुण्यह-
१५०	15	करथले, घरे वि, परिहरे वि,
"	26	विसिग्गियउ
,	last but one	addy '४ वृथा'
१५२	17	भन्ताएण
१५६	f n 8 1	A पहजण
१५७	3	drop the query
१५९	12	नितापरउ
१६०	22	कत्ते
१६२	17 11	A कित

INDEX VERBORUM

p.	l.	Correct
2	after अइइ,	enter 'अइयणा 13 12 5 कुलटा
3	heading	(D 1 18)'
5	"	Index
6	under आण	"
"	" आणलय	opponent
"	after आगह	drop आणवदोनय etc.
		enter 'आराहण 5 16 8 (आगवता) the
		Bhagavati Ārādhanā'
7	heading	Index
11	under एव्यु	add 'एव्य 6 15 6'
16	under वुरुष	drop '15 5 3'
"	" वुरुष	add '15 5 3' ।
20	after चन्दिगद	enter 'चन्दुगद 18 7 8 (D. 3 4) कुमुद'
"		drop the entry वाउल
22	after जन्तिय	enter 'जन्ती 14 10 2 यन्त्रित'
23	under जा	drop '14 13 1' under जल and
		'enl जन्तिय 14 4 8'
"		correct जिह जिह, यवा . तवा
27	after पहङ्गाप	drop the entry पहमणि
31	" तळप	enter '*तल्लिच्छय 14 8 4 [तल्लिच्छ]
		आसक्त (D. 5 3)'
39		for ✓ परीयइइ read ✓ परियइइ
42	after पापालव	enter '√पाड [पाटय] pres 3.S. पाड
		5 4 2'
63	after सिरि	enter सिरि 14 13 7 (corrupt for
		सिरि?) सिरिस् or सिरि'
64	after सुम्म	enter 'सुर 6 6 3 सुर'
66	after अणुतरवाइ	enter 'अणुराह 12 4 9a अनुपधा'
71	after पायाल्लइक	enter विनायख 19 13 2 विनायख (वन)'

सयम्भुएवकिउ

पउमचरिउ

(पढमो विज्जाहरकण्डो)

[पंहिलउ जयकारेवि^१ परम-मुणि मुणि-वयणे^{१०} जाहँ सिद्धन्त-शुणि ॥ १
 शुणि जाहँ^{११} अणिद्विय रत्तिदिणु जिणु हियए^{१२} ण फिट्ठइ एकु^{१३} खणु ॥ २
 खणु खणु वि जाहँ^{१४} ण विचलइ मणु मणु मग्गइ जाहँ मोक्खे-गमणु ॥ ३
 गमणु वि जाहि णइ^{१५} जम्मणुं मरणु ॥ ४
 मरणु वि कह होइ मुणीवरहँ^{१६} मुणिवर जे लग्गा जिणवरहँ ॥ ५
 जिणवरं जे^{१७} लीय माणं परहँ(?) परु केव^{१८} दुक्कु जे^{१९} परियणहँ ॥ ६
 परियणु मणे मण्णिउं जेहिं तिणु तिण-समउ णाहि^{२०} लहु णरय-रिणु ॥ ७
 रिणुं केम होइ भव-भव-रहियं भव-रहिय धम्म-सजम-सहियं ॥ ८

॥ वत्ता ॥

॥ जे काय-चाय-भणे^१ णिच्छिरियं (जे)^२ काम-कोह दुण्णव-त्तरियं ।
 ते^३ एक्क-भणेण सयं भु षेण वन्दिय गुरुं परमावरियं ॥ ९]

*

[१. पटमो संधि]

तिहुअणलग्गण सन्नुं गुरु परमेद्धि^{१०} णवेप्पिणु^{११} ।
 पुणु आरम्भिय रामकहँ आरिसु जोएप्पिणु ॥ १ ॥

॥ [१]

पणवेप्पिणु आइ भडाराहँ ससार-समुहुंत्ताराहँ ॥ १
 पणवेप्पिणु^१ अजिय जिणेसरहँ दुज्जय-कन्दप्प-रप्प हरहँ ॥ २

9 This whole Kadavaka is missing in P 9 s a जवकारिणि 10 s १वयणि,
 A १वयण 11 s जाह 12 s a हियइ 13 इकु 14 s जाव 15 A सुक्खे.
 16 s ण 17 A जम्मण 18 s मुणिसराह 19 s मुणिवर 20 s a ण 21 s पाव
 22 s णिव 23 s णि, A जे 24 A मण्णिउ 25 A नाहि 26 s णरि णिणु
 27 s इ. 28 s १रहिया 29 s मग्ग 30 s १सहिया 31 s मणे 32 s विच्छया,
 A णिच्छरया 33 Metrically redundant 34 s १वरिया 35 s ष 36 s गण
 37 s परमावरिया 38 After this Kadavaka, s a read the following
 Sanskrit stanza

भवति किल विनातो दुर्बलः सगतानामिति वदात् जनोऽय सपमेवदि सिध्या ।
 उरगच्छिमिषीना किं निमित्तव रात्रश्च भवति विपदोपो (s विपदापो) निर्विपो वा मुञ्च ॥
 39 s पभु 40 A परमेद्धि 41 P णवेप्पिणु 42 P s १का

1. 1 P समुहं 2 १ पणवेप्पिणु

पणवेप्पिणु संभवसामियहो
 पणवेप्पिणु अहिणन्दण-जिणहो
 पणवेविं सुमइ-तित्थङ्करहो
 पणवेप्पिणु पठमप्पह-जिणहो
 पणवेप्पिणु सुरवर-साराहो
 पणवेप्पिणु चन्दप्पह-गुरुहो
 पणवेप्पिणु पुप्फयन्त-मुणिहो^१
 पणवेप्पिणु सीयल-पुद्गमहो^{११}
 पणवेप्पिणु सेयंसाहियहो
 पणवेप्पिणु वासुपुज्ज मुणिहो^{१६}
 पणवेप्पिणु विमल-महारित्तिहो^{१७}
 पणवेप्पिणु मङ्गलगाराहो
 पणवेप्पिणु सन्तिं-कुन्धुं-अरहो^{२१}
 पणवेवि मल्लि-तित्थङ्करहो
 पणवेप्पिणु मुणि-सुवच-जिणहो
 पणवेप्पिणु णमि-णेमीसरहो^{२७}

तइलोक-सिहर-पुर-गामियहो ॥ ३
 कम्मइ-दुद्ध-रिउ-णिज्जिणहो ॥ ४
 वय-पञ्च-महादुद्धर-धरहो ॥ ५
 सोहियं-भव-लक्ख-दुक्ख-रिणहो ॥ ६
 जिणवरहो सुपास-भडाराहो ॥ ७
 भवियायण-संरण-कप्पतरहो ॥ ८
 सुरभवणुच्छलिय विव-मुणिहो^{१०} ॥ ९
 कट्ठाण-झाण-गाणुगमहो ॥ १०
 अच्चन्तं-महन्त-पत्त सिवहो ॥ ११
 विप्फुरिय-णाण-चूडामणिहो^{१५} ॥ १२
 सदरित्तिय-परमागम-दिसिहो^{१७} ॥ १३
 सौणन्तहो^{१७} धम्म-भडाराहो ॥ १४
 तिण्णि मि तिहुअणं-परमेसरहं ॥ १५
 तइलोक-महारित्ति-कुलहरहो^{१६} ॥ १६
 देवासुर-विण्णं-पयाहिणहो ॥ १७
 पुणु पास-वीर-तित्थङ्करहं^{२७} ॥ १८

॥ यत्ता ॥

इय चउवीस वि परम-जिण
 पुणु अप्पाणउ पायडमि

पणवेप्पिणु भावें ।
 रामायण-कावें ॥ १९

३ P १ निज्जणहो ४ P ५ पणवेप्पिणु ६ P ६ सोहियं. ६ A जयदुक्खरत्तम्भ. ७ P जिणव-
 रहो. ८ P कणवत्तहो. ९ P पुप्फयवमुणिहो, S पुप्फयवमुणिहो, A पुप्फयवमुणिहो
 10 S ज्जुणिहो 11 P S पुगवहो 12 A णाणज्जमाणाहमहो 13 A अत्तव 14 P मुणिहो,
 S मुणिदिं, १ कलिहो corrected to सुं 15 P S A चूडामणिहो 16 P महामि
 रिदे, S महागिरिहो A महारिमहो 17 S वित्तिहो A दित्तिहो 18 S साणत्तहो 19 P
 सत्ति. 20 P S कुय 21 A नरइ 22 P marginally 'दीहिमि' पाठे, A तिण्ण वि.
 23 P तिहुअणं. 24 A कुलारहो 25 P विव 26 P S वेमीसरहो 27 P S तिरप-
 कारहो 28 A पुणु आरभिय तामरइ. 29 A कावें

[२]

यद्धमाण-सुह-कुंहर-विणिगय
 अक्खर-वास-जलोह-मणोहरं
 दीह-समास-पवाहांवद्विय
 १ देसीभासा-उभय-तहुज्जल
 अत्यं-यहल-कञ्जोलाणिट्टिय
 पह रामकह-सरि सोहन्ती
 पच्छई इन्दभूई-आवरिएं^{१३}
 पुणु पहवें^{१४} संसारारारं
 ११ पुणु^{१५} रविसेणायरिय-पसाएं^{१६}
 पउमिणि-जणणि-गच्च-संभूएं^{१७}
 अइ-तणुएण पईहर-गत्ते

रामकह-गंइ एहं कमागय ॥ १
 सु-अलङ्कार-छन्द-भच्छोहर ॥ २
 सकय-पायय-पुंलिणालद्विय ॥ ३
 क वि दुक्कर-घण-सद्-सिलायल ॥ ४
 आसासय-समंतूह-परिद्विय ॥ ५
 गणहर-देवहिं^{१८} दिट्ठ वहन्ती ॥ ६
 पुणु धम्मेण गुणाद्धरिएं^{१९} ॥ ७
 कित्तिहरेण अणुत्तरवारं^{२०} ॥ ८
 ११ बुद्धिएं अयगाहिय कइराएं ॥ ९
 मारुयएवं-रुव-अणुराएं^{२१} ॥ १०
 छिघरं-णासें पविरल-दन्ते^{२२} ॥ ११

॥ वत्ता ॥

णिम्मल-पुंण-पवित्त-कह-
 १४ 'जेण' समाणिज्जन्तएण

कित्तणु आदप्पइ ।
 धिर कित्ति विदप्पइ ॥ १२

[३]

बुहयण सयम्भु पईं विण्णवइ
 वायरणु कयावि^१ णं जाणियरं
 णरं पंचाहारहो तत्ति किय
 ११ णउ गिसुअउं सत्त विहत्तियउं

मईं सरिसउं अणुणु णाहिं कुकइ ॥ १
 णउं वित्ति-सुत्तु यवखाणियउं ॥ २
 णउ संधिहें^२ उप्पारिं बुद्धि थियें ॥ ३
 छत्रिहउ समास-पउत्तियउं^३ ॥ ४

2. 1 A यद्धमाण. 2 S अए. 3 S येह. 4 A पस. 5 P मनोहर 6 P S सुप-
 लकार. 7 A सइमच्छोह 8 S यहावा. 9 A अय. 10 S देवइ, A देविहिं. 11 S
 सजय. 12 P इदभूअ. 13 S आवरिय. 14 P S गुणालकरिय. 15 P एवहिं, S एवहिं.
 16 S अणुत्तरवार. 17 S पसाय 18 S बुद्धिइ विघर जणिय कपराए 19 S मभूय. 20 P
 मारुएएवं, S मारुयएवं, A मारुएएवं. 21 S A अणुराय. 22 A छिघरं. 23 P
 P एउं, S ए दत्ते. 24 P उइ corrected to जण, S जण.

3. 1 S A एह. 2 P S मइ 3 A सरिसउ 4 P णाहिं, S णाहि, A णत्तिय. 5 P S
 कयाइ. 6 P न 7 P जाणियउ, A जाणियउ 8 A मवि 9 P ए वखाणियउ 10 A णउ.
 11 P S सधिय. 12 P S उपरि 13 इ दिय, S दिय. 14 S गिसुयउ, A गिसुयउ.
 15 P विहत्तियउ. 16 P पउत्तियउ, S पउत्तियउ.

[२] १ पवताइ. २ नदी. ३ निलेण, म्यास ४ प्रसाह ५ लठ. ६ लोचंम. ७ गौतव-
 क्षामिना. ८ कविपुत्रेन खरम्भुदेवेण सुवाराविपसे अतीर गीरुण(१) ९ अनुत्तरवारि(१)ना भङ्गरेण.
 १० रविसेणारारं प्रसादेन. ११ धर्माधंरुमसोक्षरगुणं एम् १२ लेखान्पयतिभि ।

[३] १ हे. २ प्रसाहारल. ३ बहुनीहि-रुमभाएवं पद

छंकारय दस लेयार ण सुय^१
 ण बलावल धाउ णिवार्य-गण
 णउ णिसुणिउं पंञ्च-मंद्वाय-कधु(?)
 णउ बुञ्जिउ पिङ्गल-पंत्यारुं
 वयसाउ तो वि णउ परिहरमि
 सामणुं भास छुडु सावडउं
 छुडु होनुं सुहासियं-चयणाइं
 एहुं सज्जण-लोयहो^२ किउ विणउ
 जइं एमं विरुसइ को वि खलु

धीसोवसाग पंचय बहुय^३ ॥ ५
 णउ लिङ्ग उंणाइ वेंकु धेयणु ॥ ६
 णउ भरहुं गेउं लक्खणु वि सधुं ॥ ७
 णउ भंम्महं-दण्डि-अलङ्कारुं ॥ ८
 वरि रंङ्गावधुं कधु करमि ॥ ९
 छुडु आगम-जुत्ति का वि घडउ ॥ १०
 गामिउं-भास-परिहरणाइं ॥ ११
 जं अबुहु पदरिसिउ अप्पणउं ॥ १२
 तहो^४ हत्थुत्थल्लिउ लेउ^५ छुडु ॥ १३

॥ वत्ता ॥

पिसुणें^६ किं^७ अन्भत्थिणें
 किं छण-चन्हुं^८ मंहागहेंण^९

जसु को वि ण रुचइ ।
 कम्मन्तु वि मुचइ ॥ १४

[४]

अंयहत्थेवि^१ खलवणु णिरवसेसु
 जहिं^२ पफ-कलमे^३ कमलिणि णिसणुं
 जहिं^४ सुय-पन्तिउ सुपरिद्वियाउं
 जहिं^५ उच्छु-वणइं^६ पवणाहयाइं
 जहिं^७ णान्द्रणवणइं^८ मणोहराइं
 जहिं^९ फाडिभं-वयणाइं दाडिमाइं

पहिलउ 'णिरु वणमि भगहदेसु ॥ १
 अलइन्त तरणि^{१०} थेर धं विसणुं ॥ २
 णं वणसिरि-मरगय-कण्ठियाउं ॥ ३
 कम्मन्ति व पीलण-भय-गयाइं ॥ ४
 णच्चन्ति व चउ-यल्लव-कराइं ॥ ५
 णज्जन्ति^{११} ताइं णं कइं-मुहाइं ॥ ६

17 न णया. 18 न वहुया. 19 अ णिसुणिउं. 20 अ महा वि कावु. 21 अ भरह. 22 प ३
 ण उवणणु उदु. 23 अ मायु, ५ कयु. 24 अ 'परवारु. 25 प भग्गइ'. 26 प ३ 'वलंकार,
 अ 'मळंकार. 27 प ३ रपहायुणु. 28 प ५ सामाग, अ सामण. 29 प न विइउउ, ३
 महिसिरउ. 30 प ५ किंवि. 31 प ५ रंति. 32 प सुहायुद. 33 प ३ यावेहं. 34 प इदु,
 ३ वहु. 35 प सन्नु खेयहु. ३ सज्जणलोवहु. 36 प ५ अणउउ. 37 प ५ जे. 38 प ५
 एव. 39 उ उणु. 40 न केरि. 11 न णिसुणि. 42 कं. 43 प इंदु. 44 प ५ महग्गहेंण.

4. 1 प ५ अयहत्थेवि. 2 प ५ उच्छु वणवि, अ विणवणवि. 3 प ५ जहिं. 4 प ५
 कयमि, अ 'कउउ. 5 प ५ विपणुणु, अ विणवणन. 6 उ वरि. 7 उ रि. 8 प ३ विसणु.
 9 प ३ सुपरिद्विभाउ. 10 उ कविभाउ. 11 प उवणणइं, ३ उवणणवहु. 12 उ 'वणर. 13 उ
 वरि. 14 अ फाडिप. 15 प णान्द्र. 16 उ कइ.

४ वइइउउ, ५ उ विण. ६ उ परिद्विउ-परिभाउ. ७ उरि. ८ वणउसाव' उवणववि. ९
 उवण' विणया. १ उवणरिणं. १० उवेरि. ११ उच्छु-वहु-वचन्ति. १२ उवणणं १,
 वेपणु १, उउ १, विणु ५, मायु ५. १३ उवणण. १४ ...अलइउं. १५ उवणविण.
 १६ उदुण.

[४] १ अयण-व, परिद्वि. २ फाडिप.

जहि^{१७} महुधर-गन्तिउ मुन्दराउं
जहिं दक्खा-मण्डव परिवलन्ति

केयई-केसर-रयं-धूसराउ ॥ ७
पुणु पन्धियं रस-सलिलई पियन्ति ॥ ८

॥ वत्ता ॥

तंहिं तं पट्टणु रायगिह
५ पं पिहिविणं णम-जोवणएँ^{१८}

धण-कणय-समिद्धउ ।
सिरेँ^{१९} सेहरँ आइज्जवं ॥ ९

[५]

चउ-गोउर-चउ-पायार-चन्हु
णचइ व मेरुद्धुय-धय-करगु
सूळग्ग-भिषणं-देवउलं^{२०}सिहरु
५ धुम्मइ व गएँहिं^{२१} मय-भिम्मलेहिं
पहाइ व ससिकन्त-जलोहरोहिं^{२२}
पक्खलइ व णेउर-णियलएहिं
किलिकिलई व सधजणुच्छमेण^{२३}
गायइ मालाविणिं^{२४}-मुच्छणेहिं^{२५}

हसइ व मुत्ताहल-धवल-दन्तु ॥ १
धरइ व णिवडन्तउ गयण-मग्गु ॥ २
कणई व पारावयं-सइ-गहिरु ॥ ३
उज्जइ व तुरइहिं^{२६} चखलेहिं ॥ ४
पणवइ व हार-मेहल-भरेहिं^{२७} ॥ ५
विप्फुरइ व कुण्डल-जुयलएहिं^{२८} ॥ ६
गज्जइ व मुरय-भेरी-रवेण ॥ ७
पुरवइ^{२९} व धणं-धण कच्चणेहिं ॥ ८

॥ वत्ता ॥

णिवडिय-पणोहिं^{३०} फोप्फोहिं^{३१}
जणं-चलणग्ग-विमहिणं

सुह-चुण्णासद्धं ।
महि रद्धिय रद्धं ॥ ९

17 PA जहि 18 s मुइसउ 19 s केयइ 20 s रइ 21 P पयिज 22 P s वहिं
पट्टणु णम रायगिह 23 s °जो-वणइ 24 P s सिरे, A निर 25 s आइज्जउ

5 I P s चउगोउर व. 2 A °रु 3 s मरुद्धुयकरगु 4 s पूळग्ग 5 P s
भिणु 6 P s देउल 7 A युगइ corrected to क 8 s पारावयं. 9 A
धुम्मइ 10 s गयहि, A गयहि 11 s तुरइहि, A तुरइहि 12 P s °जलोहरेहि.
13 P s °हरेहि 14 s °जुयलएहि, A °जुयलएहि 15 A किलिकिलइ corrected
to किलिकि 16 P s °जणोच्छमेण 17 P s व आजावणि 18 s °मुरउचणेहि 19 P
पुरर corrected to पुरवइ, s पुरवइ 20 P धम्म, s धम्म 21 s °पणोहिं 22 P
पोक्फोहिं, A फोक्फोहिं, A फोक्फोहिं 23 s जल, 24 P s °विमहिणु.

१ मुकट वद (१).

[५] १ [नग]रस मुवय २ केउमय (१) ३ श्रेणी इव

[६]

तहि^१ सेणितं णामं णय-णिवानु
किं तिणयणु णं णं विसम-चन्तु
किं दिणयरु णं^२ णं दहणं-सीलु
किं कुल्लरु णं^३ णं णिच्च-मत्तु
किं सायरु णं^४ णं खार-णीरु
किं फणिवइ णं^५ णं कूर-भाउ
किं महमहु णं^६ णं कुडिल-चकु^७
अणुहरइ पुणु वि जइ सो ज्ञे^८ तासु

उवमिज्जइ णारवइ कवणु तासु ॥ १
किं ससहरु णं णं एक्कं-पक्खु ॥ २
किं हरि णं णं कम-मुअणं-लीलु ॥ ३
किं गिरि णं णं ववसाय-चत्तु ॥ ४
किं वम्महु णं णं हय-सरीरु ॥ ५
किं मारुउ णं णं चल-सहाउ ॥ ६
किं सुरवइ णं णं सहस-अक्खु^७ ॥ ७
वामद्धु वै दाहिण-अद्धु जासु ॥ ८

॥ घटा ॥

ताव सुरासुर-वाहणेहिं
वीर-जिणिन्दहो^१ समसरणुं

गवणङ्गणु छाइई ।
विउलइरि पराइउ ॥ ९

[७]

परमेसरु पच्छिम-जिणवरिन्दु
णाणुज्जलं चउ-कल्लाण-पिपडु
चउतीसातिसय-विमुद्ध-गत्तु
पण्णारह-कमलायत्त-पाउ
चउसट्ठि-चामरुद्ध-अमाणुं
धिउं विउलं-महीहरं यद्धमाणुं
पायार तिण्णि चउ गोउराइं^१
उडिभय चउ माणव-धम्म जामं

चेलणग्गे चालिय-भंहीहरिन्दु ॥ १
चउ-कम्मं-उहणु कल्लि-काल-दण्डु ॥ २
भुवणत्तय-चल्लहु धवल-छत्तु ॥ ३
अल्ल-फुल्ल-मण्डव-सहाउ ॥ ४
चउ-सुराणिकाय-संयुवमाणुं ॥ ५
समसरणु वि जसुं जोयणे-यमाणुं ॥ ६
वारह गण वारह भन्दिराइं ॥ ७
तुरमाणं^१ केण वि णरेण तामं ॥ ८

6. 1 P तहि. 2 P सेणितं. 3 P एहु, (इहु). 4 A न. 5 A दहण. 6 P सुयण. 7 P नीर. 8 P तसु marginally corrected to सवत्तु. 9 A सो वि तसु marginally corrected to मइसवत्तु. 10 SA वि. 11 P स. 12 SA उयउ. 13 A विनिरुद्ध, A विनिन्द. 14 A समीसरणु, 3 समसरणु. 15 A विउलउपरि पराचउ.

7. 1 A उडिभयणुपाडिय. 2 P णाणुज्जल 3 A कम्म. 4 P S हउवमाणु, A हउवमाणु. 5 P S transpose this hemistich and the first hemistich of the next line. 6 S संयुवमाणु. 7 S विभे. 8 P विउलु, 5 पउल. 9 A वइमाणु. 10 SA missing. 11 S जोयण 12 A परिमाणु. 13 P S गोवराइं. 14 P S ताम. 15 P तुमाणि. 16 P S ताम.

[६] १ नीरहरु. २ गिः

[७] मेरु. २ पवत्तु. तसु वनदण्डः. ३ धीप्रसु.

॥ वत्ता ॥

चलय गयेष्विणु विण्णविड
‘जं ज्ञायहि^{१७} जं ‘संभरहि^{१८}’

सेणि^{१९} महराओ^{२०} ।
सो जग-गुरु आ^{२१}ओ^{२२} ॥ ९

[८]

१ जण-वयण^{२३} कण्णुप्पलिकंरेवि
गड पय^{२४} सत्त रोमञ्चियहु
देयाविय लहु आणन्द-भेरि
स-कलत्तु स-पुत्तु स-पिण्डवासु
गड वन्दण-हत्ति^{२५} जिणवरासु
२ समसरणु दिट्ठु हरिसिय-मणेण
पहिल^{२६} कोट्ट^{२७} रिसि-संघु दिट्ठु
तइय^{२८} अज्जियं-गणु साणुराउ
पय^{२९} विन्तरं सुहासिणी^{३०}
सत्तमं भावण गिवाण साव
३ णवम^{३१} जोइस णमि^{३२}सत्तमइ
एयारहम^{३३} णरवर णिविट्ठु

सिंहासण-सिहरहो ओयरेवि^{३४} ॥ १
पुणु महियल^{३५} णाविडं उत्तमहु ॥ २
धरहरिय वसुन्धरि जग-जणोरि ॥ ३.
स-परियणु स-साहणु सेट्टहासु ॥ ४
आसण्णीहुडं महीहरासु ॥ ५
परिवेढिड वारह-विह-गणेण ॥ ६
वीय^{३६} कप्पङ्गण-जयुं णिविट्ठु ॥ ७
चउथ^{३७} जोइस-वैर-अच्छराउ ॥ ८
छट्ठ^{३८} पुणु भवणं-णिवासिणीउ ॥ ९
अट्ठमं^{३९} विन्तरं संसुद्ध-भाव ॥ १०
दहम^{४०} कप्पामर पुलइयइ ॥ ११
वारहम^{४१} तिरिय णमन्त दिट्ठु ॥ १२

॥ वत्ता ॥

दिट्ठु भडारउ वार-जिणु
तिहुवणं-मत्थ^{४२} सुह-णिल^{४३}

सिंहासणं-संठिउ ।
णं मोक्खु परिट्ठिउ ॥ १३

17 A सेणिडं. 18 P S महराउ, A महाराउ. 19 S ज्ञायहिं. 20 S संभरहिं 21 P S A भाउ.

8. 1 P S जिणं. A जिण corrected to जणं. 2 P S वयणइ. 3 P S कण्णु.
प्ले. 4 P S उचवरेवि. 5 P S A पयइ. 6 P महियले, S महियलि 7 P नाविय, M
णाविय. 8 P वदणभत्तिइ 9 P आसण्णीहुडं S आसण्णीहूय. 10 S पहिलइ कोट्टइ.
11 P S जय. 12 P S तइयइ 13 P अज्जियं 14 P S चउथइ, A चउथवइ.
15 A missing. 16 P वेउरंउ, S विन्तरेउ. 17 P S सुहासिणिउ 18 P S
छट्ठमि. 19 P S भवणि. 20 P S सत्तमि 21 P S अट्ठमि. 22 P S वेवर. 23 S
णवमइ, A णवयमइ. 24 P वमिडं. 25 S दहमइ, A दहमइ. 26 S एयारहमइ.
27 S वारहमइ, A वारहमइ. 28 P S विह आणणं. 29 P तिहुवणं. S तिहुवणं.
30 S मत्थइ.

४ आराधकमि (१).

[८] १ अवदीणः (१). २ दावीजनः. ३ सानन्दः ४ चर्चामि (१).

[९]

सिर-सिहरे^१ चडापिय-करबलगु
 'जय गार्ह^२ सब-देवाहिदेव
 जय तिहुवर्ण^३-सामिय तिविह-छत्त^४
 जय केवल-पाणुच्चिभण^५-देह
 जय जाइ-जरा-भरणारि-छेय
 जय परम परम्पर वीवराय
 जय सब-जीव-कारुण्य-भाव
 पणवेप्पिणु जिणु तगय-भणेण

मगहाहिउ पुणु वन्दणहँ^६ लगु ॥ १
 किय-णाग-णरिन्द-सुरिन्द-सेव ॥ २
 अट्टविह-परम-गुण-रिद्धि-पत्त ॥ ३
 वम्मह-णिम्महण पणहु-णेह ॥ ४
 वत्तीस-सुरिन्द-कियाहिसेय ॥ ५
 सुर-मउड-कोडि-मणि-विट्ठु-पाय ॥ ६
 अवसय अणान्त णहयल-सहावे^७ ॥ ७
 पुणु पुच्छिउ गोत्तमंसामि^८ तेण ॥ ८

॥ घत्ता ॥

'परमेसर पर-सासणेहि'^९
 कोहँ^{१०} जिण-सासणे^{११} कम विर्ये

सुवइ विवरेरी ।
 कह राहव-केरी ॥ ९

[१०]

जोग^१ लोपेहि^२ देकरियन्तएहि^३
 जई कुम्म^४ धरियउ धरणि-वीहु
 जइ रोमहो^५ तिहुअणु^६ उवरे^७ माइ
 अणुणु वि खरदूसणे-समरे^८ देव
 किहँ^९ तियमई-कारणे^{१०} कविचरेण^{११}
 किह वाणर गिरिवर उवहन्ति
 किह रावणुं दह-मुहु वीस-हथु
 गरिसजु सुअई किह कुम्भयणु

उप्पाइउ भन्तिउ भन्तएहि^{१२} ॥ १
 तो कुम्मु पवन्तउ केण गीहु ॥ २
 तो रावणु काई^{१३} तिय लेवि जाई ॥ ३
 पँहु जुझाई सुझाइ भिच्चु कैव^{१४} ॥ ४
 पाइजइ वाळि^{१५} सहोयरेण ॥ ५
 वन्धेयि^{१६} मयरहरु समुत्तरन्ति ॥ ६
 अमराहिव-भुव-वन्धण-समस्थु ॥ ७
 महिसा-कोडिहि^{१७} मि ण धाई अणुणु ॥ ८

१. 1 PS सिरि सिहरि. 2 P वदणहि, S वदणहि. 3 P गार्ह. 4 SA तिहुवर्ण.
 5 P उव. 6 P *पाणुभिणण. 7 S जय वम्महणिम्महणणेइ. 8 PS *मउडि.
 9 S गहयलि 10 PS *समाज 11 P गउवम, S गउवमु. 12 A सामिणु.
 13 P S *मासणेहि, A सासणिहि 14 P S A कहि 15 A *सासणि. 16 P
 ट्टिआ, S ट्टिआ.

10. 1 P S जग. 2 S भति. 3 PS भतिइहि. 4 PS जय. 5 PS कुम्म.
 6 SA तिहुवणु 7 P उवरी, A उगरी. 8 P SA काई. 9 S जाइ 10 P खरदूसण.
 11 P सेणि, S मरिम A समरि. 12 P जुझइ. 13 PS कम. 14 PS उव.
 15 A तीमइ. 16 S कारणि. 17 A कउषरेण 18 S वाळे 19 SA वधिधि. 20 P रामणु
 21 PS मुयइ. 22 SA लोडिहि मि 23 IS चरइ

[१०] १ दडेवितुके. २ प्रान्तव. ३ चयवयुफणिते. ४ घत्ता, न्यात. ५ रामव-
 लार-भिण्णो. ६ राव. ७ लोडिभिणे. ८ सुधीवेन. ९ अभिलपणदीस.
 पठ० नदि० ३

सत्तमु चारुं-चक्षु चक्षुश्चभ्रं
सहसा चन्द-दिवायर-दंसणे
'अहो परमेसर कुलयर-सारा
तं गिसुणेवि णराहिड घोसइ
पुव-विदेहें" तिलोआणन्दें"

तासु कारें उप्पजइ भिम्भउ ॥ ४
सयलु वि जणु आसङ्किउ गिय-मणें" ॥ ५
कोउहल्लुं मंहु एउ भडारा' ॥ ६
'कम्म-भूमि लइ एवाहं" होसदं ॥ ७
कहिउ आसि मंहु परम-जिणिन्दें" ॥ ८ ।

॥ घत्ता ॥

णैव-सम्भारुण-पल्लवहो
आयइ चन्द-सूर-फलइ"

तारायण-पुष्पहो" ।
अवसप्पिणि-रुक्खहो" ॥ ९

{ १३ }

पुणु जाउ जसुम्भउ अतुल-थामुं
पुणु साहिचन्दुं चन्दाहि जाउ
तहो ग्राहिहें" पच्छिम-कुलयरासु
चन्दहो रोहिणि व मणोहिराम
सा णिरलङ्कार जि चारु-गत्त
तहें गिय-लायणु जें" दिणं-सोहु
पामेयं-फुलिङ्गावलि जें" चारु
लोयण जि सहावें दल-विसाल

पुणु विमलवाहणुच्छलिय-णामुं ॥ १
मरुएउ पसेणइं णाहिराउं ॥ २
मरुएवि सइं व पुरन्दरासु ॥ ३
कन्दप्पहो रइ व पसण्ण-णाम ॥ ४
आहरण-रिद्धि पर भार-मेत्तं ॥ ५
मलु केवल पर कुङ्कुम-रसोहु ॥ ६
पर गरुयउ मोत्तिय-हारु" भारु ॥ ७
आडम्बरु" पर कन्दोइ-माल ॥ ८

॥ घत्ता ॥

कमलासाए" भमन्तरेण
मुहलीह्वयउं कम-जुयलु

अलि-वल्लए" मन्दें ।
किं णेउरं-सहें ॥ ९

7 P चारु. 8 P S चक्षुश्चभ्रं 9 S दिवायर दंसणे 10 P S मणि 11 S भेभोहल्लु, A कोउहल्लु 12 A इउ कार भडारा 13 A कव 14 P एवाहि 15 S घोखइ 16 S विदेहि. 17 SA तिलोवा. 18 P महुं 19 P विदेहें, A जिणिवे 20 S नव. 21 P S, पुष्पहो. 22 P फलइ. 23 P ररखइ, S रुक्खइ

13. 1 P चारु. 2 S णार. 3 P साहिचद. 4 P पसेणे. 5 S णाहेराउ. 6 P S वादिहि. 7 P सइ व. 8 P भारमत्त, S चावमित्त. 9 P S जि. 10 P दिणु, S missing. 11 P पालेव 12 A पुदिवा corrected marginally to पुदिवा. 13 S जि 14 P S शर 15 S आडवर. 16 P कमलासाइ. 17 P S अलिवल्लए, A अलिवल्लए, with the Anusvāra of *य rubbed out 18 P हुयउ. 19 P नेवा.

तो ऐत्थन्तरे माणव-वेसे
ससि-वयणिउं कन्दोइ-दलच्छिउं
सणरिवारख दुकख तेत्तहे
का वि विणोउ किं पि उप्पायइ
का वि वेइ तन्नोउं स-हत्थे
पाइइ का वि चमरु कमे धोवई
उक्खये-खग्ग का वि परिरक्खई
का वि जक्खकइमेण पसाहइ

॥

वर-पत्तइ^१ पसुत्तिये^२
तीस पक्ख पट्ट-पङ्गणये

दीसइ मयगलु मय-गिल्ल-गण्डु
दीसइ पञ्चमुहुं पईहरच्छि
दीसइ गन्धुकई-कुसुम-दामु
दीसइ दिणयरु कर-पज्जलन्तु
दीसइ जल-मङ्गल-कलसुं वण्णुं
दीसइ जलणिहि गज्जिय-जलोह
दीसइ विमाणु धण्डालि-मुहलु
दीसइ मणि णियरु परिप्पुरन्तुं

॥

इय सुविणावलि^३ सुन्दरिये^४
गम्पिणु णाहि-णराहिवहो

[१४]

आइवे देविउं इन्दाएसे^५ ॥ १
कित्ति-मुद्धि-तिरि-द्विरि-दिहि-लच्छिउं ॥ २
सा मरुएवि भडारी जेत्तहे^६ ॥ ३
पढइ पणञ्चइ गायइ वायई ॥ ४
सवाहरणुं का वि सहे^७ वत्थे^८ ॥ ५
का वि समुज्जलु दप्पणु ढोवई ॥ ६
का वि किं पि उक्खवाणउ अक्खइ ॥ ७
कां वि सरीरु ताहे^९ संवाहइ ॥ ८

॥ वत्ता ॥

सुविणावलि^३ दिड्डी ।
वसुहार वरिड्डी ॥ ९

[१५]

दीसइ वसहुक्खय-कमल-सण्डु ॥ १
दीसइ णव-कमलारुड लच्छि ॥ २
दीसइ छण-यन्दुं मणोहिरामु ॥ ३
दीसइ झत्त-सुयलु परिन्ममन्तुं ॥ ४
दीसइ कमलारु कल-छण्णुं ॥ ५
दीसइ सिंहासणु विण्ण-सोह ॥ ६
दीसइ णामालई सहुं धवलु ॥ ७
दीसइ धूमज्जउ धगपणन्तुं ॥ ८

॥ वत्ता ॥

इय सुविणावलि^३ सुन्दरिये^४ मरुदेविये^५ दीसई ।
सुविहाणणु^६ सीसइ ॥ ९

14. 1 P S इयवति 2 S भाउ 3 S missing. 4 P इहाणुं 5 P S ससिवयणइ,
A ससिवयणित्. 6 S कउज्जलच्छिउउ 7 P वेत्तहि, S वेत्तहि 8 P जेत्तहि, S जेत्तहि. 9 S
इयइ. 10 P S तमोउ 11 S सवाहरण. 12 P S सहु 13 S वत्थे 14 P कंय, S पय.
15 P विरवइ 16 S दोवइ 17 P उक्खे 18 P S पविरवसइ 19 A अक्खवाणउ अक्खइ.
20 S क 21 P S देविहे 22 P S पत्तइ 23 P पसुत्तियइ, S पसुत्तियइ 24 A सुविणावलि.
15 1 P *सिह 2 S वसुहुक्खय, A वसहु उक्खय 3 P पचमुहु, A पचमुहु.
4 P S गणकइ. 5 P *इउ 6 P परिममत्त, A पपरिममत्त 7 S कउम 8 P corrected to
वलु. 9 S *उत्तु 10 P णामालइ 11 A सव 12 P परिपुरत्तु 13 P S धववयइ. 14 A
सुविणावलि 15 P S मरुएविइ 16 A दीसइ 17 P S सुविहाणइ, A सुविहाणइ.

[१४] १ (P's reading) कच विधेयलि (1)

[१६]

तेण वि विहसेविणु एमं पुत्तु
जसु मेरु-महागिरि-ण्हवणवीहुं
जसु मङ्गल कलस महा-समुद्द
तहो दिवसहो लगेवि अजु वरिसु
लहु णाहि-णारिन्दहो^१ तणय नेहुं
थिउ गम्भन्निन्तरे^२ जिणवरिन्दु
वसुहार पवरिसिय पुणु वि ताम
जिण-सूरु समुद्धिउ तेय-पिण्डु

‘तउ होसइ तिहुअण-तिलउ पुत्तु ॥ १
णह-मण्डउ महिहुर-सम्भ-गीहु ॥ २
मज्जणय-काले^३ वत्तीस इन्द^४ ॥ ३
गिवाण पवरिसिय रचण-वरिसु ॥ ४
अवइणुं भड्डारउ णाण-देहु ॥ ५
णव-णलिणि-पत्ते^५ णं सलिल-विन्दु ॥ ६
अणु पि अट्टारह पक्ख जाम ॥ ७
वोहन्तु भव-जण-कमल-सण्डु ॥ ८

॥ घटा ॥

मोहन्धार-विणासयरु
उड्ड भड्डारउ रिसह-जिणु

केवल-किरणायरु ।
सेइ भुवण-विवायरु ॥ ९

इय एर्ये पडमचरिए
‘जिण-जन्मुप्पत्ति’ इमं^६

धणञ्जयासिय-सयन्भुएव-कए ।
पडमं चिय साहियं^७ पवं ॥ १०

*

[२. विईओ संधि]

जगं-गुरु पुण्ण-पविचु
सहसा णेवि सुरेहि^८

तइलोकहो मङ्गलगरवं ।
मेरुहिं^९ अहित्तिचु भड्डारउ ॥ १

[१]

उप्पण्णए तिहुअण-परमेसरे
भावण-भवणेहिं^{१०} सद्ध पवज्जिय
विन्तरे-भवणेहिं^{११} पडह-सहासई^{१२}

अट्टोत्तर-सहास-लक्खण-धरे ॥ १
णं णव-पाउसें^{१३} णवं घण गज्जिय ॥ २
दसे-दिसियह-णिग्गधं-णिग्घोसई^{१४} ॥ ३

16. 1 P S विहसेविणु 2 P S एव 3 S \ तिहुअण^१ 4 P उड्डारउ P S A
महीहए 6 P कलसु 7 P मज्जणय, S मज्जणइ 8 S कालि. 9 पारंदहु 10 S तणइ.
11 A मेहि corrected to नेहु 12 A अवणु 13 P गम्भन्भतरे, S गम्भन्भतरी.
14 P S \ पत्ति 15 A मोहधारे 16 P ण सइ, S ण सइ, A सइ 17 \ इत्य 18 S
missing 19 A चाहिअं.

1. 1 S जय. 2 S मगलगरउ. 3 P S सुरेहि 4 P A मेरुहि. 5 A \ भवणिहिं.
6 P \ पावसे, S पाउस 7 P ण 8 P वत्तरे. 9 S अवणेहि. 10 P S \ सहासइ. 11 S वसं.
12 S \ वितयरे. 13 P णियोसइ, S णियोसइ.

जोइस-भवणन्तरोहि^{१४} अहिद्वियं
कप्पामर-भवणहिं^{१५} जय-घण्टउ
आसण-कम्पु जाउ अमरिन्दहो^{१६}
चडिउ तुरन्तु सहु अइरायए
मेरु-सिहरि-सण्णिह-कुम्भ-त्थलें

सुरवइ दस-सय-गोत्तुं
विहसियं-कोमल-कमलुं^{१७}

११ अमर-राउ संचलिउ जावेहिं^१
पट्टणु चउ-गोउर-संपुण्णउं
दीहिय-मड-विहार-देवउल्लेहिं^२
कच्छाराम-सीम-उज्जाणेहिं
लहु संकेयं-गयारि किय जक्खें
१२ पीण-पओइराए^३ ससि-सोमए^४
सव-जणहो उयसोयणि देप्पिणु
णिउ तिहुअणं-परमेसर तेत्तहें^५

१३ इत्ति सुरेहिं^६ विमुक्क
१४ भत्तिए अच्चणं-जोगुं

भीसणं-सीहेणिणाय समुद्वियं ॥ ४
सइं जि गरुजे-टक्कार-विसट्टउ ॥ ५
जाणोविं जम्मुप्पत्ति जिणिन्दहो^६ ॥ ६
कण्ण-चमर-उड्डुविय-लुप्पणं ॥ ७
मय-सरि-सोत्त-सित्त-गण्ड-त्थलें ॥ ८

॥ घत्ता ॥

रेहइ आरूढउ गयवें ।
कमलायरु णाइं^७ महीहरें ॥ ९

[२]

घणपं किउ कच्चणमउ तावेहिं^१ ॥ १
सत्तहिं पायारेहिं रवण्णउं ॥ २
सर-पोक्खरिणिं-तलापेहिं^३ विउल्लेहिं^४ ॥ ३
कच्चण-तोरणेहिं^५ अपमाणेहिं^६ ॥ ४
परियञ्चियं ति-वार सहसक्खें ॥ ५
इन्द-महाएविए पउलोमए ॥ ६
अग्गए^७ माया-चालु धवेप्पिणुं ॥ ७
सप्परिवालं^८ पुरन्दलं^९ जेत्तेहें^{१०} ॥ ८

॥ वत्ता ॥

चरणोचरि दिट्ठि विसालं ।
णावइ णालुप्पल-मालं ॥ ९

14 SA भवणवरेदि 15 I A अहिद्वियं, S अहिद्विया 16 S भीसणि 17 S सिंह. 18 S समुद्विया, A समुद्वियं. 19 S भवणइ 20 P सइ 21 S ययय 22 P अमरइहो. 23 SA जाणिवि 24 P जिणइहो. 25 P ५ 'सिदि' 26 P 'नेत्तु' 27 P विहसियं. 28 A 'उड्डु' 29 PA णाइ

2. I 1 जावेहिं, A जाविहिं 2 S घणय 3 P णवेहिं, S णावेहिं 4 P संपुण्णउ, A संपुण्णउ 5 P S सत्तहिं G P पायारेहिं, S पायारेहिं 7 P रवण्णउ, A रवणउ 8 P S वेउल्लेहिं, A देवउल्लेहिं 9 P सेज्जस्सि, S सेयस्सेणि 10 P ललायहिं, S ललायहिं 11 P S विउल्लेहिं, A विउल्लेहिं 12 S तोरणेहिं 13 P अपमाणेहिं 14 A माच्चयं 15 P परिचं चिन्न. 16 P पउइराए 17 S 'सोमइ' 18 S अग्गइ 19 A धवेप्पिणु 20 SA तिहुअण. 21 P तेत्तहिं 22 P सपरिवालं, S सपरवणु 23 P पुरन्दहो 24 S जेत्तेहिं 25 S सुरेदि. 26 P विसालं. 27 P अच्चणं. 28 A 'जोगु' corrected to 'जोगु' 29 PA 'माळ'.

[१] १ इतिव.

[२] १ धवोपानययी.

[३]

वाल-कमल-दल-कोमल-चाहं
 सुरवङ्गणाऽरुण-वाल-दियायरु
 सत्ताहिं^१ जोयण-सयहिं^२ तहिंतिउं
 उप्परि दस-जोयणहिं^३ दियायरु
 पुणु चऊहिं^४ णक्खत्तहं पन्तिउं
 असुर-मन्तिं^५ तिहिं^६ तिहिं संवच्छरु
 अट्टाणावइ सहास कमेप्पिणुं
 पण्डु-सिलोवरि सुरवर-सारउ

अङ्कं^१ चडाविउं तिहुअण-णाहउं ॥ १
 संखालिउ तं मेरु-महीहरु ॥ २
 सण्णवइहिं^३ तारायण-पन्तिउ ॥ ३
 पुणु असीहिं^४ लक्खिअइ ससहरु ॥ ४
 बुह-मण्डलु वि चऊहिं^५ तहिंतिउं ॥ ५
 तिहिं^६ अङ्गारउ तिहिं वि सणिच्छरु ॥ ६
 अण्णु वि जोयण-सउ लहेप्पिणु ॥ ७
 लहु सिंहासणं^८ ठविउ भडारउ ॥ ८

॥ ९ ॥

णावइं सिरेंण लण्वि
 'एहउ तिहुअणं-णाहुं

मन्दरु दरिसावइं लोयहों ।
 किं होइ ण होइ व जोयहों ॥ ९

[४]

पहवणारम्भ-भेरि अष्फालिय
 पूरियं धवल सद्धु किउ कउबलु
 केहिं^१ मि आढत्तइं मेवाइ मिं
 केहिं मिं वाइउं वल्लु मणोहरु
 केहिं^२ मि उवेळिउं भरहुत्तं
 केहिं^३ मि उन्मियाइं धय-चिन्धइं
 केहिं^४ मि लइयउ मालइ-मालउ
 केहिं^५ मिं वेणु केहिं^६ यर-वीणउं

पडहाऽमर-किङ्कर-वर-त्ताडिय ॥ १
 'केहिं^१ मि घोसिउ चउविहु मङ्गलु ॥ २
 सरगय-पयगय-तालगायाइ मिं ॥ ३
 वारहं-तालउ सोलहं-अक्खरु ॥ ४
 णव-रस-अट्ट-भाव-संजुत्तउ ॥ ५
 केहिं मि गुरु-धोत्तइं पारद्धइं ॥ ६
 परिमल-वहलउ भसल-यमालउं ॥ ७
 केहिं मि 'तिसरियाउ सर-लीणउं ॥ ८

3. 1 A वाहु. 2 S अंउ 3 PS चडाविवि. 4 A तिहुअणणाहु. 5 A मरंण. 6 PS 7 P सपहि, 3 सय. 8 P S उहिंतिउ, A उहिंउउ 9 P पुल सणवइ, सत्ताहि, 8 सण्णाचहं. 10 P जोयणहिं, 8 जोयणहिं. 11 S मसीहि. 12 P चउह, S चउदइमि. 13 P यत्तिउ. 14 P चऊहु, 9 चऊहु. 15 PS एहत्तिउ, A तहिंतिउ. 16 P मत्ति. 17 PS तिहि. 18 P कमेप्पिणु. 19 S सिंहासणि. 20 P नावइ. 21 S इरसावइ. 22 S A तिहुअण. 23 ण्णाहु.

4. 1 PS पूरिभ. 2 A घोसिउ चउवणारु जिणमंगलु 3 A केहिं. 4 P A केहिं. 5 P भरहुत्तइ. 6 PS मेवाइ, A मेवाइ मि. 7 PS गयाइ, A ययाइ मि. 8 A केहि मि. 9 PS A वावउ. 10 P यज्ज. 11 S वारहि. 12 P सोलहि, S सोलहिं. 13 PS उवेळिय. 14 P भरहुत्तउ. 15 S 'विधइ. 16 PS पारद्धइ. 17 A 'पमालउ. 18 A वि. 19 PS केहि, A केहि मि. 20 P वेणीवीणय, A परवीणउ. 21 P A 'लीणउ.

[३] १ उक्क. २ उररररि. ३ मरुउ. ४ इण्णसणं पूव.

[४] १ वीण. २ इत्तम.

ज परियाणिउं जेहिं
तिहुअणै-सामि भणेवि

॥ घत्ता ॥

॥३॥ तेहिं सहुं विण्णासिउ ।
णियै-णिच-विण्णाणुं पयासिउ ॥ ९

[५]

१ पहिलउ कलसु लइउं अमरिन्दे^१
तइयउ सरहसेण जमराए^२
पञ्चमु वरुणें समरे^३ समत्थें
सत्तमउ^४ वि^५ कुनेर^६-अहिहाणे
णवमउ सभाविउं धरणिन्दे^७
॥ अण्ण कलस उच्चाइयं अण्णेहिं^८
सुरवर-वेळि अछिण्ण रप्पिणु^९
खीर^{१०}-महण्णवें खीरु^{११} भरेपिणु

वीयउं हुअवहेण साणन्दे^१ ॥ १
चउथउं णेरिय देवे आए ॥ २
उडुउ मारुएण सइ^३ हत्थें ॥ ३
अड्डसु कलसु लइउं ईसाणे ॥ ४
दसमउं कलसु लइज्जइ चन्दे ५
लक्ख-कोडि-अक्खोहणि-गण्णेहिं^६ ॥ ६
चत्तारि वि समुद लहेपिणु ॥ ७
अण्णहो अण्णु समपद लेपिणु ॥ ८

॥ घत्ता ॥

॥ ग्हाविउ एम सुरेहिं^१
ण णय पाउस कालें

वहु-मङ्गल-कलसेहिं^२ जिणवरु ।
मेहेहिं^३ अहिसिचु महीहरु^४ ॥ ९

[६]

मङ्गल-कलसेहिं^१ सुरवर-सारउ
तो एत्थन्तरे^२ हय-पडियक्खे
कण्ण-जुअल्ले जग णाहणे विज्जइ
११ सेहरु सीसे^३ हारु वच्छत्थले

जय-जय-सहे^४ ग्हाविउ^५ भडारउ ॥ १
गेहेवि^६ वज-सूइ सहसक्खे ॥ २
कुण्डल जुअल्ले क्खि अइज्जइ ॥ ३
करे^४ कड्डणु कडिसुत्तउ कडियले^५ ॥ ४

२३ P परिजाणित, A परिजाणित २३ I उचदि, S उचदि, A उ उदि - 1 ५ तसु २५ SA तिहुयव २६ P णिअ २७ S विजाणु

५. 1 S कियउ, A लयउ २ S अमरउ A अमरिद ३ I वीअउ ४ A हुअवहेण ५ P S भाणद A भाणद ६ P उडुउउ ७ I सरहसणु ८ S जमराए ९ P उडुउउउ १० I S समरे, A समरे ११ SA सइ १२ I A सत्तमउ १३ I S DISSING १४ P कुनेर १५ I SA लयउ १६ P सभासिउ १७ S धरणद १८ S दसमउ, A दसमउ १९ P उच्चाइय २० S अण्णेहिं, A अण्णिहिं २१ A गण्णेहिं २२ P SA अछिण्ण २३ P खीरु. २४ S खीर २५ P S सुरेहिं २६ S कलसहिं, A कलसहिं २७ S मेहेहिं २८ S भडारउ ६ 1 P कलसहिं, S कलसहिं २ S मेहेहिं ३ S ग्हावि ४ S गो ५ P द्वापतरि, S एरयतरि ६ P गेहेवि, S गिहेवि, A गे हेवि ७ SA जुपल ८ S जुपल, A जुपल ९ P भाउउ १० S सीसे ११ S करि 1. P S कण्ण १३ S कारअल

तिहुअण तिलयहोँ^१ तिलउ थयन्ते^२ मणोँ^३ आसङ्खिउ दसमयणेत्ते^४ ॥ ५
 पुणु आदत्त जिणिन्दहोँ वन्दण^५ जय तिहुअण-गुरु णयणाणन्दण ॥ ६
 जय देवाहिदेव परमप्पय^६ जय तियसिन्दे विन्द-वन्दिय-पय ॥ ७
 जय णह मणि किरणोह पसारण तरण-तरणि-कर णियर णिवारण ॥ ८
 जय णमिणहोँ णमियं पणविज्जहि^७ अरुहं वुत्तु पुणु कहोँ उवमिज्जहि^८ ॥ ९ ॥

॥ वत्त ॥

जगोँ गुरु पुणुण-पविसु तिहुअणहोँ मणोरहं गारा ।
 भवोँ भरोँ^९ अम्हहोँ^{१०} देज्ज^{११} जिण गुण सम्पत्ति भडारा ॥ १०

[७]

णाय-णरामर-णयणाणन्दहोँ वन्दण हत्ति करन्तहोँ इन्दहोँ ॥ १ ॥
 रुवालोयणे रुवासत्तइ^१ तित्ति ण जन्ति पुरन्दर णेत्तइ ॥ २
 जहिं णिणडियइं ताहं जेँ पङ्कुत्तइं^२ दुवल-डोरइं पङ्के^३ व खुत्तइं ॥ ३
 वामकरहुत्तइं^४ णिहारविं^५ वालहोँ तेत्थुं अमिउ सचारविं ॥ ४
 पुणु विं^६ पडीवड मयण वियारुं गम्पि अउज्जहोँ^७ यविउ भडारउं ॥ ५
 सूरे^८ मेहं गिरि व परिगञ्जिउ पुणु दस सय करं करेवि पणाधिउ ॥ ६ ॥
 सालङ्कारु स दोरुं स णेउरु सच्छरु संप्परिवारन्तेउरु ॥ ७
 जणणियं जं जि दिहु अहिसित्तउ रिसहु भणेविं पुणु रिसहु जेँ वुत्तउ ॥ ८

॥ वत्त ॥

काले मलन्तएँ णाहुं णिय-देह रिद्धि परियहुइं ।
 विचरिज्जन्तु कइंहोँ^{१०} चायरुणु गन्थु जिहं वहुइं^{११} ॥ ९ ॥

14 SA तिहुअणतिययहु 15 A हवत्त 16 PS मणि 17 वदणु 18 SA तिहुअण^१
 19 S परमप्पया 20 PS तियसेक् 21 S विंदवदियं, A विंदविंदियं 22 PS णमिण,
 A नविय 23 P पणविज्जहिं S पणमिज्जइ 24 PS अरुह 25 S पुण 26 PSA उवमिज्जहिं
 27 SA चव 28 P पुणु 29 PS तुहु अण्णहो 30 PS मणोर 31 S भवि मवि
 32 PS अम्हह 33 S देज्ज, A देज्ज

7 I P चदनं 2 SA रुवासत्तइ 3 S जाद 4 PS जहि 5 P जिणडियइ 6 PS
 वइ 7 S वि 8 A परवुत्तइ 9 PS डोरिउ 10 A पकि 11 S वुत्तइ 12 P वामकरु
 हुप, S वामकरुत्तइ 13 SA णिहारवि 14 A अमिउ तियु 15 SA सचारवि 16 PS
 पडिवारउ 17 P विभारउ, A विवारउ 18 S अउज्जहि 19 A भडारउ 20 PS मूरि
 21 PS मेह भम पडिअविउ 22 A करिवि 23 PS सजेह 24 P संपपरिवार अंतेउर, S
 संपपरिवार अंतेउर 25 S mlsing 26 S भविवि 27 PS वि 28 PS णह 29 S परिय
 इ, A अयइ 30 S कइहि 31 PS विम 32 S A वइ

[७] १ अणुणानि २ मुख ३ मणि ४ मणि (१) विचारं
 पठ० परि० ३

[८]

अमर-कुमारोह^१ सहुँ कीलन्तहो^२
 एक-दिवसे^३ गय पय क्वारै
 जाहँ पसाए^४ अम्हे^५ धण्णा
 एवहि^६ को उवाउ जीवेवए^७
 तं गिसुणेवि वयणु जग-सारउ
 अण्णहुँ^८ असि मसि किसि वाणिजउ
 कइहिं दिणोहिं^९ परिणाविउं देविउ
 सब पुत्तहुँ^{१०} उप्पण्णुं पहाणहँ^{११}

११

पुवहँ^{१२} लक्ख तिसद्धि
 चिन्ता मणै^{१३} उप्पण्ण

पुवहुँ^१ वीस लक्ख लङ्गन्तहो^२ ॥ १
 'देवदेव सुअं मुक्खा-मारै' ॥ २
 ते कप्पयहं सब उच्छण्णा ॥ ३
 भोयणे साणे^४ पाणे परिहेवए^५ ॥ ४
 सयल-कळउ दक्खवइ भडारउ ॥ ५
 अण्णहुँ विविह-पयारउ विज्जउं ॥ ६
 गन्द-सुणन्दाइउं सिय-सेविउ ॥ ७
 भरह-याहुवलि-अणुहरमाणहँ ॥ ८
 ॥ पत्ता ॥

गय रज्जु करन्तहो जावैहिं^{१४} ।
 सुरवइ-महरायहो तावैहिं^{१५} ॥ ९

[९]

तिहुअण-जण-मण-गयण-पियारउ
 ११ मणै^१ चिन्ताविउ दससयलोयणु
 जेण करइ सुहि-सत्त-हियत्तणु
 जेण सीलु वउ गियमु ण पासइ
 एम वियप्पेवि^२ लण-वन्दाणण
 'तिहुअण-गुरुहँ जाहि ओलगाएँ'^३
 १२ तं आपसु लहेवि^४ गय तेत्तहँ^५
 पौउज्जिएँहिं^६ पउत्तिय तक्खणे

१२

भोयासत्तउं णिणैवि^१ भडारउ ॥ १
 'करमि किं पि वइरायहो कारणु ॥ २
 जेण पवत्तइ तित्थ-पवत्तणु ॥ ३
 जेण अहिंसा-धम्मु पयासइ' ॥ ४
 पुण्णाउस कोकिय^५ णीलज्जणे ॥ ५
 गट्टारम्भु पदरिसहि अगणै^६ ॥ ६
 विउ अत्थाणे^७ भडारउ जेतहँ ॥ ७
 गेउ यज्जु जं तुत्तउ लेक्खणे ॥ ८

8. 1 P कुमारोह, S कुमारै. 2 S कीलंतहु. 3 P पुवहु, S पुवह, A पुवहं 4 S लं वगहु. 5 B 'दिवसि. G P S मुय. 7 S 'वारै. 8 S जाह. 9 S पसाए, A पसाहं. 10 A अम्हइ. 11 A कप्पय. 12 A उच्छण्णा. 13 P S एवहि. 14 P जीवेवउ. 15 A साणि पाणि. 16 S A अण्णहु. 17 S अण्णहु, A अण्णहं. 18 S वि विमउ 19 S कइहिं दिजिहि. 20 A परिणाविउं. 21 B 'सुणंदाउउ' 22 S पुत्तइ, A पुत्तहं. 23 P उप्पण 24 S पहाणइ. 25 P 'याहुवणु. 26 S 'अणुहरमाणह. 27 S पुवह. 28 S जाविहिं, A जावहिं. 29 P S मसि. 30 A तावैहिं.

9. 1 S तिहुअण. 2 S P भोयासत्त. 3 A निववि. 4 S गण, A मणि. 5 S मुवि^६ 6 S पवत्तइ. 7 S पयासइ. 8 P विअप्पवि. S विपप्पिय. 9 S 'यण'. 10 P S कोकिय. 11 P marginally corrected as णीलज्जस, A णीलज्जण 12 S A तिहुअण. 13 S उलगाह. 14 S लहेवि. 15 S तेत्तहं, A तेत्तहो. 16 S थविउ अयाजे. 17 S जेतहं. 18 P पाउविइहिं, S पाउविइहिं, A पाउविइहिं.

[८] १ समयेन मत्थेन वा. २ ताम्बूलविधिः.

[९] १ गीत-वृत्त-वादित्र [त्रय]-धारकेः देवैः. २ प्रमुञ्चितः (1) कृतः. ३ भरताइराजे यमोत्तरं.

रङ्ग^{१०} पइइ तुरन्ति
विभ्रम-भाव-विलास

॥ वत्ता ॥

कैर^{१०}-दिट्टि-भाव-रस-रङ्गियं ।
दरिसन्ति^{११} पाण विसजिय^{१२} ॥ ९

[१०]

जं पीरउज्जणं पाणेहिं^१ मुक्कीं
‘पिड्ढिपर्यु संसारु असारउ
अण्णहो^२ अण्ण करइ मिच्चत्तणु’
लोयन्तियहिं तामं पडिवोहिउ
उवहिहिं^३ णव-णव-कोडाकोडिउ^४
णट्टइ^५ दंसण-णाण-चरित्तइं
पच्च महव्वय पच्चाणुव्वय
णियम-सील-उवचास-सहासइं

जाय जिणहो^१ तां सङ्गु गुरुक्की ॥ १
अण्णहो^२ अण्ण होइ कम्मराउ ॥ २
तं जि हूउं वइरावहो^३ कारणु ॥ ३
‘चारु देव जं सइं^४ उम्मोहिउ^५ ॥ ४
णट्टउ धम्मं सत्थु परियाडिउं ॥ ५
दाण-ज्ञाण-संजम-सम्मत्तइं ॥ ६
तिण्णि गुणव्वय चउ सिक्खावय ॥ ७
पइं ह्योन्तेण ह्यन्तु असेसइं^८ ॥ ८

॥ वत्ता ॥

ताम विमाणारूढ
‘पइं^{१०} विणु सुण्णउं मोक्खु’

चउ-दिसु चउं देव-णिकाया^१ ।

णं जिण-हक्कारा आया^२ ॥ ९

[११]

सिवियां-जाणें सुरपर-सारउं
देवोहिं^३ लन्धु देवि उच्चइउ
ताहिं उवयणें थोवन्तरुं थापेंवि
‘णमह परम-सिद्धाण’ भणन्तें
मुट्टिउ पच्च भरेप्पिणु लइयउं
णेपेहिं^४ जण-मण-णयणाणन्दें

जय-जय-सइं चडिउ भडारउ ॥ १
णिविसं^२ तं ‘सिद्धत्थु पराइउ ॥ २
भरहहो^३ राय-लच्छि कैरं लापेंवि ॥ ३
क्किउ पयागे^४ णिक्खवणुं तुरन्तें ॥ ४
सामीयर-पडलोवरें^५ थवियउ ॥ ५
धित्तउं खीर-समुद्दे^६ सुरिन्दें ॥ ६

19 s रणि 20 s कता. 21 sA 'रविवा 22 P दरिसनिप, s हरिसनिप 23 s विसजिया.

10. 1 P जीलजल. 2 P पाणहिं, s पाण. 3 s विमुक्की 4 A तं. 5 P धिगधिमधु, 5 धिगधियेत्तु 6 A अण्णहो. 7 P s होउ. 8 s वयरापड. 9 P s व 10 P लहं, s सह. 11 PA उम्मोहिउ, s उम्माहिउ. 12 P उअहिउ, s उवहिउ, A उवहिहिं 13 s कोटिउ कोडिउ. 14 P s पम्म. 15 P पडिवाडिउ. 16 s णट्टइ 17 P s असेसइ. 18 s MISSING. 19 PA *सिक्खाव. 20 s पइ. 21 P सुण्णउ, A सुण्णउ. 22 PA आय.

11. 1 P सिविया. 2 P *सारउ. 3 s देविहिं, A देविहिं. 4 s थिवियिं. 5 A तं. 6 s सिपत्थु परायउ. 7 P s तहिं उवयणि 8 P थोवतरि, s थोवठरे. 9 s करि जाइवि. 10 A पयागि. 11 PA निक्खवणु 12 P लहवउ. 13 P s पडलोवरि, A पडलोवठि. 14 PA येन्नेवि. 15 A थिचउ 16 P s A *समुद्दि.

* इत्यादिभि बहुविन्यासे.

तेण समाणु मणेहे^१ लइयां
परिमिउ ससि जिह मह-सपायं

रायहे^२ चउ सहास पवइयां ॥ ७
अन्हु वरिसु थिउ काओमाए^३ ॥ ८

॥ पत्ता ॥

पयणुदुयउं जडाउ
सिहिहे^४ वलन्ताहो पाइ^५

रिसहहो रेहन्ति विमालउं ।
धूमाउल-जाला-मालउं ॥ ९

[१२]

जिणु अविउलु अक्चिले^६ धीसत्थउं
जे णिउ तेण समउ पवइया
सीउण्हेहि^७ तिस-भुवसोहि^८ रामियं
॥ चालण-कण्डुयणइं^९ अलहन्ता
घोर-वीर-तव-चरणेहि^{१०} भग्गा
केण वि महियले^{११} घत्तिउ जण्णउ
पाण जन्ति जइ एण णिओए^{१२}
को वि फलइं^{१३} तोडेपिणु भक्खइं

थिउ छम्मासु पलन्वियं-हत्थउ ॥ १
ते दारुण-दुवाएं लइया ॥ २
जिम्भण णिदालसोहिं विणामियं ॥ ३
अहि-विन्धिउयं-परिवेदिजन्ता ॥ ४
पांसोवि सलिलु पिएवए^{१४} लग्गा ॥ ५
“हो हो केण दिहु परमप्पउ ॥ ६
तो विर तेण काइं^{१५} परलोए^{१६}” ॥ ७
‘जाहुं’ भणेवि जो ‘वि काणेक्खंइं ॥ ८

॥ पत्ता ॥

को वि णिचारइ कि पि
‘कलए^{१७} देसहुं’ काइं^{१८}

आभेहेवि^{१९} चलण जिणिन्दहो^{२०} ।
पच्चुत्तरु भरह-णरिन्दहो^{२१} ॥ ९

[१३]

तहिं^{२२} तेहए^{२३} पडिवलए^{२४} अवसरे
॥ ‘अहो अहो कूड-कण्ड-णिग्ग-वहो
एण महारिसि लिङ्ग-ग्गहणं
‘फलइं म तोडहो^{२५} जलु मा डोहहो

दइवी वाणि समुद्विय अम्यरे ॥ १
कापुरिसहो^{२६} अणार्य-परमत्थहो ॥ २
जाइ-जरा-भरण-त्तय-इहण ॥ ३
णं तो णीउत्तत्तणु छण्डहो^{२७} ॥ ४

17 P S सणेहि 18 P लइया 19 S रायह 20 P पवइया. 21 P काउसाए, S काउसाय
22 P S पवणुदुयउं 23 P विसउइ 24 S सिहिहि, A सिहेहे 25 P S णाइ 26 A °मालउ

12. 1 P अवतु वि 2 P S सिवसयउ 3 P S उम्मास 4 P S विउविप.
5 P S सीउण्हेहि, A सीउ-हेहि 6 P °मुक्खहि, S °मुक्खहि. 7 S खाविया, A खाविय
8 S विणामिया, A विणामिय 9 P °कण्डुयणइ, S °कण्डुयणइ, A °कण्डुयणइ 10 S °वियलउ
11 P S °वण 12 S पांसोवि सलिलु पिएवए लग्गा 13 P पिएवर 14 P S महियउ
15 A भो भो दिहु कण परमप्पउ 16 P णिउण् 17 A काइ 18 P परलोए 19 S A कलइ
20 S तक्खइ 21 S A जाहु 22 P S कोइ. 23 P काणेक्खइ, S काणेक्खइ 24 P A
आभेहेवि, S आभेहेवि. 25 S जिणदहो 26 S कउइ 27 P S देसहु, A देसहि 28 P काइ

13. 1 P S तहि 2 P तहए 3 S परिवण्णइ 4 P S कण्डुयणइ 5 A कण्डुयणइ 6 S
अणाय. 7 P S जलइ म तोडहो कलइ म तोडहो 8 A तोडहु

तं णिसुणोवि^{१०} तिस-भुक्खादणोहि^{११}
अणोहि^{१२} अण्ण समथ उप्पाइय^{१३}
कच्छ-महाकच्छाहिव-णन्दण
वेण्णिं वि विहि^{१४} चलेणोहि^{१५} णिवेण्णेषु

उद्धुळिउ अप्पाणउं अणोहि^{११} ॥ ५
तेहि अर्वसरे^{१६} णमि-विणमि पराइय^{१७} ॥ ६
वर-करवाल-इत्थ णोसन्दण ॥ ७
धिय पांसोहि^{१८} जिणु जयकारेण्णिणु ॥ ८

॥ वत्ता ॥

चिन्तिउ णमि-विणमीहि^{१९}
एउ णे जाणहुं^{२०} आसि

'बुत्तउ वि^{२१} ण वोळइ णाहो^{२२} ।
किउं अम्हहि^{२३} को अचराहो^{२४} ॥ ९

[१४]

जइ वि ण किं पि देहि^{२५} सुर-सारा
अण्णहुं^{२६} देसु विहज्जेवि^{२७} दिण्णउं^{२८}
अण्णहुं^{२९} दिण्ण तुरइम गयवर
अण्णहुं^{३०} दिण्णउ उत्तिम-वेसउ
एम जाभं गरहन्ति जिणन्दहो^{३१}
अवहि पडंहेवि^{३२} सप्परिवारउ
उक्खिउ विहि^{३३} मि मंज्जे परमेसरु
तुरिउ ति-वारउ भामरि^{३४} देण्णिणु

तो वरि एकसि घोहि^{३५} भडारा ॥ १
अम्हहुं^{३६} किं पहु णिदाखिण्णउं ॥ २
अम्हहुं^{३७} काइ^{३८} कियउ परमेसर ॥ ३
अम्हहुं^{३९} आलावेण वि संसउ^{४०} ॥ ४
आसणु चलिउ^{४१} तामं धरणिन्दहो ॥ ५
आउ खण्णे^{४२} जेत्युं भडारउ ॥ ६
ससि-सूरन्तराळं^{४३} णं मन्दरु ॥ ७
जिणवर-वन्दणहत्ति करेण्णिणु ॥ ८

॥ वथा ॥

पुच्छियं धरणिधरेण^{४४}
धिय कळो कवणेण

'विण्णि वि उण्णावियं-मत्था ।
उक्खयं-करवाल-विहत्था ॥ ९

१० s णिसुणिवि. १० v अप्पाणउ. ११ A अणेहि. १२ अणोहि, A अणोहि. १३ H उप्पाइय.
१४ P तहि. १५ A अवसरे. १६ s विण्णमि. १७ s पराइय. १८ P वेण्ण, S विण्ण १९ Ps
विहि. २० s चउण्हि. २१ P णिवेण्णेषु २२ s पासेहि, A पासेहि. २३ P विणमीहि.
A विणमीहि. २४ Ps कि पि. २५ s वोळइ. २६ P S A णाहु. २७ P न, A missing.
२८ Ps जाणहु. २९ P कउ. ३० P अम्हे कि, S अम्हेहि, A अम्हेहि corrected to
अम्हहि. ३१ P S A अचराहु.

१४. १ P देहे, v देहि कि पि. २ s वोळि. ३ P S A अण्णहु. ४ Ps विहिवि.
५ P A दिण्णउ. ६ s अम्हहु, A अम्हह. ७ Ps निदाखिण्णउ, A निदाखिण्णउ.
८ अण्णहु दिण्ण, A अण्णहु दिण्णु ९ s अम्हहु, A अम्हहि. १० P काइ ११ A अण्णहु
दिण्णउ उक्ख वेसउ. १२ s अम्हहु, A अम्हह. १३ s जेम. १४ P विण्णदहो. १५ A
उक्खिउ. १६ s वार/ १७ P S A वउण्हि. १८ s वण्णे. १९ P जिणु, S जेण, A विण्णु.
२० A विहि मि. २१ s मयि. २२ s A अउण्हि. २३ s नामरे. २४ P पुच्छिय.
२५ s धरणिधरेण, A धरणिधरेण. २६ A अणमिणु. २७ P कवणे.

[१५]

तं गिसुणेवि दिण्यु पञ्चुत्तरु
 दूरद्वारुणं जाम तं पावहुं
 तामं पिहिमि गिय-पुत्तहं देप्पिणु
 * तं गिसुणेवि विहसिय-मुह-यन्दं
 'गिरि-वेयहहो होहु पहाणा
 तं गिसुणेवि णमि-विणमिहिं' बुच्चइ
 जइ णिगगन्धु देइ संइ ह्त्थे
 तं गिसुणेवि वे वि अवलोएवि^{१९}

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हत्थुत्थिउं तेण
 उत्तर-सेट्ठिहिं^{२१} एकु^{२२}

'पेसिय वे वि आसि देसन्तरु ॥ १
 जाम वलेवि पडीवा आवहुं ॥ २
 अन्हहं थिउ अवहोरं करेप्पिणु ॥ ३
 दिण्णउं विज्जउ वे धरणिन्दं ॥ ४
 उत्तर-दाहिण-सेट्ठिहिं राणा ॥ ५
 'अण्णे दिण्णी पिहिवि नं रुच्चइ ॥ ६
 तो अन्हे^{१९} वि लेहुं^{२०} परमत्थे ॥ ७
 थिउ अग्गए^{२१} सो मुणिवरु होएवि ॥ ८

|| वत्ता ||

गय वे^{२०} वि लएप्पिणु विज्जउं ।
 थिउ दाहिण-सेट्ठिहिं^{२१} विज्जउ ॥ ९

[१६]

तेहिं अचंसरे उच्चाइय-वाहहो
 * वहु-लायण्ण-वण्ण-संपण्णउ
 'चेलिउ को वि को वि ह्य चञ्चल
 को वि सुवण्णेइ रुप्पयं-थालइ
 को वि अमुह्हाहरणइ डोयइ
 सव्वंइ धूलि-समइ^{२०} मण्णन्तउ
 * जंहि सेयंसं^{२१} देसणु पाहिउ^{२२}

**

महि-विहरन्तहो तिहुअणं-णाहो ॥ १
 आणइ को वि पसाहेवि कण्णउं ॥ २
 रयणइं को वि को वि वर मयणलं ॥ ३
 को वि धणइं^{२३} धण्णइं असराळइं ॥ ४
 ताइं^{२४} भडारउं पाउ अवलोयइं ॥ ५
 पट्टयु^{२५} हत्थिणयणु संपत्तउ ॥ ६
 छुइं^{२६} छुइं गिय-परिवारहो साहिउ ॥ ७

15. 1 P दूरद्वारुणं जाम, S दूरद्वारुणं जाम, A दूरद्वारुणं corrected to दूरद्वारुणं जाम.
 2 S पावहु. 3 S आवहु. 4 PS ताव पिहिमि, A ताम पिहिमि. 5 PS गिसुणिवि. 6 A दिण्यउं.
 7 P धरणिदि, S धरणेइं. 8 P सेट्ठिहिं corrected to सेट्ठिहिं, S सेट्ठिहिं, A सेट्ठिहिं. 9 P
 सेट्ठिहिं, S विणमिहिं, A विणमिहिं. 10 PS अण्णे, A अण्णे. 11 PS महि वि व.
 12 PS सइ. 13 P अहि वि, A अहोहिं. 14 S A लेउ, 15 P अवलोयवि, S अवलोयवि.
 16 S अण्णइ, A अण्णइ corrected to अण्णइ सो. 17 S होवि, A होयवि. 18 P हत्थुत्थिउ.
 19 A से वि. 20 S तेउउ. 21 PS सेट्ठिहिं. 22. A एकु. 23 P S सेट्ठिहिं, A सेट्ठिहिं.

16. 1 P महि. 2 P अवसरि. 3 From this point onwards upto सहिउ in line
 7 several lines are partly illegible in S. 4 S A तिहुअण. 5 S पण्ण.
 6 P सपण्णउ, S सपण्णउ, A सपण्णउ. 7 A आणइं. 8 P A कण्णउं. 9 P रयणइ,
 S illegible. 10 S मयणल. 11 PS सुवण्णइ. 12 S हंययं, A रय्ययं. 13 A अण्णइ.
 14 PS अमुह्हाहरणइ, A अमुह्हाहरणइ, 15 PS A डोयइं. 16 PS ताइ. 17 A भडारउं.
 18 PS A अवलोयउ. 19 P सव्वइ. 20 S समइ. 21 A हरिणयणपुउ पाउउ, S संपत्तइ.
 22 S सहि. 23 P सेअसं. 24 P S पाविउ, A पाविउ corrected to पाहिउ. 25 P सुइ सुइ.

[१६] १ वत्ता. २ वत्ता

'अञ्जु पद्दुह' अणञ्ज-विवारउं मंई पाराविउ रिसहु भडारउ ॥ ८
 इक्खु-रसहो भरियउंलि जं जे' धेरे वसु-हार पवरिसिथं तं जे' ॥ ९
 तामं चउदिसु लोपं' लाइउ' सच्चउ जं त्रियु वारं' पराइउ' ॥ १०

॥ घटा ॥

णिगाउ' 'धाहु' भणन्तु स-कलत्तु स-पुत्तु स-परियणु ।
 भमिउ ति-भामरि दिन्तु मन्दरहो जेम तारावणु ॥ ११

[१७]

चन्देवि'पइसारियउ णिहेलणु किउ चलणारविन्दं-पक्खालणु । १
 अणुं वि गोमणण संमज्जणु दिण्ण जल्लेण धार पुणु चन्दणु । २
 पुष्कइ' अक्खयाउ वलि' दीमा धूव-वास जेल-वास' पडीवा । ३
 कर-पक्खालणु देवि कुमारं ससहर-सण्णिहेण भिद्धारं । ४
 अहिणय-इक्खुरसहो' भरियउंलि' तारं सुरेहि' मुक्खु कुमुमज्जलि । ५
 साहुफाहे' देव-दुन्दुहि-सरु गन्ध-याउ वसु-यासु णिरन्तरु । ६
 फच्चण-रयणहं' कोडिउं वारह' पटिय लैक्ख वत्तोसहार' । ७
 अक्खय-दाणु भणोवि' सेयंसहो अक्खयतइय पाउं किउ दिवसहो । ८

॥ घटा ॥

जिमिउं भडरउ' जं जे' सेयंसं' अप्पउ भावेवि' ।
 चन्दिउ रिसह-जिण्णिउं सिरे' स इं मु व-जुमउं चउवेवि' ॥ ९

* * * *

इय एत्थं प उ म च रि ए धगज्जयासिय-स यम्मु ए य-कप ।
 'जिणर-णिक्खमणं' इमं वीयं चियं माहियं पपं ॥

२६ म वरुह. २७ व विवाते. २८ प मह. १ मह. २९ प 'अंउ', ५ अंउति ३० व उ वि.
 ३१ प व परि. ३२ प पवरिक्क. ३३ अ स हे ३४ प वार. ३५ व लोप. ३६ प उ चरिउ.
 ३७ स अ वारि. ३८ व वसवउ. ३९ व विणयणु, १ विणयउ इणु

११. १ प + चउदिसि. २ अणञ्जविहं. ३ प व वण ४ प पुत्तु, ५ पुत्तु ६ प व वण-
 हार वण, ७ मणउवार वण, ८ मणयार वरु. ९ अ जल्लेण वरिक्क(?) supererit-
 ed on ७. १ प 'इणुमह' ८ प वरिउंउति ९ अ मइवउ. १० व गुरिदि. ११ अ वारु-
 वण. १२ प वपइ. १३ व वरिहि १४ व कोलीह. १५ व वार. १६ प + वउवार, १ वउवार
 १६ व वरिदि. १७ व वार. १८ अ विजिउ. १९ अ वसहर. २० प (वि), १ व वि २१ प वरुमं.
 २२ व अ वरिदि. २३ प विपु इवेदु २४ व अ विमं २५ प मह मुक्खउउ, ५ मह मुक्खउउ-
 २६ व वरिदि. २७ व इय. २८ व वरवउ. २९ व विव.

[१३] १ अउउउउउ, २ वरुमं वरुमं, ३ पुत्तुउउउ (१)-३ ११..... (१)

[३. तईओ संधि]

तिहुअणं-गुरु तं गयउरु मेह्लेवि' खीण-कसाइडं ।
गंय-सन्तउ विहरन्तउ पुरिमतालु संपाइडं ॥

[१]

- १ दीहर-कालचक्र-हणैण वरिस-सहासे' पुणणैण ।
सयडामुह-उज्जाण-वणु डुकु भडारउ रिसह-जिणु ॥ १
रम्मं महा जं च पुण्णाय-णाएहि' कुसुमिय-लया-वेळि' -पलव-णिहाएहिं ॥ २
कपूर-कड्ढोल-एला-उवडेहिं मेहु-माहवी-गाहुलिङ्गी-विडङ्गेहिं ॥ ३
मरियह्लं-जीरुळं-कुडुम-कुडङ्गेहिं णव-तिलय-वउलेहिं' चम्पय-पियङ्गेहिं ॥ ४
१ गारङ्गं-गामोह-आसरथं-ह्वखेहिं कङ्गेहि-पवमक्ख-रुहुक्खं-दवणेहि ॥ ५
खज्जुरि-अम्भिरि-पण-फेणिस-लिम्बेहिं हुरियाल-ढडंएहिं-यहु-पुंत्तजीमेहिं ॥ ६
सत्तच्छयाअग्गिथि-दहिवण्ण णन्दीहिं मन्दार-कुन्दिन्दुं-सिन्दूर-सिन्दीहिं ॥ ७
वर-पाडली-पोष्फली-गालिकेरीहिं' कैरमन्दि-कन्धारि-करिभर-करिरेहि ॥ ८
फणियारि-कणवीर-मालूर-तरलेहिं सिरिखण्ड-सिरिसामली-साल-सरलेहिं ॥ ९
११ हिन्ताल-तालेहि ताली-त्तनालेहिं जम्बुं-यरम्बेहि कञ्जण-कयम्बेहि ॥ १०
भुय-देवदारुहिं रिद्धेहिं' चारोहिं' कोसम्मं-सज्जेहिं कोरण्ट-कोअेहिं' ॥ ११
अचइय-जूहीहिं जासवण-भळीहिं केयइएँ जाएहिं अंवरहि मि जाइंहि ॥ १२

॥ षत्ता ॥

- तहिं' दिट्टुड सुमणिट्टुं वड-पावउ थिर-धोरउ ।
११ वंण-वणियेहं' गुह-जणियेहं' उप्परि धरिउ वं मोरउ ॥ १३

1. 1 SA तिहुअणं 2 PA मेह्लेवि, B मिलिबि 3 SA 'कसायउ. 4 P सपाइयउ, 9 सपावउ 5 P 'सहासइ, 3 'महासइ. 6 A नयडामुहु. 7 व 'ण्णायेहिं 8 P 'वेळी', syllable 9 P निहाएहिं 10 A मिरियउ 11 S जीरुळं 12 S वउलेहि 11 P नारणं 14 P SA रुदक्ख 15 S 'जवीर, A 'जवीर 16 A 'दणुनीयेहि 17 P 'डउएँ 18 P S 'सेच्छी-चेहिं 19 P S for the following few lines only partly legible 20 A डुदइ 21 S 'पुष्फली'. 22 P 'गालिकेरीहिं 23 S करभइ', A करभेहि 24 S 'व'पारि 25 A जउ 26 S रिद्धेहि 27 A चारुहि 28 A कोमव'. 29 S कोतेहि, A कुजेहि. 30 A केयइव'. 31 A जाइंहि 32 P अवरहि मि, SA अवरहि मि 33 P S वहि 34 A सुमिण्डुड with म and वि superscribed respectively above मि and वि. 35 P S 'जणियहि 36 P S उप्परि. 37 P S वि, A व with the sign of short इ added afterwards

[१] १ गतभय. २ दीर्घानुचक्रहते तति ३ मधुक् ४ अतिमुक्कला ५ पीठ. ६ भिम्बे .
७ वनप्रिय ८ पिच्छ.

तांहे थायेंवि परमेसैरण
 विसय-सेणुं संचूरियउ
 एक-भुक्-झाणगि-पलित्तहों
 तियगारहों ति-सह फेडन्तहों
 पञ्चिन्दिय-वणु-दणु हरन्तहों
 सत्त-महाभय परिसेसन्तहों
 णवविहुं घन्भवेरु रक्खन्तहों
 सुइ पयारहइ जागन्तहों
 तेरसविहुं चारिउ चरन्तहों
 पणारह पमाय वजन्तहों
 सत्तारह सजम पाळन्तहों

[२]

आई-पुराण-महेसैरण ।
 सुक्-झाणु आऊरियउं ॥ १
 दो-गुण-धरहों दुविह-सय-तत्तहों ॥ २
 चउविह-कम्मिन्धणइ' डहन्तहों ॥ ३
 छविह-रस-परिचाउ करन्तहों ॥ ४
 अउ दुइ मय णिण्णासन्तहों ॥ ५
 दसविहु परम-धम्मु पाळन्तहों ॥ ६
 वारह अणुवेक्खउ चिन्तन्तहों ॥ ७
 चउदसविह-गुणथाणु चडन्तहों ॥ ८
 सोउहविह कसाय मुचन्तहों ॥ ९
 अट्टारह वि दोस णासन्तहों ॥ १०

॥ वत्ता ॥

सुह-झाणहों गय-माणहों अइपसण्ण-मुहयन्दहों ।
 धवलुजालु तं केवलु णाणुप्पणुं जिण्णिन्दहों ॥ ११

[३]

साहिये-णिये-सहाव-चरिउ
 विउ जिणु णिहुय-कम्मरउ
 पुण्ण-पवित्तु पाव-णिण्णासणु
 क्खिसलय-कुमुम-रिद्धि-संयण्णउं
 दिणयर-कोडि-पयाव-समुजलु
 अण्णेत्तहें ओणामिये-भरथा
 अण्णेत्तहें तिहुअणु^{१४} धवलन्तउ

चउतीसइसय-परियरिउ ।
 णं ससहरु णिजलहरउ ॥ १
 अण्णुप्पणुं धवलु सिंहासणु ॥ २
 अण्णेत्तहें असोउ उप्पण्णउं ॥ ३
 अण्णेत्तहें पसणु भासण्डलु ॥ ४
 चामरिन्दे विय चामर-विहत्थी ॥ ५
 विउ उहण्डे-धवल-छच-त्तउ ॥ ६

2. 1 P s तह 2 P भाइ, s illegible 3 P s सेणु 4 P भाइरिभउ. 5 A पुक्-
 G P तिपगारहो, s डिवगारउ, A तिपगारव 7 P कम्मिणइ, s कम्मिणइ, 8 P पंचिये
 9 P निधायरहो. 10 P s पवविह 11 A तेरहविह. 12 A चारिउ धुरहो 13 s थोइस,
 A थउइस. 14 s थरहो 15 P पसणु, s पसणु, A पसण. 16 P णालुपणु, s णालुपणु,
 A णालुपणु 17 रिभरहो.

3. 1. P s साहिय. 2 s विणु 3 A चउतीसाइसय, s सा भइयउ, A साइसय.
 4 P अण्णुपणु 5 P संरण्णउ, s सणवउ, A सणवउ 6 s अण्णुपणु 7 A उप्पणउ.
 8 P A भवउहो, s अण्णेत्तहो. 9 s अण्णेत्तहो. 10 s उणामिये, s उणामिये. 11 s चामरिउ.
 12 s चामरहाया 13 P अण्णेत्तहो, s अण्णेत्तहो 14 P विहुअणु, s विहुअणु, A विहुअणु.
 15 P उइस.

अण्णेत्तहँ^{१६} सुर-दुन्दुहि वज्जइ
दिब्बं भास अण्णेत्तहँ^{१७} भासइ

णं पक्खुहणँ महोवहि गज्जइ ॥ ७

अण्णेत्तहँ^{१८} कम्म-रउ पणासइ ॥ ८

कुसुम-वासु अण्णेत्तहँ वासइ ॥ ९

णं धिय गुण्णं-गुज्ज आसण्णा ॥ १०

अट्ट त्रि पाडिहेर उप्पण्णा

॥ घत्ता ॥

इय चिन्धइँ^{२१}

जसु सिद्धइँ^{२२}

पर-समाणुं जसु अप्पत्त ।

गह-चक्कहँ^{२३}

तइल्लोक्कहँ

सो जँ देउ परमप्पत्त ॥ ११

[४]

वारह-जोयण-पोडिमउं

मणहरु सच्चु सुवण्णमउं ।

चउविसु चउरुज्जाण-वणु

सुर-णिम्मविउं समोसरणु ॥ १

तिविहु कणय-याहार पभाविउं

वारह कोट्टा सोलहं घाविउ ॥ २

माणव-धम्म चयारि परिट्टिय

कञ्चण-तोरण-णिवह समुट्टिय ॥ ३

चउ गोउरइँ हेम-परियारियइँ

णव णव थूहइँ तहिं वित्थरियइँ ॥ ४

वह धय पउमं-भोर-यञ्जाणण

गरुड-मराल-चसह वर-चारण ॥ ५

अण्णु त्रि वत्थ-चक्क-छत्त-द्धय

फरहरन्त अच्चन्तें समुणय ॥ ६

एकेकएँ धएँ अहिणव-छायहुँ

सउ अट्टोत्तर 'चित्त-पडावहुँ' ॥ ७

तं समसरणु परिट्टिय जावँहि

अमर राउ सच्चिउं तार्थहिं ॥ ८

चलियइँ भासणोइँ अहमिन्दँहुँ

विसहरिन्द-अमरिन्द-णरिन्दँहुँ ॥ ९

॥ घत्ता ॥

जिण-संपइ

जाणावइ

सुरवइ सुरवर-विन्दँहुँ ।

'किं अच्चहँ

आगच्छँहुँ

जाँहुँ भडारइँ वन्दँहुँ ॥ १०

16 S अण्णेत्तहि 17 S देव्व 18 P S अण्णेत्तहि, A अण्णेत्तहि 19 S अण्णेत्तह 20 S पुणं. 21 P S विषइ 22 P S सिद्धइ 23 P S समाणु 24 S गहचक्कइ, A वययवसहो with चक्क superscribed above पक्क 25 S A त्रि

4. 1 P पोहिमउ, S पोहिमउ, A पोडिमउ 2 P सुमणमउ, S सच्चुसुवणमउ. 3 P S निम्मविउ 4 P पभाविउ, A पभाविउ 5 A वारह 6 P गोउरइ, S गोउरइ, A गोवइ 7 S परियारियइ, A पिंजारइ 8 A थूइ 9 P S A तहि वित्थरियइ 10 S दौम. 11 S A अच्चत्त 12 P चइ, S थइ 13 A चित्तपडावहु 14 S जावँहि, A जाविहिं 15 A सचउह 16 A तार्थहिं 17 P S भासणइ 18 P S अहमिन्दइ 19 S 'अमरंउ' 20 P S परिन्दइ, A णरिन्दइ 21 P वइ, S विन्दइ. 22 S अच्चइ. 23 A छइ पेट्टइ. 24 P S जाहु 25 A भडारइ

[४] १ प्रौढवित्थार. २ चित्रपताका.

[५]

तं गिसुणैवि^१ पउरामरैहिं^२
 मणि-रयण-प्यह-रञ्जियइं
 केहिं^३ मि मेस महिस विस कुउरं
 केहिं^४ मि करह वराह तुरङ्गम
 केहिं^५ मि सस सारङ्ग पवङ्गम
 केहिं^६ मि वयप सिंघ गय गण्डा
 केहिं^७ मि सुंसुआर^८ मच्छोहर
 दस-पयार वर भवण-णिवासिथं
 बहुविह कपामर कोकन्तंउं
 विव्भमं-हाव-भाव-संखोडिहिं

कउय-मउलं-कुण्डल-धरैहिं^१ ।
 णिय-णिय-जाणइं सज्जियइं । १
 केहिं^२ मि तच्छं रिच्छं मिग सम्भरा ॥ २
 केहिं^३ मि हंस मउरं विहङ्गम ॥ ३
 केहिं^४ मि रहवर णरवरं जङ्गम ॥ ४
 केहिं^५ मि गरुड कोञ्च कारण्डं ॥ ५
 एमं पराइय सयल वि सुरवर ॥ ६
 विन्तरं अट्ट पय जोइंसिथं ॥ ७
 ईसाणिन्दुं वि आउ तुरन्तउ ॥ ८
 परिमितं चउवीसच्छर-कोडिहिं ॥ ९

॥ पत्ता ॥

पेक्खेविं^१ यलु कियं-कलयलु चउविह-देव-णिकावहो ।
 धाइय णर कट्टिय-धरं^२ सुरवर-वल्लह-रायहो ॥ १०

[६]

ताव गलिय-दाणोउरउं
 जिण-चन्दण-भावणंमणउ
 जोयण-ल्लव्व-पमाणं परिट्टित
 उप्परि पेक्खणाइं^१ पारउइं^२
 उब्भिय धय धूपन्तइं चिन्पइं^३

कण्ण-चमर-हर्यं-महुयरउं^४ ।
 परिवहिउं अंउरावणउं ॥ १
 वीयउ मन्दरु शाइं समुट्टित ॥ २
 चामीयर-तोरेणइं^५ णिवइइं ॥ ३
 कियंइं वणइं फल-कुल्ल-संसिउइं ॥ ४

5. 1 s गिसुणिवि 2 s पवरा 3 s मौर 4 s भरिदि 5 s वहि मि 6 s कुजरा
 7 P मउउ 8 P S रिउउ 9 SA केहिं मि. 10 P S नयूर 11 S नउर 12 P कारड.
 13 s तुमुमगागा. 14 P S एउ 15 s णिवासीया 16 P ववर 17 s जोपसिया
 18 P S कोकउउ 19 P ईसाण्डु, A ईसाण्डु 20 P S विववव 21 A परिमित.
 22 P S कोडिहिं. 23 P विवववि, s पेक्खवि 24 P S डिउ. 25 P कट्टियधर, A कट्टियधर.
 6. 1 P S शणोरउउउ 2 P मव. 3 A महुयरउ. 4 P S परिवट्टिम 5 P A महरावणउ.
 6 A मणु 7 P S पार, A मरु ममुट्टित 8 P वेक्खणइ. 9 A पारउइ. 10 s
 गोरणइ विवइइ 11 s धयउदि, s धयउदि 12 s विवइ 13 s विवइ 14 P S संसिउइ.

[५] १ आगमि (१), २ इउादि आगत ३ इइल
 [६] १ एउउथि इत्थी १, तुय १००, सुपे सुपे दउउणउ, इउे इउे उरुवउ १, उरे उरे
 उरुवउ २५, उरुवउ ३० उरुवउ ३२५, उरुवउ उरुवउ पय १००, उरे पय अणउ एउेय एउ
 उरुवउ अउिउलउ । सुप १००, इउ २००, उरुवउ २००, उरुवउ ३००००, उरुव
 १५००००, उरु २५००००००, अणउ ३००००००००.

पोक्खरिणिंउं णव पङ्कय सरवर
 तहिं^{१५} अइराणणं गलगजन्तपे^{१६}
 विज्जिज्जन्तु चमर-परिवाडिहिं^{१७}
 चडिउ पुंरन्दरु मणे परिओसे^{१८}
 वन्दिणं-फम्फाययांहिं पडन्तेहिं^{१९}
 इन्दहो तणिय रिद्धि अवलोएविं^{२०}

दीहिय वावि तलाय लयाहरं ॥ ५
 दीहर कर-सिक्कार मुंअन्तपे ॥ ६
 सत्तावीसाहिं अच्छर-कोडिहिं ॥ ७
 जय-मद्गल-दुंन्दुहि-णिग्गोसे ॥ ८
 कट्ठियंवाल्लेहिं दोउ णं दिन्तेहिं ॥ ९
 के वि विचूरिय विमुहा होएविं ॥ १०
 ॥ वत्ता ॥

‘मल-धरणइं तव-चरणइं के दिवुं भरहें करेसहुं’ ।
 जे^{२१} दुल्लहु जण-चल्लहु इन्दत्तणु पावेसहुं ॥ ११

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[७]

तामे सुरासुर-वाहणइं^{२२} फलइं व सग्ग-दुमहों तणइं ।
 जिणवर-पुण्ण-याय-हयइं^{२३} हेड्डामुहइं ममागयइं ॥ १
 अवरोप्परं चूरन्त महाइयं गिरि-मणुसोत्तरं-सिहरु पराइयं ॥ २
 णिय करे^{२४} खञ्जेवि भणइं पुरन्दरु^{२५} उंचासणं-आरुहणु असुन्दरु ॥ ३
 जाइं^{२६} विउवण-सत्तिपे^{२७} ह्यइं^{२८} तुरिउं ताइं आमेल्लहुं रुअंइं ॥ ४
 धिय देवासुर इन्दाएसे सत्तं पडीया तेण जि वेसे ॥ ५
 णाणा-जाण विमाणोहिं^{२९} तेत्तहे^{३०} दुक्कु समोसरणे जिणु जेत्तेहं ॥ ६
 सयल वि दूरोगाविय मत्था सयल वि कर-मउल्लज्जलि-हत्था ॥ ७
 सयल वि जयजयकारु करन्ता सयल वि थोत्त सयाइं पदन्ता ॥ ८
 सयल वि अप्पाणइं दरिसन्ता णामु गोचु णिय-णिलउ कहन्ता ॥ ९

15 P पोक्खरिणिउं A पोक्खरिणिउं 16 A मणे-र 17 P सहि 18 S गजत्तइ 19 P सुयव,
 A सुयवपु 20 P परिवाडिहि, A पवेयाविड 21 S परिवोसि, A परिओसे 22 S दुदुहिं
 णिग्गोसे 23 S वदण 24 P कपावेहिं, S कपावेहि 25 S पडत्तिहि 26 P कट्ठिय-
 वाल्लि, S कट्ठियवाल्लि A कट्ठिगाल्लिहिं 27 P व दिवहिं, S व दिवहिं, A न दिवहिं.
 28 P S अवलोयवि 29 P होयवि, S होइवि 30 P S दिव 31 S भरहु 32 P S करेसहु.
 33 S वि 34 P S पावेसहु

7. 1 P सव 2 P S ताहणइ, फलइ 3 S दुम्भहो 4 S इरइ 5 P ण
 हेड्डामुहइ, S ण हेड्डामुहइ 6 S अववपइ 7 S मद्गलया 8 A मणुसुत्तरं 9 S पराइया
 10 A करि 11 S मणेवि 12 A भणइ 13 This half is missing in S 14 P S
 उंचासणु 15 P S जाइ 16 P S सत्तिय 17 P S मूयइ 18 P तुरिवइ, S तुरिवइ
 19 P अमेल्लहु, S अमित्तहु 20 P S रूपइ 21 A इयु with सय super-scribed
 22 S वेनि 23 P विवाणइ, S विमाणइ 24 P वेपिहि, S वेत्तहिं 25 P जेएदो, S जेएहिं
 26 S दूरे 27 S जयजयकार 28 missing in S. 29 P सयाइ 30 A अप्पाणइ.

२ औषधेय ३ क दिवस नतिपत्ति ४ मरतेहेन

॥ घचा ॥

तेहिं बेलेंए सुर-मेलेंए तेयें-पिण्डु जिणु छजइ ।
गयणङ्गणें तारायणें छण-मयल-छणु णजइ ॥ १०

[८]

सुर-करि-खन्धुत्तिणणेंगे बहु-रोमञ्जुभिणणणेंगे ।
सपैरिवारें सुन्दरेण युइ आइत्त पुरन्दरेण ॥ १
जय अजरामर-पुर-परमेसर जय जिण आइ पुराण महेसर ॥ २
जय दर्य-धम्म-रयण-रयणायर जय अण्णाण-त्तमोह-दिवायर ॥ ३
जय ससि भध-कुमुयं-पडिवोहण जय काङ्गाण-गाण-गुण-रोहण ॥ ४
जय सुरगुरु तइलोक-पियासह जय संसार-महाइइ-हुयवहं ॥ ५
जय वम्मह-णिम्महण म्हाउत्त जय कलि-कोह-हुआसणें पाउत्त ॥ ६
जय कसायपण-पलयसमीरण जय माणदरि-पुरन्दर-पररण ॥ ७
जय इन्दिय-गयउलें पड्ढाणण जय तिहुअणं-सिरि-रामलिङ्गण ॥ ८
जय कम्मारि-मडप्पर-भङ्गण जय णिकळ गिरवेक्ख गिरङ्गण ॥ ९

॥ वरा ॥

तुह सासणु दुह-णासणु एवीहिं उण्णंइ चडियउ ।
जं होन्तेणें पवभत्तेणें जगु संसारें ण पडियउ' ॥ १०

[९]

तं बलु तं देवागमणु सो जिणवरु 'तं समसरथुं ।
पेक्खेवि' उववणें अवयरिउ जाउ महन्तउ अच्चरिउ ॥ १
पट्टणें पुरिमंतालें जो राणउ रिसहसेणुं णामेण पहाणउं ॥ २
सो देवागमु णिपेवि 'पहासिउ 'को सयडामुह-अणें' आवासिउं ॥ ३
कासु एउ एवहु पडुत्तणु जेण विमाणहिं णवई णहङ्गणु' ॥ ४

31 P S छदि. 32 P केवलप, S वेळइ. 33 P S 'नेळइ. 34 A तिय.

8. 1 P °सपुत्तिणणणें, S °सपुत्तिणणणें, A °सपुत्तिणणणें 2 P °निधणण, S °तिणणणण.
3 P S सपैरिवारें, A सपैरिवारिं. 4 S दुह. 5 S भवकुमुयं, A कुमुयभन्व. 6 S °दुया वह.
7 A °मयल. 8 S A °तिहुयण. 9 P निकळ निरवेक्ख निरभण 10 P S प्महि. 11 S उण्णंइ.
12 A चि. 13 P दुत्तण, S हुरेंतण. 14 P S पवइत्तण. 15 S A ससावि
9. 1 A चवि. 2 A समोसरणु 3 P निविउवि, A पेडिउवि. 4 S उवण. 5 P अउवणअउं,
S अउवणियउ. 6 P अउउरियउ, S अउउरियउ. 7 A पुरिमताडि. 8 P A राणउ. 9 P ए विसइसेणु.
10 P A पहाणउ. 11 S चणि. 12 A अवासिउ. 13 S विमाणहि. 14 A नमरं.

[८] १ महोत्त (A gloss महाउत्त). २ मानपंतभवने वज.

[९] १ प्रभावितवा.

तं णिसुणेवि केणं 'अप्फालिउं' 'एमं देव मंडं' 'नव्वुं णिहालिउ ॥ ५
 भरहेसरहो वप्पु जो सुव्वइं महि-वल्लह भणेवि जो' धुव्वइ ॥ ६
 केवल-णाणु तासु उप्पण्णउं अट्ट-महागुणंदि-संपण्णउं ॥ ७
 तं णिसुणेवि मरट्टं मेळिउ स-वल्लु स-वन्धुवग्गु संचलिउ ॥ ८
 तं समसरणु पइडु तुरन्तउ 'जय देवाहिदेव' पभणन्तउ ॥ ९

॥ घचा ॥

'तेणं' तेषा पइसन्तेणं सुरहं मि विज्जभुं लाइउं ।
 'ए' वेसेणं उद्वेसेणं किं मयरद्धउ आइउं ॥ १०

[१०]

१० पेक्खेवि' तं देवागमयु सो जिणुं तं जि समोसरणु ।
 भव-भय-संएहिं समलइउं 'रिसहसेणु पहरु पव्वइउ ॥ १
 तेण समाणु परम गच्चेसर दिक्खेहिं ठियं चउरासी णरवरं ॥ २
 चउ-कल्लाण-विहइं-सगाहहो गणहर ते जि हूअं जग-णाहहो ॥ ३
 अवर वि जे" जे" भावो लइया चउरासी सहास पव्वइया ॥ ४
 ११ एयारह-गुणाठाण-समिद्धं तिण्णि लम्ब सावयंहुं पसिद्धंहुं ॥ ५
 अज्जिय-गणहो सद्ध के" बुज्जिय देव वि दुक्खियं-कम्म-मंल्लज्जिय ॥ ६
 थियं चउंपासं परम-जिणिन्दहो णं तारा-गंहे पुण्णिम-चन्दंहो ॥ ७
 वइइं परिसेसवि थियं वणयरो महिस तुरद्धम केसरि कुञ्जर" ॥ ८

॥ घचा ॥

११ अहि णउलं वि थिय सयल वि पंकीहिं जयसम-भावेण ।
 किय-सेवहो पुरयवहो केवल-णाण-पहापेण ॥ ९

15 A केण वि. 16 S अप्फालिउ. 17 A पउ. 18 S मइ. 19 A सयल. 20 PS बुव्वइ, A सव्वइ.
 21 S सइ धुव्वइ, P संधुव्वइ. 22 PA उप्पण्णउं 23 P गुणदि, S गुणदि. 24 PA सपण्णउं.
 25 S देवाहदेव. 26 P तेपं, S तेपं, A तंउं. 27 S पइसतेण. 28 A सुरइंवि. 29 A विभउ.
 30 P लाइउउ, S लायउ. 31 P एं. 32 P ए वेसें. 33 PS उद्वेसि. 34 S भायउ.
 10. 1 S वेसिस्सवि. 2 A जिणवर 3 PS भवभव, A भवभरभव. 4 P 'सहिपहिं, S सपहि.
 5 S समउइ, A उइउ. 6 PS दिवसइ. 7 PS द्विय. 8 S णरवर. 9 S 'विइं'. 10 A हव.
 11 S जे. 12 PS जे. 13 P समिद्धं, S मग्गिद्ध 14 P भावयहु, S सावयहुं. 15 P
 पसिद्धं, S पसिद्धं. 16 P गणह, S गणह 17 SA किं. 18 P दुक्खियं. 19 PS 'कल्लुज्जिय.
 20 PS ठिय 21 A चउंपासं. 22 सइ corrected to गइ. 23 A 'इदो. 24 P S वइइ.
 25 S परिसेसिय, A परिहरेवि. 26 P थिय. 27 S वणयरा. 28 S कुञ्जरा, A कुञ्जर. 29 S
 णिउल. 30 S पइइ. 31 S पुरदेवहो.

२ कथितः (A चहिउ). ३ यनसम्. ४ प्रातिष्ठार्थाद्युपाय ऋद्धयथ. ५ तस्य वेजसा.

[१०] १ इयमधेनः विनयुथा.

तामं विणिग्गय दिव्व झुणि
 चन्धं-विमोक्ख-कालवर्लई
 पुग्गलं-जीवाजीव-पउत्तिउ
 संजम-णियमं-लेस-वय-दार्याई
 सम्मइंसणं-णाण-चरित्तंई
 णव पयत्थ सज्जाय-ज्जाणंई
 सायर-पहं-पुव-कोडीयउं
 कालंई खेत्त-भाव-परदवई
 णरव-तिरय-मणुअत्तं-मुरत्तइं
 तित्थयरत्तणोई इन्दत्तंई

[११]

कंहइ तिलोअहो परम-मुणि ।
 धम्माहम्म-महाफलंई ॥ १
 आसव-संवर-णिज्जरं-गुत्तिउ ॥ २
 तव-सीलोववास-गुणठाणंई ॥ ३
 सम्म-मोक्ख-संसार-णिमित्तंई ॥ ४
 मुर-णर-उच्छेहाएँ-पमाणंई ॥ ५
 लोयविहाय-कम्मपयडीयउं ॥ ६
 वारह अहंई चउदह पुँवइ ॥ ७
 कुलयरै-हलहर-चकहरत्तइ ॥ ८
 सिद्धत्तणइ मि कंहई समत्तं ॥ ९

॥ वत्ता ॥

किं बहुवेणं आलावेण
 णउ एक्खु वि तिल-मेत्तुं वि

तिहुअंणे सयँले गविड्डु ।
 तं णि जिणेण ण विड्डु ॥ १०

[१२]

धम्मकखाणुं सयल्लु सुणेवि
 भव-भव-भयं-सय-गय-मणहो
 केण' वि पञ्चाणुव्वय लइया
 केहि' मि गुणवयाइं अणुत्तरियंई
 मउणाणरथमियंई अधरेक्कहिं

चञ्चलु जीविउं मणे मुणेवि ।
 उवसमु जाउ सर्व्व-जणहो ॥ १
 लोउं करेवि के वि पञ्चइया ॥ २
 केहि' मि त्तिक्खावयइं पधरियइं ॥ ३
 अण्णेहिं किय णिवित्ति अण्णेक्कहिं ॥ ४ ॥

11. 1 P तव, S ताव. 2 SA तिलोयहो. 3 A वंघइ corrected to वंधवि. 4 PS °वलइ. 5 S °कलइ. 6 P षोग्गळ. 7 P °निजर. 8 P °नियम. 9 PS °दाणइ 10 P °युग्गहाणइ, ७ °युग्गहाणइ. 11 P सम्मदंसण. 12 P S °चरित्तइ 13 P °णिमित्तइ, S °विमिक्खइ. 14 A सज्जायाहाणइ. 15 PS °उच्छेहाउं. 16 P °पहव. 17 S °कोडीउ 18 P °पयडीयउ, A °पहदीयउ. 19 SA कालइ. 20 S परदवइ, A वरदवइ. 21 SA अत्तइ. 22 A पुवइ. 23 SA °मणुवय. 24 S लुलहर. 25 P S तित्थयरत्तणइ. 26 A इदत्तइ. 27 S कइ. 28 PS वहुएण. 29 S तिहुयणि, A तिहुयणे. 30 A सयलि. 31 S °मित्तु.

12. 1 S धम्मकखाणु. 2 S जीविउ मणि, A जीवल्लोउ. 3 P S भवभव, A भवभवभव with the marks of deletion over the first two letters. 4 P S उवसहो. 5 A केहि मि. 6 A केहि मि. 7 P अणुत्तरियइं, S अणुत्तरियइ. 8 P °णरथमियइ, S °णरथमियइ, A °णरथमियइ. 9 P अण्णेक्कहिं, S अण्णेक्कहिं. 10 P अण्णेहिं, A अण्णेहिं.

[११] १ तिलोक्ख जीवणां भवो वानं कथयति. २ अवलोकिताः. ३ यत्त कथितं, तत्रास्ति.
 [१२] १ लोय इत्यादि.

जो जं मागइ तं तहौं देइ^{११} हत्यु भडारइं णउ खवेइ^{१२} ॥ ५
 अमर वि गय सम्मत्तु लपंपिणु^{१३} णियं णिय-ळियं-वाहणंइं चडेपिणुं ॥ ६
 जिणं-धवलहो^{१४} वि धनलु सिंहासणु पेण्णारसं-विसट्ट-थेरासंणु ॥ ७
 उव्विभय सेय छसं सिव-चामरु दिव भासं भामण्डलुं सेहुरु ॥ ८

॥ वत्ता ॥

तिहुगणं-पुहु हय-वम्महु केवल-किरणं-दिवायरु ।
 तहौं थाणहो उज्जाणहो गउ तं गङ्गा-त्तारु ॥ ९

[१३]

तहिं अवत्तरे भरहेसरहो सयल-पुहइं-परमेसरहो ।
 पर-चकेहिं मि णविय कम जाय रिद्धि सुर-रिद्धि-सम ॥ १
 मालूर-भव-पीवर-थणाहं छणवइ सहास वरङ्गणाहं ॥ २
 तहो दह-पक्खासउ णन्दणाहुं चउरासी लक्खइं सन्दणाहुं ॥ ३
 चउरासी लक्खइं गयवरोहुं अट्टारह कोडिउ हयवरोहुं ॥ ४
 कोडीउ तिण्णि वर-थेणुवाहं वत्तीस सहासं णराहिवाहं ॥ ५
 वत्तीस सहासं मण्डलाहुं कम्मन्ते कोटि पवहइ हलाहुं ॥ ६
 णव णिहियउं रथणइं सत्त सत्त छक्खण्ड इ भेइणि एक-उत्त^{१५} ॥ ७

॥ वत्ता ॥

जिह वप्पेण भोहप्पेण लइउं णाणु तं केवल ।
 तिह पुत्तेण जुज्झन्तेण स इं तुं य-मलेणं महीयलु ॥ ८

*

11 A देइ. 12 A भडारउ 13 P खवेइ 14 A सम्मत्तइ 15 A लपुविण, A लेविणु.
 16 A विववाहणहि. 17 P १ चडेविणु 18 S त्रिणु 19 P S धवलो. 20 A पण्णारइ.
 21 P S छलु. 22 A भासु 23 P S भामण्डल 24 S १ तिहुगण 25 P S 'णण' °
 26 A तथरी

13. 1 P उदि, S उह 2 A विहिति 3 A पारकेहिं 4 १ रस पणामउ तहो 5 P
 पदणइ, S गटणह, A णदणह. 6 S १ लक्खइ 7 P S रइवराइ 8 A चउरसी. 9 P S लक्खइ.
 10 P S गयवराइ, A गदवराइ 11 P S हयवराइ 12 A थेणुवाह. 13 P भडारइ णरवराइ,
 S सहासइ णरवराइ 14 P सहासइ, A सइस वति. 15 S मडलाहु, A मडलाह. 16 P S
 कम्मन्ति. 17 S A हलाइ 18 P णिहियइ, S णिहियइ. 19 S रथणइ. 20 A छक्खइ.
 21 P एकच्छ, S पृच्छ, A एयच्छ. 22 P S महप्पेण. 23 S उयउ 24 P सवमुव.
 25 P S वलिण १

१ निर्दिष्ट. २ वचनवि ४ पचासत्ता (१)

[१३] १ निष्पन्नत्व

[४. चउत्थो संधिः]

सट्टिहुँ चरिस-सहासिंहिं पुण्ण-जयासिंहिं भरहु अउज्झ पईसरइ ।
णयं-णिसियरं-धारउ कलह-पियारउ चक्क-रयणु ण पईसरइ ॥ १

[१]

पइसरइ ण पइणो चक्क-रयणु	जिह अबुहब्भन्तरे सुकइ-चयणु ॥ १
जिह धम्मयांरि-मुहं काम-सत्थु	जिह गोहंङ्गणे मणि-रयण वत्थु ॥ २
जिह चारि-णियेन्धणे हत्थि-जुहु	जिह दुज्जण-जणे सज्जण-समूहु ॥ ३
जिह किविण-णिहेठणे पेणइ-विन्दुं	जिह बहुल-पक्खे खेय-दिवसे-चन्दु ॥ ४
जिह कामिणि-जणु माणुसे अदधे	जिह सम्मइंसणुं दूर-भणे ॥ ५
जिह महुअंरि-कुलु दुग्गन्धे रणणे	जिह गुरु-गरहिउ अण्णाण-कणणे ॥ ६ ॥
जिह परम-सोक्खुं ससार-धम्मं	जिहं जीव-दयान्वरु पाव-कम्मं ॥ ७
पंदम-विहत्तिहे तप्पुरिसु जेम	ण पइसरइ उज्झहे चक्कु तेम ॥ ८

॥ पत्ता ॥

तं पेक्खेवि^१ धक्कन्तउं विग्घु करन्तउ णरयइ वेदाविद्धउ ।
'कहुहुं मन्ति-सामन्तहेणं जय-जस-मन्तहेणं किं महु को वि अत्तिउउ' ॥ ९ ॥

[२]

तं णिसुणेवि^२ मन्तिहिं वुत्तु एमं 'जं चिन्तहिं' तं तं सिद्धु देय ॥ १
छम्भस्वण्ड यमुन्परि णय णिहाण चउदह-विदेहिं^३ रयणेहिं समाण ॥ २

1. 1 B सट्टिहु, A सट्टिहि. 2 A 'सहानह. 3 S 'जयासहि, 1 जयासह. 1 P S अबज्ज.
5 A मयार. 6 P णिसियमर. 7 P पइसरइ, 1 पइसरइ. 8 A नमुदभम्मरि.
9 P यजयासि. 10 B योइततो. 11 P S जणे 12 P 'जिहपत्ति, 9 'जिहपत्ति. 13 B 'जत्ति.
11 A पेहु. 15 P 'दिवसि. 16 P S माणुस. 17 P सम्मइंसणु 18 P S दूर. 19 S महुपइ, A
महुपइ. 20 P S दुग्गण. 21 A सुक्खु 22 P ससार. 23 S धम्मं 24 P अइ. 25 A
जीवदयान्वरु. 26 S 'विहत्तिहि. 27 S उज्झहि. 28 B णिसियवि, 1 देवपत्ति. 29 S यक्क.
30 S करइ. 31 A जवरसरवदो.

2. 1 S णिसुणिति. 2 S मत्तिहि. 3 P एम corrected to एव, ० एव. 4 S चिदहि,
A जेवहि. 5 S 'विदेहि. 6 P रयणहि, 8 रयणहि.

[१] १ पूर्वो वदेन (१) भाषा ना-णना वम्, ११ वा. २ 'वस्यार उज्झाय.
३ उच्यतेवम मन्तव म् एव. ४ वस्यं पन्तरेणं (१ सुक्खुवप). ५ जयवदनयो वया
तपुररवनाय. ६ वेतुपुण जम्.
१३० ५४० ३

- णवणवई सहास मंहगाराहुँ^१ । वत्तीस सहास देसन्तराहुँ ॥ ३
 अवराई मि सिद्धई जाँई जाँई । को लक्खेवि^२ सकइ ताई ताई ॥ ४
 पर एक्कुं ण सिद्धइ साहिमाणुं । सय-पञ्च-सवाय-धणु-प्पमाणु ॥ ५
 तिस्थङ्कर-गन्दणु तुह कण्ठु । अट्टाणवईहिं^३ भाईहिं वरिहु ॥ ६
 १ पोअणी-परमेसरु चरम-वेहु । अखलिय-मरट्टुं जयलच्छि-गेहु ॥ ७
 दुवार-चइरि-वीरन्त-काल । णाम्हेण वाहुवलि वल-विसालु ॥ ८

॥ वत्ता ॥

- सीहु जेम पक्खरियउ सन्तिपे परिउउं जइ सो कँह वि 'वियट्टइ ।
 तो सहुँ^४ खन्धावारें एक्के-पहारें पई मि देव दलवट्टइ' ॥ ९

[३]

- १० तं वयणु सुणेवि दट्टाहरेण । भरहेण भरह-परमेसरेण ॥ १
 ११ पट्टविय महन्ता सुरिय तासु । 'बुच्चइ करे' केर णाराहियासु ॥ २
 जइ णउ पडिवणु कयावि एम । ता तेम करहु महु भिडइ जेम' ॥ ३
 सिक्खविउं महन्ता गय तुरन्ते । णिविसंखे पोयण-णयरु पत्ते ॥ ४
 १२ पुजेवि पुच्छियं 'आगमणुं काई' । तेहिं^५ मि कडिधेई वयणोई ताई ॥ ५
 'को तुहुँ को भरहु णं भेउ को' वि । पुहवीसकं दीमइ गंविप तो वि ॥ ६
 १३ जिह भायर अट्टाणवइ इयर । जीवन्ति करेवि^६ तहो' तणिय केरा ॥ ७
 तिह तुहुँ मि मउ^७ फेरु परिहरेवि । जिउ रायहो केरी केर लेवि^८ ॥ ८

॥ वत्ता ॥

- १४ तं णिसुणेवि^९ भंय-मीसे वाहुवलीसे भरह-उअ णिवभच्छियं ।
 'एक्क केर वप्पिक्की' पिट्ठिमि^{१०} गुरुक्की अवर केर' णं पडिच्छिये ॥ ९

7 A णवणवइ 8 P S महागाराहु, ९ महागाराहु 9 P S देसन्तराहु, A देसन्तराहु. 10 P अवराइ वि, A अवराइ मि. 11 P S सिद्धइ 12 A जाइ 13 A लक्खेवि. 14 A इक्क. 15 S णवणवइ भाहुइ. 16 S A पोयण. 17 S अवरइ 18 P S धीररुचालु 19 P परिउउ. 20 P S कइ य 21 P S सहु. 22 P पइ 23 P पइ वि, S पइ वि, A पई मि.

३. 1 P A करि 2 A कपाइ. 3 P सिक्खविय. 4 S तुरहु, A तुगु. 5 S णिविसंखे, A णिविसंखे. 6 S पचु. 7 S पुजेवि. 8 P पुच्छिय, A पुच्छिय. 9 S आगणु. 10 A तेहिं मि. 11 P कडिधेइ, ८ कडिधेइ 12 S A वयणइ. 13 S A तुहु. 14 P A न, उउ. 15 P S विवि, 16 A पिट्ठिमीसु. 17 P तो वि गपि, S तो वि गपि 18 S वरिवि. 19 S उहु. 20 P A तुहु. 21 A मउक्क. 22 S करेवि. 23 S णिसुणि 24 P णिवभच्छिय, S णिवभच्छिया. 25 P वप्पिक्की. 26 A विहिंमि. 27 A गुरुक्की. 28 A के. 29 S परिउउआ, P परिउउआ, A परिउउव.

[९] १ वत्ता-आवर=भाषणवृत्तिसूत्र. २ निपट्टे

[३] १ भयस्यापि भयमेव. २ न परिहाता.

[४]

पयसन्तं परम-जिणेसरेण
 तं अम्हहं सासणु सुहं-णिहारु
 सो पिहिमिहं हं पोयणहो सामि
 दिट्ठेण तेण किं कयणु कञ्ज
 किं तहो वलेण हं दुण्णिवारु
 किं तहो वलेण पाइक्क-लोउ
 जं गज्जिउ बाहुवलीसरेण
 तं कोवाणलं-गजलन्तपहिं

जं किं पि विहञ्जेवि दिण्णु तेण ॥ १
 किउ विप्पिउ णउ केण वि समाणु ॥ २
 णउ देमि ण लेमि ण पासु जामि ॥ ३
 किं तासु पसाएं करमि रज्जु ॥ ४
 किं तहो वलेण मंहु पुरिसवारु ॥ ५
 किं तहो वलेण सम्पयं-विहोउ ॥ ६
 पोयण-पुरवर-परमेसरेण ॥ ७
 णिउभञ्जिउ भरह-महन्तपहिं ॥ ८

॥ वत्ता ॥

‘जइ वि तुज्जु ईमु मण्डलु बहु-चिन्तिय-कलु आरि समप्पिउ वप्पे ।
 गामु सीमु खल्लं खेचुं वि सरिसव-भेत्तुं वि तो विणाहिं विणु कप्पे ॥ ९

[५]

तं वयणु सुणेवि पलम्ब-वाहु
 ‘कहो तणउ रज्जु कहो तणउ भरहु
 सो पक्के चक्के वहइ गब्बु
 णउ जाणइ होमइ केम कज्जु
 परिपलइ जेण तहो तणउ दप्पु
 यावत्त-भल्ल-कणिय-करालुं
 तं सुणेवि महन्ता गय तुरन्त

णं चन्दाइच्छंहुं कुविउ राहु ॥ १
 जं जाणहुं तं महु मिलेवि करहु ॥ २
 विर वसिकिउ मंइ मंहिवीहु सव्वु ॥ ३
 कहो पासिउ णीसायणुं रज्जु ॥ ४
 तं तेहउ कल्लयं देमि कप्पु ॥ ५
 सुग्गंर-मुसुण्णि-पट्टिसं-विसालु ॥ ६
 णिविसंजे भरहो पासु पत्त ॥ ७

4. 1 P पयसने. 2 A किंवि. 3 P > विहंजि. 4 A दिण. 5 P > भरहु, A भरहु. 6 P सुहनिहारु, > सनिहारु connected to सुहनाणु. 7 > पिहिमिदि, > पिहिमिदि. 8 P > इउ. 9 P > लेमि ण देमि. 10 P किति. 11 s पसायं. 12 > वज्जु. 13 > इउ. 14 P मंहु. 15 s तापव. 16 P कोवाणउ. 17 s पज्जलन्तपहिं. 18 P निरमभञ्जिउ. 19 P > इउ. 20 P > विविउ. 21 P > गाममीम. 22 A वल्लु. 23 s वेत्त. 24 P > वेत्त, > विणु. 25 > णहिं.

5. 1 P > चंदाइच्छंहुं, A चंदाइच्छं. 2 P > कज्जु. 3 > वज्जु, A वज्जु. 4 P कहु, A कहु. 5 A भरहु. 6 A जाणो. 7 > लेवि. 8 > पक्के. 9 A चक्क वहहु. 10 s महु. 11 A महि. 12 A जाणहु. 13 s सीसायणु. 14 P > पणउ. 15 s > वज्जु. 16 P > गामु. 17 P > सुसंदि. 18 A > विमं. 19 P > सुमिदि. 20 P > विमिदि, A विमिदि.

[४] १ (also A) प्रवृत्ता. २ वत्तम्. ३ भरहः. ४ विना दण्डेन.

[५] १ द्वितीय मनु-दिहन्.

जं जेम चविउ तं कहिउ तेम

'पइ' तिण-सरिसो वि णं गणेंइ देव ॥ ८

॥ वत्ता ॥

ण करइ केर तुहारी रिउं-खय-कारी णिउभउ माणें महाइउ ।

'भेइणि-रयणु समुडेंवि' रण-पिटुं मणेंवि जुअ-सेअं विउ दाइउ' ॥ ९

[६]

- तं णिसुणेंवि' इत्ति पलित्तुं राउ णं जलणु जाल-माला-सहाउ ॥ १'
 देवाविउ लहु सण्णाह-सूरु सण्णअइ सर-रहमु सुहड-सूरु ॥ २
 आऊरिउं वलु चउरहु ताम अट्टारह अक्खोहणिउं जाम ॥ ३
 परिचिन्तिय णव णिहि सचलन्ति जे' सन्दण-वेसे परिभमन्ति ॥ ४
 १० महाकालु कालु माणवउ पण्डु पउमक्खु सहु पिटुअं पचण्डु ॥ ५
 १० णइसणु रयणु णव णिहिउ एअ णं थिय वहु-भार्यहिं पुण्ण-मेय ॥ ६
 णव-जोयणइं तुअत्तणेणं वारह सप्पासअत्तणेण ॥ ७
 अट्टोयर गम्भीरत्तणेण सहुं जक्ख-सहासे रक्खणेण ॥ ८
 को वि वर्येइं को वि भोयणेंइ देइ' को वि रयणइं को वि पहरणेंइ पेइ' ॥ ९
 १० को वि हयं गय को वि ओसेहिउ धरेइं विण्णाणाहरणेंहुं को वि हंरइं ॥ १०

॥ वत्ता ॥

चम्म-त्तक्क-सेणावइ हय-गय-गेहवइ उत्त-दण्ड पोमिच्चियं ।
 कागणि-मणि-रथेवेंइ विध स्वग-पुरोहिय ते वि चउइइ चिन्तियं ॥ ११

[७]

- १० गउ भरु पयाणउ देवि जान हेरिणेंहिं' कणिट्टेहो कहिउ ताम ॥ १
 'सहसा णीसरु सण्णेंहेवि देव दीसइ पडिक्खनु समुहु जेम' ॥ २

21 P S पइ 22 P न 23 A गणइ 24 A रिहिउ 25 P S मेयमिरणु 26 A समदेवि
 27 S पण्डु, A 'पिटु 28 A मणिवि 29 S पलित्तु, A 'स-हु 30 S पचण्डु

6, 1 S कियुविदि 2 P पलित्तु 3 P आऊरइ, 4 आऊरिइ, A आनोरिउ, 4 A
 अक्खोहणिउ 5 P S ज 6 P माणव सपण्डु, 3 माणव सपिण्डु, A माणवउ पण्डु with स
 superscribed above उ 7 P पणउ 8 P S 'भायहि 9 P तुगण्णेण 10 S वत्तइ
 11 P S भोयणइ 12 P देवि 13 P S पहरणइ 14 P S देइ 15 S उनहिउ 16 S धरइ
 17 P S 'णाइरणइ 18 P इरइ, A भरइ 19 S जेमिचित्था 20 P 'यरइहिय, 3 यवइहिय
 A धवइ थिय 21 P 'पुरोहिय, S 'पुरोहिया 22 S चित्तिवा

7, 1 S पच'मे, A पयाणउ 2 S हिरिणइ, A हेरिणइ 3 S कणिगइहो 4 P S
 सण्णइवि

१ महाहत, मानिरीसर्प ३ प्रयुग

[६] १ इतरोणा लोबधव २ स्थानयदि प्रपच्छति वा ३ एहपदि ४ स्वपदि.

तं सुणोविं स-रोसु पलम्य-चाहुं
 पडुं पडह समाहय दिण्णं संह
 किउ कलयलु लइयइं पहरणाइं
 णीसरिउं सत्त 'सद्धोहणीउं'
 भरहेसर-याहुवली वि ते वि
 हय हयंहुं महा-गयं गयधंराहुं

सण्णञ्जइ पोयण-णयर-णाहु ॥ ३।
 धयं दण्ड छत्त उच्चिभय असङ्ग ॥ ४।
 कर-पहरं-पयट्टं वाहणाइं ॥ ५।
 एकं सैणणं अक्खोहणीउ ॥ ६।
 आमणंहुं हुक्कंहुं वल्लंहुं वे वि ७।
 सवडंमुंहुं धयं धयवडंहुं देवि ॥ ८।
 भडुं भडहुं महा-रह रहंराहुं ॥ ९।

॥ गत्ता ॥

देवासुर-वल-सरिसइं
 एकमेक कोकन्तइं

वहिय-हरिसंइं
 रणे हकन्तइं

कञ्जय-करय विसंइं ।
 उभय-वल्लंहुं अविमंहुइं ॥ १० ॥

[८]

अच्चिभइं वहिय-कलयलाइं
 वाहिय रह-चोइय वारणाइं
 लुअं-लुण्ण-जोत्तं-सण्डिय पुराइं
 णिवहिय भुअं-पाडिय-सिराइं
 गय-दन्त-छोहं-भिण्णुअभडाइं
 पडिहय-विणियाइय-गयवडाइं
 सुसुमूरिय-चूरिय-रहवराइं

भरहेसर-याहुवली-चलाइं ॥ १।
 अणवरयामेहियं-पहरणाइं ॥ २।
 दारिय-णियम्म-कप्पिय-उराइं ॥ ३।
 धुंय सन्ध-कवन्ध-पणाच्चिराइं ॥ ४।
 उच्चाइय पडिपेहियं भडाइं ॥ ५।
 अण्णोडिय-मोटिय-धयवडाइं ॥ ६।
 दल्लवहिय-लोहिय-हयवराइं ॥ ७।

5 PS मुणिवि 6 S पलववाहो, 7 PS हु 8 P दिष 9 P सवण 10 AP धयच्छत्त-
 वर 11 S कइयह, A लइयइ 12 S पहरणाइ 13 A °पहप° 14 PS °पवट्टइं
 15 P साइणाइ, S साहणाइ 16 P तीसरिउ, A तीसरिउ 17 A सद्धोहणाइं 18 S
 एकाहसेण, A एकाहसेण 19 P सजोहणीउ, A मक्खोहणीए 20 PS आसणणइ 21 S
 हुक्कइ 22 PS वल्लइ 23 S सवडंमुहु 24 P धय 25 PS धयवडहु 26 PS हयह 27
 S ममागय 28 PS गयवराइ 29 P भडह, S भवह, A भडहु 30 PS रहवराइ 31 S
 हरिसइ 32 PS विसइइ 33 P कोकन्तइ, S कोकन्तइ, A कुकन्तइ 34 PS रोकवइ 35 S
 °वल्लइ 36 PS अविमइइ

8. 1 PS अविमइइ 2 PS °वाहुवलीसराइ, A °वाहुवलीवलाइ 3 PS °वाहणाइ
 4 S °सिद्धिय 5 PS लुण 6 P लघु, S लणु 7 S लुप 8 S उराइ 9 S लुय 10 PS
 पुयत्तप°, A धयवड corrected from धुय° 11 S °पण्डिराइ 12 P मिशुअभाइ, S
 भिण्णुअभाइ 13 SA °भडाइ 14 P °वडाइ 15 PA °धयवडाइ 16 S सुसुमुरिय°.

[७] १ सन्धक् प्रकारेण शोभयति २ भरतसेण्ये .

[८] १ छेदित चरण युगम् (reading मनु) २ आपैत (२ आधातम्) ३ प्रो. वारिदे

रुहरोल्लेई^१ सरोहि^२ विहावियाँई^३ णं वे वि कुसुंम्भेहिं^४ रावियाई^५ ॥ ८
॥ वत्ता ॥

पेक्खेवि^६ वल्ले^७ घुलन्तेई^८ मंहिहिं^९ पडन्तेई^{१०} मन्तिहिं^{११} धरियं^{१२} 'म भण्डहो^{१३} ।
किं वहिएण धराए^{१४} भड-सघाए^{१५} दिट्ठि-जुञ्जु धरि मण्डहो^{१६} ॥ ९
[९]

पहिलउ जुग्देवउ दिट्ठि-जुञ्जु जल-जुञ्जु पडीवउ मड-जुञ्जु ॥ १
जो तिण्णि मिं^१ जुञ्जेई जिणइ अज्जु तहो^२ णिहिं^३ तहो^४ रयणं^५ त्तासु रज्जु^६ ॥ २
तं णिसुणोविं^७ दुक्खुं^८ णिवारियाँई^९ साइणेई^{१०} वे वि ओसांरियाई^{११} ॥ ३
लहु^{१२} दिट्ठि-जुञ्जु पारद्धु^{१३} तेहिं^{१४} जिण-णन्द-गुणन्दा-णन्दणेहिं^{१५} ॥ ४
॥ अवलोइउ भरहे^{१६} पेढसु भाइ^{१७} कइलासे केअण-सइलु^{१८} णाई^{१९} ॥ ५
असियं-सियांयम्य विहाई^{२०} दिट्ठि णं कुवल्लय-कमल-रविन्दे-विट्ठि^{२१} ॥ ६
पुणु जोइउ^{२२} वाहुवलीसरेण^{२३} सरो कुमुय-सण्डु णं दिणयरेण ॥ ७
अवरामुह-हेट्ठांमुह-मुहंई^{२४} ण वर-वहुं-चयण-सरोरुहाई^{२५} ॥ ८
॥ वत्ता ॥

॥ उवरिद्वियए^१ विसालंए^२ मिउट्टि कराळंए^३ हेट्ठिम दिट्ठि परजियं^४ ।
णं णउ-जोवणइत्ती चखल-चित्ती कुलवहु इज्जेपे तजियं^५ ॥ ९
[१०]

ज' जिणोविं^१ ण सफिउ दिट्ठि-जुञ्जु पारद्धु खणद्धे सलिल-जुञ्जु ॥ १
जले पइट्ठे^२ 'पिहिमि-पोयण-परिन्दु^३ ण माणस-सरवरो सुर-भाइन्दु^४ ॥ २

17 P S रुहरोल्लेइ 18 S सरोहि 19 I विहावियाइ, १ वहावियाइ 20 P कुसुंम्भे, A कुसुंम्भे.
21 P पेक्खेवि, S विक्खेवि 22 S वल्ले 23 S मंहिहिं, A मंहिहिं 24 P S पडन्तेई 25 S
मंतिहिं 26 P धरिय 27 I वराइ 28 P विट्ठु corrected to दिट्ठि 29 P S पर
9 1 P पहिलउ 2 A परिहउ 3 A वि 4 P S जुग्देइ 5 A णिणइ 6 P तिहिं 7 P
रयणइ 8 P S णिसुणोवि, A वेवि 9 P S उग्गु, A उरुग्गु corrected to उग्गुग्गु 10 S
णिवारियाइ 11 S हाहणइ 12 S उसांरियाइ, A असांरियाइ 13 P तिहु 14 S णण्डु
णइ 15 A पडम. 16 P A भाइ 17 P S 'सुणु 18 P A अलिअ 19 P S विभा'
20 P S विहाइ, A विहाइ 21 S 'वर' 22 P S A तिट्ठि 23 P S जोयउ 24 P
'पेढासुह' 25 S सुवाइ 26 P महुभर', gloss noting the variant वरवहुं, S
महुपर' 27 S विसालइ 28 S कराळइ 29 S परजिया 30 A जोवणइत्ती. 31 P अरुग्गु,
S अरुग्गु 32 S तजिय

10. 1 A व 2 P S जिणवि 3 P परट्ट, S पइट्ठि 4 P तिहिं, S तिहिमि', A तिहिहिं'.
5 P S A 'णंइहु 6 A सर' 7 P S A 'णइहु

४ वाणि: अफिट्ठामि

[९] १ पउय ५०० २ प्रथमत ३ मरगय-पउ, पड' ५२५, वाहुवली ४ हण्ण-वेत-दान

पर्यन्तरे महि-परमेसरेण
पमुक्कं झलक सहोयरासु
छुडु वाहुवलिह वच्छयलु पत्त
परधिय(१). उरे तोय तुसार-धवलं
पुणु पच्छंए वाहुवलीसरेण
उद्दाइय चल-गिम्मलं-तरहं

आडोह्वेवि सलिलु समच्छरेण ॥ ३
णं वेळ संमुद्धे महिहरासु ॥ ४
णिग्भच्छियं असइयं पुणु गियत्त ॥ ५
णं णहें तारा-णितरुम्भ वहुल ॥ ६
आमेत्थियं सलिल-झलक तेण ॥ ७
णं संचारिं आयास-गङ्ग ॥ ८

॥ घटा ॥

ओहट्टिं भरहेसरु
सुर्यारुहण-वियकए

विडं मुह-कायर गरुअं-रहलए लइयउ ।
विरह-झलकए भग्गु व दुप्पवइयंउ ॥ ९

[११]

जे जिणोवि ण सकिउ सलिल-जुञ्जु
आवीलं-विकच्छउ वलं-महल
ओवेगियं पुणु किय वाहु-सव
वाहु-वन्धहिं डुकरं-कत्तीहिं
संहु, भरहं, सुइरु करेवि वामु
उच्चाइयं उभयं-करेहिं णरिन्दु
पर्यन्तरे वाहुवलीसरासु
किउ, कलयउ सीहणें विजेउ पुट्टु

पारडु पडीवउ मल-जुञ्जु ॥ १
अक्खाडंए णांइ पइडु मल ॥ २
यं भिडियं सुवन्तं-तिर्यन्तं सइ ॥ ३
विष्णार्णहिं करणहिं भामरीहिं ॥ ४
पुणु पच्छंए दरित्तिय गियय-धामु ॥ ५
सकेण वं जम्मणें जिणं-वरिन्दु ॥ ६
आमेत्थियं देवेहिं उमुम-वामु ॥ ७
गरणाहु विलक्खीहउ सुट्टु ॥ ८

॥ घटा ॥

चक्र-रयणु परिचिन्तिरे उप्परि घत्तिंउ
पत्तारियं-कर-णितं-रुम्भें दिणयर-चिन्ने

चरम-वेहुं तें वञ्चियउ ।
णोइं मेरु परिअञ्चियउ ॥ ९

8 P इत्थत्ते, S इत्थत्ति. 9 PS आडोह्वि. 10 PS ता मुक्क. 11 S संमुद्धे, A संमुद्धि.
12 PS महीहरासु. 13 A प्पुड वाहुवलिहि. 14 S वच्छयले. 15 PS णिग्भच्छिय.
16 PS य. 17 PS ववलु. 18 S पच्छय, A पच्छइ. 19 S भामिणिय. 20 E. लिम्मलं.
21 S तुरग, 22 S मचारिय. 23 P उद्दाइय, S ओहइय. 24 PS गिय 25 A गरुय,
26 S रहलइ. 27 PS विएकए. 28 P दुप्पवइयउ.

11. 1 S जिणोवि. 2 A भाट्तु पविउ, 3 A भावीलि. 4 P वलं. 5 PS भक्खाडु.
6 S णाह. 7 P उवगिय, S उव मेय, 8 PS भिडिय. 9 P सुवन्तं, A सुवत्त. 10 A तिर्यन्तं.
11 P वेपिहि, S वेपुहि. 12 A उडकरी, 13 S विष्णार्णहि. 14 P करणहिं, S करणहि. 15
PS सहु 16 S पच्छइ. 17 S उच्चायउ, 18 S उहयं. 19 S करेहि, A करि. 20 PS वि.
21 A विज्जवरे. 22 PS पृथग्गरी, S इत्थत्ति. 23 S भामिणिय. 24 P देवहिं, S देवहि.
25 S साहणि. 26 PS विलय, 27 P परिचिन्तिय, A मण्णे चिन्तिय. 28 P विचिय. 29 A
परिमवेहु. 30 S वं. 31 S सपरिय. 32 S णिडक्खे. 33 S विंध. 34 PS णाह मेरु
परिअञ्चियउ, A मेरु नाइ परिपचिय.

[१०] १ वेला.

[११] १ सुवन्तं-स्यारि के (?) उच्चा. २ दिग्गहाञ्जु. ३ व्यायाम..

[१२]

जं मुकु चकु चक्रेसरेण तं चिन्तित वाहुयलीसरेण ॥ १'
 'किं पशु जप्फालमि महिहिं अजु णं णं धिगत्यु परिहरमि' रज्जु ॥ २'
 रज्जहो कारणे किज्जइ अजुतुं घापवउं भायरु वप्पु पुत्तु ॥ ३'
 किं आएं साहमि परम-मोकखु जहिं लब्भइ अचलु अणन्तु 'सोकखु' ॥ ४'
 प्ररिचिन्तवि" सुइरु गणेण एमं पुणु धविउं णराहिउ डिम्भु जेनः ॥ ५'
 'महुत्तणिय" पिहिमि तुहुं मुंजे भाय सोमप्पहु केर करेइ" राय' ॥ ६'
 सुणिसल्लु 'केरेवि जिणु गुरु भणेवि विउ पय मुट्ठि सिरे" लोउ देवि ॥ ७'
 ओलम्पियं करयल्लु एक्के वरिसु अविओल्लुं अपल्लु गिरि-भेरु सरिसु ८ ॥

॥ ४त्ता ॥

वेह्ठिउं सुट्ठु विस्तारोहि" वेत्ता-जालोहि" अहि-विच्छियं-वम्मीयहि" ॥
 खणु वि णं मुकु भडारउ मयण-वियारउ णं संसारहो भीर्यहि" ॥ ९

[१३]

एत्थन्तरे केवल-णाण-याहु कइलसे परिट्ठिउ रिसहंणाहु ॥ १'
 तइलोक्क-पियामहु जग-जणेरु समसरथु वि' स-गथु सं-पाडिहेरु ॥ २'
 थोयेहि" दिवसेहि" भरहेसरो वि तहो वन्दण-हत्तिए" आउ सो वि ॥ ३'
 थोत्तुमीरियं गुरु-पुरउ भाइ परलोय-मूलं इहलोउं णाई ॥ ४'
 वन्देप्पियु दसविह-धम्म-पालु पुणु पुच्छिउ तिहुवणे-सामिसालु ॥ ५'
 'घाहुवलि भडारा सुह-णिहाणु के" कज्जे अर्जु ण होइ णायु' ॥ ६'
 तं पिमुणोवि" परम-जिणेसरेण धम्मरिउ दिव-भासन्तरेण ॥ ७'
 'अज वि ईसीसि" कसाउ तामु जं खेतं तुहारंए फिउ णिवासु ॥ ८

12. 1 PS परहरमि 2 P रज्जु, S रज्जु. 3 SA अजुतु. 4 A घापवउ. 5 PS भाय. 6 S अहि. 7 A एत्थइ. 8 PS जग-ज. 9 A मुक्क. 10 S परिचित्ति. 11 PS एव. 12 P थविउ, A दविउ 13 A पिहित्ति 14 PS सुट्ठु 15 S मुत्ति, A मुत्ति 16 PS करेव. 17 P A मुणिसल्लु 18 PA करेवि 19 PS सिरे 20 P उरुवि. 21 A दइ 22 P अविउल्लु, A भविउल्लु. 23 SA वेठिउ. 24 S विमल्लिदि. 25 A 'जालोहि' 26 A 'विच्छिय'. 27 P S वम्मियहि. 28 P A वि न मुकु, S जिम्मुक्कु. 29 P भीर्यहि.

13. 1 A एत्थंवरि. 2 A रिहइ. 3 P 'पियामहु, A विवामहु. 4 Missing in A. 5 A सप्पाडिहेरु. 6 P S थोवहि. 7 P दिवसहि, S दिवसहि. 8 P 'मत्तिय. 9 S थोत्तु मीरिय, A थोत्तु मीरिय corrected to थोत्तु न मीरिय. 10 A खेउ. 11 P तिहुवण, S तिहुवण. 12 PS के. 13 PS भय ण, A न अम्भु वि. 14 PS विमुणिवि. 15 PS 'पासवण. 16 S इमांसि. 17 A जे. 18 S खेवि. 19 S तुहारइ.

[१२] १ वृषिन्नाम् (?)

[१३] १ अमे. २ खोसव खोसम्.

॥ वृत्ता ॥

जद् भरहहो जि समप्पिड
एणं कसोए लइयं

तो किं नप्पिड
सो पयइवडं

मंइ चलेणेहिं महि-मण्डल ।
तेण ण पावइ केवलु' ॥ ९

[१४]

तं वयणु सुणेवि' गड भरहु तेत्थुं
सधहु पडिउ चलेणेहिं' तामु
' विण्णवइ खमावइ एम जाम
उप्पणोड केवलं-गाणु विमलु
पउमासणु भूसणु सेय-चमरु
अत्थकंए आइड सुर-णिकाड
' थोवेहिं दिवसंहिं तिहुअणं-जणोरि
अडुविह-कम्म-वत्थण-विमुक्कु

वाहुवलि-भडारउ अचलु जेत्युं ॥ १
' तउं तणिय पिदिमि' हउं तुम्ह दासु' ॥ २
चउ घाई-कम्म गय खंयहो ताम ॥ ३
थिउ देहु खणोन्दे तुज्ज-धवल ॥ ४
भा-मण्डलु एक्कं जे छत्तु पवरुं ॥ ५
तित्थयर-पुत्तं केवलिउं जाउ ॥ ६
णासियंघाइयं-कम्म वि चयारि ॥ ७
सिद्धउ सिद्धालउ णवर दुक्कु ॥ ८

॥ वृत्ता ॥

रिसुं वि गड णिवाणहो
अकफित्ति' विउ उज्झो

सासय-धाणहो
दणुं-दुग्गेज्झो

भरुं वि णिवुइ पत्तउ ।
रज्जु सइं' भु जन्तव' ॥ ९ ॥

*

[५. पञ्चमो संधि]

अकसइ गोत्तम-सामि
सुणि सेणिय उप्पत्ति

तिहुअण-लद्ध-पैसंसहुं ।
रकखस-चाणर-वंसहुं ॥ १

[१]

तहिं जे' अउज्झोहिं वहवे काले

उच्छेणो णवर-ररु-जाले ॥ १

20 P १ नद 21 S चउलिहि. 22 P १ इय 23 S कसाए 24 P उज्ज, S लइयभो.
25 P पयइव.

14. 1 S सुणिवि 2 P ५ तिरपु 3 S भडारउ 4 S तिरपु 5 १ A चलेणेहि. 6 P तुत्तं.
7 A पिदिमि. 8 S हउ 9 P खमाइ, S पमावइ 10 S घाय' 11 S पयहु 12 P उप्पणउ,
१ उप्पणवउ. 13 P वेयउ 14 ५ पणदि 15 A एक्कं वि 16 S चमरु. 17 P १ नयइइ, A
एयवरे. 18 P १ मुह'. 19 A कपडिहि. 20 P थोवेहिं. 21 P १ तिवसहि. 22 S १ तिहुअण'.
23 १ जणेरे. 24 P णामियइ 25 P १ पावकम्मइ 26 P १ रिसहो, A तिमइ. 27 P
भरइहो. 28 P १ अउज्जोहि. 29 १ हण' 30 P १ दुग्गेज्झइ. 31 P लवइ, ५ मय. 32 S
भुजवउ, A भुजवउ.

1. 1 १ यउवम'. 2 P तिहुअ, S तिहुअण', A तिहुअणे ३ १ १ वनसउ, S 'पसइहो.
4 P 'रइह, ५ 'यवरो 5 P १ पदि. 6 १ S रि. 7 S अउज्जइ, १ अउज्जइ. 8 S उच्छेणं.

[१४] १ उरइन्नागा.
पउ = परि = 6

विमलैर्वसुक्तं-वंसे उष्णजडं
 तासु पुत्रु नामे नियसज्जड
 तासु विजय महएवि मणोहरं
 ताहै^१ गंधे भव-भय खय-गारडं
 १ रिचहु जेम वसुहार-भणिमित्तड
 रिचहु जेम विउ वालकीलंए
 रिचहु जेम रञ्जु^२ इ भुजन्ते

धरणीधरु सुख्ये-संपणजडं ॥ २
 पुणु जियसत्तु रणज्जेणं वुज्जड ॥ ३
 परिणिय थिर-माल्लर-पओहर ॥ ४
 उष्णज्जइ सुउ अजियं-भडारड ॥ ५
 रिचहु जेम मेहेहिं अहिसित्तड ॥ ६
 रिचहु जेम परिणाविउ लीलंए ॥ ७
 पंक्क-दियसे^३ गन्दर्पवणु^४ जन्ते ॥ ८

॥ घत्ता ॥

पवणुद्धुं मरु दिट्ठु
 १० गौडं विल्लासिणि-छेउ

पप्फुल्लियं-सयवत्तड ।
 उन्निभय-करुं गच्छन्तड ॥ ९

[२]

सो जि महासरु 'ताहिं जे' वंगालए
 मउलिय-दल्लु विच्छाय-सरोरुहु
 तं णिपवि गउ परम-विसायहो
 ११ जो जीवन्तुं दिट्ठु पुवणहए
 जो गारवर-लेक्खोहिं पणविज्जंइ
 जिह^५ सञ्जापे एउं पङ्कय-वणु
 जीविउ जमण सरीरु हुआसे^६
 चिन्तइ एम भडारड जायोहिं

दिट्ठु जिणाहिवेण वेत्तालेए ॥ १
 णं वुज्जण-जणु ओहुल्लियं-मुहु ॥ ३
 'लइ एह जि गई जीवहो जायहो ॥ ३
 सो अड्ढार-पुद्धुं अवरणहए ॥ ४
 सो एहु मुज्जे अंवारो^७ णिज्जइ ॥ ५
 तिह जराए घाइज्जइ जोघणुं ॥ ६
 सत्तंइ काले रिद्धि विणासे^८ ॥ ७
 लोयन्तिर्यंहिं विघोहिं तायोहिं^९ ॥ ८

० P विमलेसुक्तं, A विमलिसुक्तं 10 वा उष्णजड 11 PS सुकुड. 12 A सपणजडं.
 13 S मणोहर 14 P ताहि, S वाह. 15 PS गन्धि. 16 PS सयवकारड. 17 This
 hemistich and the whole of the next line is missing in S 18 P अजिय.
 19 I मेहेहे 20 P वालकीलए, S वाटारीलड 21 S लीलंइ 22 A एउ इ with
 the mark of deletion over इ 23 A पंक्क 24 S विवसि 25 P गणु 26 A जेहे.
 27 PS पवणपुउ, A पवणुद्धुम 28 P पप्फुल्लियं, S पप्फुल्लियं, A पप्फुल्लियं (?) 29 PS
 गाह 30 S उन्निभयकर

2. 1 PS ताहि 2 SA वि 3 S वेत्तालेउ, A वेत्तालेउ 4 PS वल्ल 5 PS विज्जइ 6 PS
 ओहल्लियं 7 P टाह corrected to गह 8 P जीवतु हि. 9 S पुवणइ 10 S एउ.
 11 S अवरणइ. 12 P लक्खोहि, S लक्खोहि. 13 S पणविज्जइ 14 A मुपउ 15 S अवारो.
 16 S विउ 17 P एउ 18 A जोवणु 19 S हुआसे, A हुआसे 20 P सज्जइ 21 PS
 विगासइ 22 P लोएल्लियं. 23 S रिघोहिं, A एघोहिं 24 A लोएहिं

[१] १ इभा(श्च)इवते

[२] १ उदात्तए. २ अस्मन्-वाडे ३ ध्रुव-दारेण, उपराजो (?) वा.

चउविह-देव-णिकाएं
जिणु पवइउ तुरन्तु

॥ यत्ता ॥

आएं कलि-मल-रहियउं ॥ १

दसहिं^१ सहासंहिं सहियउं ॥ ९

[३]

थिउ छट्टोववासिं सुर-सारउ
रिसहु जेम पारणउं करेपिणु
सुक-झाणुं आऊरिउ णिम्मलु
अहु वि.पाडिहेर समसरणउं
गणहर णवद लक्खु वर-साहुंहुं
ताहिंजे^२ काले^३ जियसत्तु-सहोवरु
जयसायरेहो पुत्तु सुमणोहरं
भरहु जेम तीहुं णवेहिं णिहाणहिं

वम्हयत्त-धरे थक्कु भडारउ ॥ १

चउदह संवच्छर विहरेपिणु ॥ २

पुणु उप्पणुं णाणु तहो केवलु ॥ ३

जिह रिसहहो तिह देवागमणउं ॥ ४

वम्मह-मल-णिसुम्भण-चाहुंहुं ॥ ५

तियसज्जयहो पुत्तु जयसायरु ॥ ६

णामे सयह सयल-धकेसरु ॥ ७

रयणेहिं^४ चउदह-विहेहिं-पहाणेहिं ॥ ८

॥ यत्ता ॥

सयल-पिहिनिं^५ परिपाळ
जीउ व कम्म-असेण

गफ-दिवसें चहुंल्लं ।

णितं अचहरेविं^६ तुरङ्गे ॥ ९

[४]

दुहुं तुरङ्गमु चञ्चल-छायहो
पदसद सुण्णारणुं महाडइ
दुक्खु दुक्खु हरि दमिउं णारिन्दे^७
ताम महा-सरु दीसइ स-कमलु
ताहिं लय-मण्डवे उप्पहाणेवि
समु मेळइ वेत्तोलिहो जावेहिं

गयउ पणासेविं पच्छिम-भायहो ॥ १

जहिं कलि-कालहो^८ हियवउ पाडइ ॥ २

णं मयरउउ परम-जिणिन्दे^९ ॥ ३

चल-वीई तरङ्ग-भङ्गुर-जलु ॥ ४

सलिलु पिणवि तुरङ्गमु पहाणेवि^{१०} ॥ ५

तिलयकेते सम्पाइय तावेहिं ॥ ६

25 P १ इदिअउ. 26 S इउ. 27 अदसदि. 28 P S इदिअउ.

3. 1 S छट्टोववासि, A छट्टोववासिं 2 A वन्भवत्त^१. 3 P A पारणउ. 4 A णणु.
5 Missing to S. G P corrected to समो^२, A समसरणउ 7 P S A देवागमणउ.
8 S साहुं. 9 P S मलु 10 P S साहुं. 11 P S वहि. 12 S A वि. 13 S A कालि. 14 A
जयसायरेहो. 15 A मययोदह. 16 P सयलु. 17 S लहु. 18 P णवेहि, S अउहि. 19 P
णिहाणेहि, S णिहाणहि. 20 P रयणदि, S रयणेहि. 21 P वेदहिं, S वेदहि 22 P S पहाणेहि,
A पहाणेहि 23 P विदिहि. 24 P चणुल्लम, A चणुल्लमं 25 S विउ. 26 S अचहरेवि.

4. 1 A दुहु. 2 P पणासवि, S पणासिदि. 3 A सुण्णारणु 4 P S जहि. 5 P S कालु
वि. 6 A दमिउ. 7 S णरेद, A णरेदि 8 S डिणद. 9 P S णीवी. 10 P S वहि. 11 P S
पहाणुवि, A ण्हाणिवि 12 S चेत्ताउदो, A येयाउद. 13 A तिलयकेते.

[४] १ यत्ता. २ यत्ता. ३ सम्पायमये.

धीय सुलोपयोर्हो वलवन्तंहो वहिणि^१ सहोयरि^२ दससयणेत्तहो ॥ ७
 किर सैंहें सहियाहें डुकद सरयरु दीसइ ताम सयरुं पिहिमींरु ॥ ८

॥ घटा ॥

विद्धी काम-सरेहें
 गोंहें सयम्बर-माल

एकुं वि पउ ण पयट्टेइ ।
 दिट्ठि^३ णिवहो आवट्टेइ ॥ ९

[५]

केण वि कहिउ गम्पि सहसक्खहो 'कोऊहल्ले किं एउ ण लंक्खहो ॥ १
 एकु अणङ्ग-समाणे जुवाणउं णउ जाणहुं किं पिहिमिहें^४ राणउं ॥ २
 तं पक्खेवि सस तुम्हें^५ केरी काम-गंहेण हूअं विवरेरी^६ ॥ ३
 ॥ तं णिसुणेवि राउ रोमञ्चिउ अब्भन्तरे^७ आणन्दु पणच्चिउ ॥ ४
 'णेमिच्चियेहिं आसि जं वुत्तउ एउं तं सयरामणु णिरुत्तउ' ॥ ५
 मणे परिचिन्तेवि^८ पप्फुहाणणु गउ तुरन्तु तेहिं दससयलोपणु ॥ ६
 ते^९ चउसट्ठि-पुरिसलक्खण-धरु जाणेवि^{१०} सयरु सयरु-चक्खेसइ ॥ ७
 सिरे^{११} करयलं करेवि जोक्कारिउं दिण्ण कण्ण^{१२} पुणु पुरे^{१३} पइसारिउ ॥ ८

॥ घटा ॥

लीलए भवणु पइहु
 तूसेवि^{१४} दिण्णउं तेण

विज्जाहर-परिवेदिउं ।
 उत्तर-दाहिण-सेदिउ ॥ ९

[६]

तिलकेस लपपिणु गउ सयरु पइसरिउं अउज्जाउरि-णयरु^{१५} ॥ १
 ॥ सहसक्खु वि जणण-वइरु सरैवि^{१६} विज्जाहर-साहणु मेलवेवि^{१७} ॥ २

14 s सुलोपणहु. 15 s वलवणहु. 16 A भहिणि. 17 A सहोयर. 18 s सहु. 19 P सहिहें.
 8 सहियइ. 20 PS तयरु. 21 A पिहिमींरु. 22 A हहु. 23 P पइहइ. 24 s णय,
 25 P s परिवइइ.

5. 1 A कोऊहल्ल. 2 PS लक्खहु. 3 s 'समाग. 4 P जुवाणउं, A जुवाणउं. 5 s
 जाणहु, A जाणहुं. 6 PS सिहिमिहि 7 P A राणउं. 8 s पेक्खि. 9 s तुम्हइ. 10 PS
 कामगंहेण. 11 A हूअ. 12 A अब्भन्तरे 13 s णेमिच्चियेहिं, A णेमिच्चियेहिं. 14 PS हूअ.
 15 P परेचिन्तेवि, SA परेचिन्तेवि. 16 s चहि. 17 PS जो. 18 A जाणिवि. 19 P A
 सिरे. 20 PS करयल. 21 P जोक्कारिउ corrected to जयकारिउ, A जोकारिउ. 22 s
 कण्ण. 23 PS पुरे. 24 s परेवेदिउ. 25 PS दूसेवि. 26 s विण्णु.

6. 1 PS पइसरिय. 2 s अउज्जाउरि. 3 P नयरु. 4 A सरिये. 5 s 'सहणु, A 'सहिणु.
 6 SA मेलविवि.

३ सुलोचनस्य पुत्री. ४ नगरस्य

[५] १ हेल्ना.

गड उण्परि तासु पुण्णघण्हो
रहणेउरचक्यालण-यरे
जो तोयदवाहणुं तासु सुउ
गड हंस-विमाणं तुट्ट-मणुं
मग्भीस दिण्णं अमरेसरेण
जे रित्त अणुपच्छए लामं तहो

तोयदवाहणु देव^०
जिम सिद्धालंए सिद्धु

तं णिसुणोविं पंहु झत्ति पलित्तउ
'मरु मरु जइ वि जाई पायालहो
पइसइ जइ वि मरणु सुर-सेवेहुं
पइसइ जइ वि सरणु थिर-थाण्हो
पइसइ जइ वि सरणु दुवारंहुं
कप्पामरंहुं जइ^० वि अहमिन्दंहुं
मरइ तो वि मंहु तोयदवाहणु
पेक्खेवि^० माणत्थम्भु जिणिन्दंहो
सो वि गमि समसरणु पइट्टुं
विहि^० मि भवन्तंराइं वज्जरियंइं

जे^० जीविउ हरिउ सुलोयणहो ॥ ३
विणिवाइउ पुण्णमेहुं समरं ॥ ४
सो रणेमुहं कह वि^० कह वि णं मुउ ॥ ५
जहिं^० अजिय-जिणिन्दं-समोसरणु ॥ ६
स-वइर-वित्तन्तुं कहिउ णरेण ॥ ७
गय पांसु पंडीवा णिय-णिवंहो ॥ ८

॥ वत्ता ॥

पाण उपचिणुं णट्टुं ।
तिम समसरणे पइइउ ॥ ९

[७]

णं खंड-हारं हुआंसणे धित्तउ ॥ १
विसहर-भवण-मूल-घण-जालहो ॥ २
दसविह-भावणत्वासिय-देवहुं ॥ ३
अट्ट विहंहुं विन्तरं-गिवाणंहुं ॥ ४
जोइस-देवेहुं पञ्च-पर्यांहुं ॥ ५
वरुण-पवण-वंइसवण-सुरिन्दंहुं ॥ ६
पइज करेविं^० गउ दंससयलोयणु ॥ ७
मच्छरु माणु वि गळिउ णरिन्दहो ॥ ८
जिणु पणवेप्पिणु पुरउ णिविट्टुं ॥ ९
विहि^० मिजणण-वइरंइं परिहरियइं ॥ १०

7 P पुण्णुपण्हो. 8 s जं. 9 P S A पुण्णुमेहु. 10 s तोयदवाहण. 11 P रणउहे, 9 रणउहि.
12 P कहिवि कहिवि ष मउ, s कहिवि सुणउं, A कहवि व कहवि सुउ. 13 A लट्टमणु.
14 P s जहि. 15 P ० जिणेदं. 16 P दिव. 17 P ० विनिसु. 18 s लमं, A लणु. 19 P
० निवहो. 20 Missing in P. 21 P s लेवि. 22 P s पणट्टु. 23 P s विदालव, A
विदालउ. 24 A समसरणु.

7. 1 P s जिमुणिवि. 2 A वडमार. 3 P s हुआंसणे. 4 P s जहि. 5 P s सुरसेवेहो,
A ० देवहु. G P s ० भवणत्वासियदेवहो, A ० देवहु. 7 S ० घोणहु, A ० वाणहु. 8 P विहंहुं
corrected to ० विहंहु, A विहंहु. 9 P s वंत्तर. 10 S A ० गिवाणहु. 11 S A दुस्वारहु.
12 P जोइसपवहुं, s जोइसपवहो. 13 ० प्यारहो. 14 s कप्पामरहो. 15 A अदव. 16 s
अहमिन्दहो, 17 P ० सुरिन्दहु, s ० सुरिन्दहो. 18 A करिवि. 19 s पेक्खेवि. 20 P s त्रिणेदहो.
21 A वइट्टु. 22 A विहि वि. 23 P भवत्ताइ. 24 P s वज्जरियइ. 25 P s ० वइरं-

[६] १ वइवास-विणु. २ लुण्णिपण. ३ न मूतः. ४ इन्द्रेण. ५ वइससयल-सुला. ६ पर्ये
वत्ताः. ७ पुनः, पइससस सिद्धराः.

[७] १ उदयासः. २ लण्णत्थ. ३ गेयस. ४ पनदस, ५ मय हन्ने. ६ वइवत्ताः.

॥ १८ ॥

‘भीम-सुभीमेहि’^१ तामं
पुत्र-भवन्तर-णेहं^२

अहिणव-गहिय-यसाहणु ।
अवरुण्डिउ घणवाहणु ॥ ११

[८]

१ पभणइ भीसु भीम-भड-भज्जणु
जिह चिरु तिह ग्वहि^३ मि पियारउ^४
‘लइ कामुक विमाणुं अविचारें
अणुं वि रयणावरं-परियच्चियं
तीस परम जोयण वित्थिण्णी^५
अणु वि पंके-चार छजोयणें
भीम-महाभीमहुं आपसे
विमलकित्ति विमलामलं-मन्तिहि^६’

‘तुहुं महु अण्ण-भवन्तरें^७ णन्दणु ॥ १
चुम्बिउ पुणु वि पुणु वि सयवारउ ॥ २
रइ रक्ससिय विज्ज सेंहुं^८ हारें ॥ ३
हुण्णइमार सुरेहि^९ मि वच्चिय ॥ ४
लङ्का-णयरि तुञ्जु मइं दिण्णी ॥ ५
लइ पावाललङ्क घणवाहण’ ॥ ६
दिण्णु पयाणउं मणें^{१०} परिओसे ॥ ७
परिमिउं अवरहेहि^{११} मि सामन्तेहि^{१२} ॥ ८

॥ १९ ॥

लङ्काउरिहि^३ पइहु
१५ रक्सस-वसहों गाइं

अविचलुं रज्जे^४ परिट्टिउ ।
पहिलउ कन्दु समुट्टिउं ॥ ९

[९]

वेहवे काले बल-सपत्तिं
तं समसरणु पईसइ जावेहि^३
पुच्छिउ णाहु पिहिमि^४-परिपाले
१० तुम्हे जेहा वय-गुण-वन्ता
त णिसुणेंवि कन्दु-वियारउ

अजिय जिणहों गउ वन्दण-हत्तिणें ॥ १
सयरु वि तीहें जे पराइउ तावेहिं ॥ २
‘कइ होसन्ति भवन्ते काले ॥ ३
कइ तित्थयरं देव अइकन्ता’ ॥ ४
मागह-भासणें कहइ भडारउ ॥ ५

26 A भीमसुभीमेहि 27 P ३ उर 28 A 'नेहि

8 1 A पभणइ 2 P ३ तुहु 3 S 'भवन्तरि 4 A एवदिं वि 5 S कमुविक्कमाण 6 P ३ सहु 7 A अण्ण 8 S रयणावरें 9 P 'वरेंअविच, s torn 10 P ३ A सुरेहि 11 P ३ वित्थिण्णी 12 P १ मइ 13 A इह^३ 14 P छजोयण 15 S 'महाभीमहु, A 'महाभीमहु 16 A पयाणउ 17 P ३ मणि 18 P 'विमलामलं १ 'विमलमलं A 'विमलामलं 19 P ३ 'मन्तिहि 20 A पराणउ 21 P A अवरहेहि 22 A सामन्तिहि 23 P लकाउरिह 24 P ३ अविचलुं 25 P रज्जु, ३ रज्जु 26 P ३ णाहु 27 A समुट्टिउ

9 1 A पिहवें 2 A 'सपत्तिं 3 A जावेहि 4 S ताइ जि पयावळ ताविदिं 5 A पिदिदिं. 6 A इवत काळें 7 A तुम्हिह, ६ तुम्हे 8 P तित्थयर, ३ तित्थर. 9 ३ 'भासइ, A 'भासइ.

३ राक्षसे ग्रन्थम्

[८] १ नवकण्ठा क्षारेण सट २ एच्छाणे वन

‘मई^{१०} जेहउ केवल-संपण्णं^{११}
पई^{१२} जेहउ छक्खण्डं-पहाणउं^{१३}
पई^{१४} विणु दस होसन्ति णरेसर
णव वलएव णव जि णारायण
अण्णु वि एक्कुणसंदि पुराणं^{१५}

एकु जि रिसहु देउ उप्पणंउ ॥ ६
भरहं-गराहिउ एकु जि राणउं ॥ ७
मई विणु वावीस वि तित्थङ्कर ॥ ८
हर एयारहु णव जि दसाणण ॥ ९
जिण-सासंणं होसंन्ति पहाणइं ॥ १०

॥ वत्ता ॥

तोयदवाहणु ताम
दस-उत्तरेण सएण

भावं पुलउ वहन्तउ ।
भरहं जेम णिक्खन्तउ ॥ ११

[१०]

णिय-गन्दणहो णिहय-पटिक्खहो
वहवे कालं सासय-धाणहो
सयरहो सयल विहिमिं सुज्जन्तहो
सद्धि सहास ह्य वर-पुत्तंहुं
एक-दियसे जिण-भयण-णियासहो
भरह-कियंइं मणि-कखण-माणंइं
भणइं भईरहि सुहु वियक्खणुं
कहेवि^{१०} गङ्ग भमाउंहुं पांसंहि^{११}

लङ्का-णयरि दिण्ण महरक्खहो ॥ १
अजिय-भडारउ गउ णिवाणहो ॥ २
रयण-णिहाणंइं परिपालन्तहो ॥ ३
सयल-कला-विण्णाण-णित्तंहुं ॥ ४
वन्दण-हन्तिं^{१२} गय कइलासहो ॥ ५
चउवीस वि वन्देपिणु थाणंइं ॥ ६
‘करंहुं किं पि जिण-भयणंहुं रत्तंएणु ॥ ७
तं जि समत्थिउं भाइ-सहासंइं^{१३} ॥ ८

॥ वत्ता ॥

दण्ड-रयणु परिचिन्तेवि^{१४}
पायालइरिहं^{१५} णाई

खोणि खणन्तुं भमाडिउ ।
दियड-उरत्थलु फाडिउ ॥ ९

10 PS मइ. 11 PA संवण्णउं. 12 PA उक्खणउं. 13 PS पइ, A वइ. 14 P उत्तंउ.
15 PA पहाणउं, 16 S भरह. 17 PA राणउं. 18 S पइ, 19 A इक्कुणसद्धि. 20 P पुराणइ.
21 PS जिणसासणि. 22 PS होसंति. 23 PS भारहो.

10. 1 PS अजिउ भडारहो. 2 A विहिमि. 3 PS णिहाणइ. 4 P पुत्तहु, S पुत्तहो, A
पुत्तइ. 5 S णित्तहु, A णित्तह. 6 P वंदणभयण. 7 A फंलासहो. 8 S उचइ. 9 S माणइ.
10 P यणइ, S यणइ. 11 A भणइ. 12 S विक्खणणु. 13 PS करहु. 14 P भयणहु, S
भयणहो. 15 S रत्तंएणो. 16 P कइवि, A कइवि. 17 P भमाउहु, S भमारहो. 18 S
पासंइ. 19 सयत्थिउ. 20 P सहासइ. 21 S परिचिन्तेवि, A परिचिन्तेवि. 22 A उरत्त-
23 PS पायालइरिहं गइ.

[९] १ आगमिक. २ अतिकील.

[१०] १ भागीरथि. २ पायालभित.

[११]

तक्खणें^१ खोहु जाउ अहि-लोयहों^२ धरणिन्दहों^३ सहास-फड-डोयहों ॥ १
 आसीविस दिट्ठियें^४ 'णिकसत्तिय^५ सयल वि छारहों पुञ्जु पवत्तिर्य ॥ २
 कह वि कर्ह वि ण वि दिट्ठिहिं^६ पंडियां^७ भीम भईरहि वे उघरिया ॥ ३
 १ दुम्मण दीण-वयण परियत्ता^८ लँहु सक्केर्यं णयरि सपत्ता ॥ ४
 मन्तिहिं^९ कहिउ 'कर्ह वि तिह^{१०} 'भिन्दहों^{११} जिह उच्चुन्ति ण पाण णरिन्दहों ॥ ५
 तामें सहा मण्डउं मण्डिज्जइ^{१२} आसणु आसणेण पीडिज्जइ ॥ ६
 मेहल्लु मेहलेण आळगें^{१३} हारें हारु मउडु मउडगें ॥ ७
 सयर-णरिन्दात्तण-सकासईं^{१४} वइसणांहुं वाणवइ सहासईं ॥ ८

॥

॥ वणा ॥

णरवइ आउल चिंत्तुं^{१५}
 सट्ठि-सहासहें मग्गें^{१६}

सवत्थाणु विहावइ ।

एकु वि पुत्त ण आवइ ॥ ९

[१२]

भीम भईरहि^१ ताम पड्डा^२ 'णिय णिय आसणें गग्गि णिविट्ठा ॥ १
 १ पुच्छिय पुणु परिपालिय रळें^३ 'इयर ण पेइसरन्ति कि कळें ॥ २
 तेहिं^४ विणात्तणाइ विच्छायइं^५ तामरसाईं वं णिञ्जुयगायइं ॥ ३
 'त णिसुणेवि वयणु तहों मन्तिहिं^६ जाणाविउ पच्छण्णा पउत्तिहिं ॥ ४
 'हे णरवइ णिय कुलहों^७ पईवा^८ गय दियहा कि एन्ति^९ पडीया ॥ ५
 जलवाहिणि-पवाह णिवूढा^{१०} परियत्तन्ति^{११} काइ 'ते' मूढा ॥ ६
 १ पण धट्टियइं^{१२} विञ्जु विप्फुरियइं^{१३} सुविणर्यं-वालभाव-सन्नसियइं ॥ ७
 जलवुवुवुयं-तरङ्ग-सुरचावइं^{१४} कइ दीसन्ति विणांसु ण भायइं ॥ ८

11 1 s वनपणि 2 s धरणदरो 3 s 'दट्ठिय 4 p सपउ 5 p s छारणु 6 p s परिपलिय 7 s कट्ठियि 8 दिट्ठि, 9 दट्ठिइ 9 A भरिया 10 The hemstich missing in = 11 p सक्क, A साकव 12 s मत्तिहि 13 A भिन्दु 14 p s ताय 15 p 'मउडु, सउडव 16 p s मेहल 17 p s सकासइ 18 p s वइसणा 19 p s सहासइ 20 A भाउचलचिनु 21 p s A 'सहासहु 22 p s मग्गें

12 1 p 'भइरहि 2 p s ताव 3 A विवाणयणिय आसणहि वइट्ठा 4 p ण पइसर, s कि करति 5 p s तहि 6 p A विणात्तणाइ 7 s A इय 8 p विदुपवायइ, 9 विदुयवायइ, A विदुयवायइ corrected to विदुयवायइ 9 A त 10 A कुलभवणपइमा 11 A इति 12 A ज उवा 13 s परियत्तवि 14 p s काइ 15 s त 16 p 'धट्ठिमइ 17 p s सुविणइ 18 A 'पुत्र 19 s 'सुरचावइ 20 p A विणत्त 21 A भावइ

[११] १ धर्यं नीता २ कृता ३ सगरन्य प्रकटीकृत ४ ६००० आसन पुनाणम् । १२००० सुकृत्त-वृत्ताणाम्, एव १२०००

॥ घत्ता ॥

भरह-वाहुवलि-रिसंह
कउ दीसन्ति^३ पडीवा

काल-भुअइँ गिलिया ।
उइँहि एफहि^{२६} मिलिया^२ ॥ ९

[१३]

जं 'गिदरिसु' समासधे^१ दिण्णउं
'तेण जे' ते अरधाणु ण दुक्का
लद्धावसरहे^{१०} जं अणुहुन्तउं
तं गिसुणेवि राउ मुच्छंगउ
'तहि'^{११} मि काले^{१२} सामिय-सम्मोणेहिं
दुक्खु दुक्खुं दुरुज्झिये^{१३} वेययु
'कि सोए'^{१४} कि खन्धावारे
आयए^{१५} लच्छिये^{१६} वहु जुज्झाविय

तं चक्कवइहे^१ हियवउं भिण्णउं ॥ १
फुडुं महु केरउं पेसणु चुक्का ॥ २
भइरहि-भीमहिं^{११} कहिय गिरुत्तउ ॥ ३
पठिय महहुमुं व पवणाहउं ॥ ४
भिच्चहि^{१२} जेम ण मेळिये^{१३} पाणेहिं ॥ ५
उट्टिय सबझागये^{१४} वेययु ॥ ६
वरि पावज्ज लेमि^{१५} अवियारे ॥ ७
पाहुणयां इये^{१६} वहु बोलावियं ॥ ८

॥ घत्ता ॥

जो जो को^१ वि जुवीणु
मेइणि छेउइइ^२ जेम

तासु तासुं कुउउंची ।
करणे^३ णरेण ण भुसी^४ ॥ ९

[१४]

पमणिये^१ भीमु 'होहि दिहुं रज्जहो'
तेण वि बुचु 'णाहि'^२ वउ भज्जमि'
चंसु^३ भीमु भइरहि हक्कारिय

हउं^४ पुणु जामि धामि गिय-कज्जहो ॥ १
'छेउइइ पडे'^२ जि कहिय णउ मुज्जमि ॥ २
दिण्णं पिहिमि^३ वइसणे वइमारिय ॥ ३

22 Metro requales देसदा 23 P चीसलि 24 A उउइहे 25 P S एफहि

13. 1 S गिदरिसु, A गिवरसणु 2 A समास 3 SA दिण्णउ 4 P दिअयउ, S हिअवउ
5 P S भिण्णउ, A निचउ 6 S A जि 7 S पउ 8 P केउउ 9 S लद्धावसरहु 10 P अणुहुणउ,
A अणुहुत्तउ 11 S भइरहिभीमहि 12 S महहुमु, A महहुमो 13 A पवणाहउ 14 A ठहि
15 P S कलि 16 P एममाणेहि, S एममाणेहि 17 P S मिचहि 18 S पोठिय 19 P
पाणेहि, S पाणेहि 20 P दुक्ख 21 P दुरुज्झिये 22 P सव्वगयए, S सव्वगयए 23 S
सोए 24 P S लेमि 25 P आय, S आवइ 26 P S पाहुणया 27 P इय 28 S बोलाविया
29 P S कोइ 30 P लुआणु 31 Missing in S 32 S कुउउंची 33 S डिउउइ, A
उउउइ 34 P कमाण, S कमाण, A कमाण

14 1 A पमणिय 2 P रहुदिद, S दिद, A रहु 3 P S हउ 4 P S णाहि 5 S भुज्जमि
6 P छेउइ, S छेउइ, A छिउउइ 7 S पइ 8 S चर 9 P S दिण्णु, A दिण्ण 10 A उउइ

[१३] १ दृष्टान्त २ शन्य-वाचनेन ३ पुथयी

[१४] १ पुथली २ लफ
पउ. चर० ७

अप्युणुं भरह जेम णिकखन्तउ . तउ करेवि पुणु णिण्युइ पत्तउ ॥ ४
 ता एत्तहें" विणिहय-पडिवक्खहें रज्जु करन्तहें तहें महरवखहें ॥ ५
 देवरक्खु उप्पण्णउं णन्दणु णेरवइ एकं-दिवसे" गउ उववणु ॥ ६
 कीलणं-वाविहें परिमिउं णारिहिं ण्हाइ गइन्दुं व सँहुं गणियारिहिं^{१०} ॥ ७
 णिवडिय तामु दिट्ठि ताहिं" अचत्तेरं" जहि" मुउ महुयरु कमलचभन्तेरं" ॥ ८
 ॥ घत्ता ॥

चिन्तिउ 'जिह धुअंगाउ
 तिह कामाउरु सवु

रस-लम्पडु अच्छन्तउ ।
 कामिणि-वयणासत्तउ' ॥ ९

[१५]

" णिय मणे" जाइ विसायहें जावेहिं सवण-सङ्गु संपाइउ तावेहिं" ॥ १
 सयल वि रिसि तियालं-जोगेत्तरं 'महकइ गमयं वाइ वाईसर ॥ २
 सयल वि वन्धु-सत्तु-समभावा तिण-कञ्चण-परिहरणं-सहावा ॥ ३
 सयल वि जल मलङ्किय-देहा धीरत्तणेण महीहर-जेहा ॥ ४
 सयल वि णिय-तव-तेए" दिणयर गम्भीरत्तणेण रयणायर ॥ ५
 " सयल वि घोर वीर तप-त्तत्ता सयल वि सयलं-सङ्ग-परिचत्ता ॥ ६
 सयल वि कम्म-वन्ध विद्धसण सयल वि सयल-जीव मग्गीसण ॥ ७
 सयल वि परमागम-परियाणा काय-भिलेसेकंफ-पहाणां ॥ ८

॥ घत्ता ॥

सयल वि चरम-सरीर" सयल वि उज्जुयं चित्ता ।
 " णं परिणणंहे पवइ सिद्धि-वट्ठुयं वरइत्तां ॥ ९

[१६]

तो एत्थन्तेरं" पट्टु आणन्दिउ सो रिसि सत्तु तुरन्ते" वन्दिउ ॥ १
 पभणिउं विण्णवेवि" सुयसायर भो भो भयम्भोय दिवायर ॥ २

11 A अपणु 12 S पत्तहि, A नत्तहें 13 S षट्ठु उप्पण्णउ A अवरजइ णट्ठु 14 S A
 दकं 15 A 'दिवसि 16 A कीलर, ५ कीलर 17 P S परिमिहि 18 P S मयपु 19 S लहु
 20 P S गणियारिहि 21 ५ तहि 22 P अवनार 23 P S जहि 24 A वमलरभत्ति 25 P
 विवगारव, ५ धुवगारव 26 P वइग"

15 1 P S वनि 2 P वावेदि, ७ ताहिइ 3 P S तियाइ 4 ५ जोगेतर, A गोमत्तर
 ७ ५ गमइ वय 6 ५ 'परिदण' 7 S तेव 8 A लख' 9 ५ 'कलमिहक' 10 A 'सहावा'
 11 P S मरीहा 12 P S उत्तर' 13 P परिण-इ, ७ परिवण्णइ 14 P A पवइ 15 S A
 वहु 16 ५ वरवत्ता

16 1 P एत्थन्ती 2 P मुत्ते 3 A प-निउं 4 P वे-ववि, A वाम वग.

१ मदारु

[१५] १ मदाउत्ता (P)

भव-संसार-महण्णव-णासिय	फरें ^१ पसाउ पवज्जहे ^१ सामिय ^१ ॥ ३
जम्पइ साहु 'साहु लङ्केसर	पइ ^३ जीवेवउ अट्ट जें ^३ वामर ॥ ४
जं जाणहि ^{११} तं करहि ^{११} तुरन्तउ ^१	णिविसज्जेणं मो वि णिकंखन्तउं ^३ ॥ ५
अट्ट दिवसें संछेहण भावेवि ^{१३}	अट्ट दिवस दाणइ ^{१३} देवावेवि ^{१३} ॥ ६
अट्ट दिवस पुज्जउं ^{१५} पीसारेवि ^{१५}	अट्ट दिवस पडिमउ अहिसारेवि ^{१५} ॥ ७
अट्ट दिवस आराहण ^{१७} वापेवि ^{१७}	गउ मोक्खहों परमप्पउ ज्ञापेवि ॥ ८

॥ वरा ॥

तहों महरक्खहों पुत्तु
थिउ अमराहिउं जेम

देवरक्खु वल्लवन्तउ ।
लङ्क स इ^{१९} भु ज्जन्तउं ॥ ९

[६. छट्टो संधि]

चउसट्टिहिं^१ सिंहासणेहिं^३ अइकन्तेहिं^३ आपन्तए^३ भित्तिए^३ ।
पुणु उप्पणु कित्तिथवल्लु धवल्लिउं जेण भुजणु णिय-कित्तिए^३ ॥ १

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*यथा प्रथमस्तोयदवाहनः । तोयदवाहनस्यापत्यं महरक्षः । महरक्षस्यापत्यं देवरक्षः । देवरक्षस्यापत्यं रक्षः । रक्षस्यापत्यमादित्यः । आदित्यस्यापत्यमादित्यरक्षः । आदित्यरक्षस्यापत्यं भीमग्रभः । भीमग्रभस्यापत्यं पूजार्हन् । पूजार्हतोऽपत्यं जितभास्करः । जितभास्करस्यापत्यं संपरिकीर्तिः^१ । संपरिकीर्तोरपत्यं सुग्रीवः । सुग्रीवस्यापत्यं हरिग्रीवः । हरिग्रीवस्यापत्यं श्रीग्रीवः । श्रीग्रीवस्यापत्यं सुमुखः । सुमुखस्यापत्यं सुव्यक्तः । सुव्यक्तस्यापत्यं मृगवेगः ।

5 P भवणव, A गहंतुर^१ (?) 6 PA करि. 7 PS पवज्जहे. 8 PSA पइ. 9 PS वि.
10 A जाणहि. 11 A करहि. 13 PS णिवसजेण. 13 PS णिवसजउ 14 PS दिवसे.
15 PS A गणधि. 16 PS दाणइ. 17 PA देवावेवि, B देववि. 18 PS पूजउ. 19 PSA
अहिसारेवि. 20 PSA अहिसारेवि. 21 S भावेवि. 22 S अमरावउ. 23 r लइ, S लव.
24 S भुजंतउ.

1. 1 P चउसट्टिहि, A चउसट्टी. 3 PS सिंहासणेहि. 3 S अइकन्तेहि. 3 S आणउपभित्ति
A अणउपपुणिव. 5 S पुणु पुणु. 6 S धवल्लि. 7 S भुजणु जेम

* For the text of this dynastic list the incorrectness of the Mss. relating to suudhi, Prakritic influence etc. is ignored. Variants for the names only are recorded. 8 This name is missing in PS, 9 PS परिस्तिरिंति. 10 PS सुगवेव.

[१६] १ वाचयित्वा.

[१] १ बहुरोदित्वा^(१)शेदिउश्यान्वे गवे वति.

मृगवेगस्यापत्यं भानुगतिः । भानुगतेरपत्यमिन्द्रः । इन्द्रस्यापत्यमिन्द्रप्रभः ।
 इन्द्रप्रभस्यापत्यं मेघः । मेघस्यापत्यं सिंहवदनः । सिंहवदनस्यापत्यं पविः ।
 पवेरपत्यमिन्द्रविट्टुः । इन्द्रविटोरपत्यं भानुधर्मा^{११} । भानुधर्मणोऽपत्यं भानुः ।
 भानोरपत्यं सुरारिः । सुरारेरपत्यं त्रिजटः । त्रिजटस्यापत्यं भीमः । भीम-
 ११ स्यापत्यं महाभीमः । महाभीमस्यापत्यं मोहनं । मोहनस्यापत्यमङ्गारकः ।
 अङ्गारकस्यापत्यं रविः । रवेरपत्यं चक्रारः । चक्रारस्यापत्यं वज्रोदरः । वज्रो-
 दरस्यापत्यं प्रमोदः । प्रमोदस्यापत्यं सिंहविक्रमः । सिंहविक्रमस्यापत्यं चामुण्डः ।
 चामुण्डस्यापत्यं घातकः । घातकस्यापत्यं भीष्मः । भीष्मस्यापत्यं द्विपवाहुः ।
 द्विपवाहोरपत्यमरिमर्दनः । अरिमर्दनस्यापत्यं निर्वाणभक्तिः । निर्वाणभक्ते-
 १२ रपत्यमुग्रश्रीः । उग्रश्रियोऽपत्यमर्हद्भक्तिः । अर्हद्भक्तेरपत्यं अनुत्तरैः । अनु-
 त्तरस्यापत्यं गत्युत्तमः । गत्युत्तमस्यापत्यमनिलः । अनिलस्यापत्यं चण्डः ।
 चण्डस्यापत्यं लङ्काशोकः । लङ्काशोकस्यापत्यं मयूरः । मयूरस्यापत्यं महा-
 वाहुः । महावाहोरपत्यं मनोरमः । मनोरमस्यापत्यं भास्करः । भास्करस्यापत्यं
 बृहद्गतिः^{१३} । बृहद्गतेरपत्यं बृहत्कान्तः । बृहत्कान्तस्यापत्यमरिसत्रासः ।
 १३ अरिसत्रासस्यापत्यं चन्द्रावर्तः । चन्द्रावर्तस्यापत्यं महारवः । महारवस्यापत्यं
 मेघधनिः । मेघधनेरपत्यं ग्रहक्षोभः । ग्रहक्षोभस्यापत्यं नक्षत्रदमनः ।
 नक्षत्रदमनस्यापत्यं तारकः । तारकस्यापत्यं मेघनादः । मेघनादस्यापत्यं
 कीर्तिधवलः । इत्येतानि चतुःषष्टि सिंहासनानि ॥

* * * *

११

[१]

सुर-कीलपें रज्जु करन्ताहों
 एकांहि^{११} दिणे विजाहर-पवरु
 सिरिकण्ठ-णामु णिवं-मेहुण्डे
 स-कलत्तु स-मन्ति-सामन्तं-वल्लु
 १२ स-पणोमु समाइच्छिउ करेवि
 एत्थन्तरे हय-गय-रहे-चडिउं
 लङ्काउरि परिपालन्ताहों ॥ १
 लेच्छी-महएविहें भाई-णरु ॥ २
 रयणउरेंहों आइउ पाहुणउं ॥ ३
 तहों^{१३} अहिमुहुं आउ कित्तिधवल ॥ ४
 पुणु थिउे एकांसेणं वेइउरेंवि ॥ ५
 अत्थकएँ पारकउ पडिउ ॥ ६

11 P S भानुधर्मा 12 P मोहान 13 A मनोचर. 14 P S बृहगति, 15 P एहदि,
 S पइदि 16 S A दिणि 17 S मइणविट्टु 18 S भाई 19 P S सिरिकण्ठु णाम
 20 P A निव. 21 A मेहुण्ड 22 P रहनेउरहो, S रहणउरहो 23 P A पाहुणउं.
 24 A सतम 25 S रुहु 26 P A अहिमुहु 27 P सपणाउ S सपणाउ. 28 A थिय 29 P
 S एकासनि 30 S वइसरवि 31 P एथ 32 A वडिउ 33 S आयउर.

१ लक्ष्मी महावर्त, तस्या श्रव-११: १ टा(स्व)लक्ष ४ अमर्याद ५ राशे (1),

आयारं वि वारइं रुद्राईं
 गिसुयैइं रण-तूरइं वज्जियैइं
 दुधार-वइरि-सयै-रोक्कियइं

दिइइं छत्त-द्वयै-चिन्धाईं ॥ ७
 हय-हिसिय-गयवर-गज्जियैइं ॥ ८
 पचारिय-खारिय-कोक्कियैइं ॥ ९

॥ घत्ता ॥

तं पेक्खेविणु वइरि-वल
 'ताव ण जिणवरु जय भणमि

कित्तिधवलु सिरिकण्ठं धीरिउ ।
 जाव ण रणो विवक्खु सर-सीरिउ' ॥ १०

[२]

सिरिकण्ठहो जौएवि' मुह-कमलु
 'किं ण मुणहि' धण-कञ्चण पउरु
 तहि' पु'फोत्तर-विज्जाहिबइ
 छुडु छुडु उच्चेह्वि' णीसरियं
 तहि' अवमरै' धवल-विसालाई'
 स-विमाणु एन्नु णेहं गिरियवि सइं
 तइयंहुं जे' जाउ पाणिगहणु
 मा गिय-णिय-सेण्णइ' णिट्ठवहो'

कमलाए' पवुचु कित्तिधवलु ॥ १
 विज्जाहर-सेट्ठिहि' मेहउरु ॥ २
 तहो' तणियं दुहिय 'हउं कमलमइं ॥ ३ ॥
 चमरहरिहिं णारिहिं परियरिय' ॥ ४
 वन्देप्पिणु मेरु-जिणालाई' ॥ ५
 धत्तिय णयणुं पल-माल मइं ॥ ६
 एवहिं जिक्कारणं काई रणु ॥ ७
 तहो पासुं महन्ता पट्टवहो' ॥ ८ ॥

॥ घत्ता ॥

गिसुणोवि' तं तेहउ वयणु
 उत्तर-वारि' परिट्ठियउ'

पेसिय' दूय पराइयं तेत्तेह' ।
 पुप्फोत्तर' विज्जाहरु जेत्तेह' ॥ ९

[३]

विण्णण-विणाय-णयवन्तैर्योहिं
 'परमेत्तर एत्थुं अ-खन्ति' कउ

विज्जाहरुं वुचु महन्तैर्योहिं ॥ १
 सवउ कण्णउ पर-भायणउ' ॥ २

३४ A वेयासिनि, ३५ SA विट्ठइ, ३६ P °वप, ३७ A °विधाइ, ३८ S गिसुयइ, ३९ A रणहरु
 S रयणवर, ४० PS विज्जियाइ, ४१ S P गज्जियाइ, गज्जियाइ ४२ PS रोक्कियाइ, °सइ
 रोक्कियाइ, ४३ PS °कोक्कियाइ, A °कोक्कियाइ, ४४ S सरसरीरिउ.

२. १ S जोइवि, २ S कमलाइ, A कमलाइ वुचु, ३ P किउ, ४ A मुणहिं, ५ P सेट्ठिहि,
 ६ PS A वहि, ७ PS पु'फोत्तर', A पु'फुत्तर, ८ PS तहु, ९ S तजय, १० S इउ, ११ A
 कमलवइ, १२ P उच्चेह्वि, A उच्चेह्विनि, १३ S णीसरिया, १४ S परियरिया, १५ PS तहि,
 १६ P अवसरि, १७ S विसालाइ १८ P °जिणालर, S जिणालाए, १९ S णहि, २० P णेएवि,
 २१ S णयणु, २२ S तइयहु, २३ S A जि, २४ PS पवहि, A पवहि, २५ S जिक्कारिनि, २६
 P S A काइ, २७ PS सेण्णइ, २८ A निट्ठवइ, २९ P S पाणि, ३० PS गिसुणोवि, S त गिसुणिवि,
 ३१ S पेसिय दूय, ३२ P पराइय S पराज, ३३ P तेत्तेह, ३४ PS A धारि, ३५ P परि-
 ट्ठियउ, ३६ P S पुप्फोत्तर, A पु'फुत्तर, ३७ P तेत्तेह.

३. १ P °णयवन्तैर्योहिं, २ P विमाहर, ३ S एहु, ४ P S जयसति, ५ A कण्णउ, ६ PS
 °भायणउ.

सरियउ णीसरेवि^१ महीहरहो^२
 मोत्तिय-मालउ सिर^३ कुञ्जरहो^४
 धाराउ लेवि जलुं जलहरहो^५
 उप्पज्जवि^६ मज्झं महा-सरहो^७
 सिरिकण्ठ-कुमारहो^८ दोमु कउ
 तं णिसुणोवि^९ णरवइ लज्जियउं

ढोयन्ति सलिलु रयणायरहो ॥ ३
 उवसोह देन्ति^१ अण्णहो णरहो ॥ ४
 सिञ्चन्ति^२ अज्जु णव-त्तरुणरहो ॥ ५
 णलिणितं विवसन्ति दिवायरहो ॥ ६
 तउं दुहियए^३ लउं सयम्बरउ^४ ॥ ७
 थिय माण-मडप्फर^५-वज्जियउं ॥ ८

॥ वत्ता ॥

‘कण्णा दाणु कंहि(?) तणउ
 होइ सहावें मइलणिय

जइ णं दिणुं तो तुडिहि^१ चडावइ ।
 छेयक-ल^२ दीवय-सिह णावइ ॥ ९

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[४]

गउ एम भणेवि णराहिवइ
 बहु-दिवसोह^१ उम्माहय-जणणु
 सम्भावें भणइ कित्तिधवलुं
 तिह अच्छुं^२ मज्जाण-पाण-पियं
 ॥ महु अरिथि^३ अणेय दीपे पवर
 कुस-कण्ठण-कञ्चुभे-मणि-रयण
 चवर-वज्जर-गीरां वि सिरि
 धेलन्धर-सिद्धल-चीणवर

सिरिकण्ठं परिणिय पइमवइ ॥ १
 णिय-सालउं पेक्खेवि^२ गमण-मणु ॥ २
 ‘जिह दूरीहोइ ण मुह-कमलु ॥ ३
 किं विहिं^३ ण पहुचइ एह सिय ॥ ४
 हरि-हणुहं-हंस-सुवेल-धरं ॥ ५
 छोहार-चीरं-याहण-जवण ॥ ६
 तोर्येणलि-सञ्ज्ञागार-गारि ॥ ७
 रस-रोहण-जोहण-किक्खरं ॥ ८

॥ वत्ता ॥

भार-भरकत्तमं-भीम-तडं
 णिजाडेणियु धम्मु जिह

एय महारा दीव विचित्तं ।
 जं भावइ तं गेण्हहि^१ मित्ता^२ ॥ ९

7 P नीसरिवि, 8 A णोमारिवि 8 P S तिर 9 P A दिवि 10 S जउ 11 P सेवर्त्तल,
 S सचिन्ति 13 P उप्पज्जइ, S उप्पज्जवि, 13 S णल्लिय, A णलिणित 14 A ५P-
 15 P S दुहियए 16 P लइयउ, S लउउ 17 S णिसुणिवि, 18 P लज्जियउ 19 S *वड-
 प्फर, 20 P *वज्जियउ 21 P S कंहि तणउ, A कंहि तणउ, 22 P न, 23 P S दिउ-
 24 P S तुडिहि 25 A *कालि.

4. 1 P S दिवस 2 A *मालउ 3 P S A पणियवि, 4 A गणण 5 S कित्तिधवलु,
 6 P S मज्जु 7 S *पिया 8 P S विहि 9 A पहुचइ 10 P णउ 11 P दीववर, S
 दीववर, 12 P S *हण्हं, 13 P S *मुत्तवर 14 P S कणुव, 15 P S *वीण, 16 P S
 *तोरा, 17 P S तोर्येणलि, A ताववलि, 18 S *किक्खवत्ता, 19 P *तम, 20 S
 *तडउ, 21 P S विचित्त, 22 S गेण्हहि, A गिरहि, 23 P S A सिच.

सिरिकण्ठहोँ ताम मन्ति कहइ
जहिँ किक्कु-महीहरु हंम-इल
पंयलकुुरु इन्दपील-गुंहिलु
मुत्ताहल-जल-तुसार-दरिसुं
अहिणव-कुसुमइँ पक्कईँ फलइँ
जहिँ^१ दक्षल रसालउ दीहियउ
जहिँ^२ पाणा-कुसुम-करम्बियइँ
जहिँ^३ धण्णइँ फल-संदरिसियइँ

[५]

‘किं वंहवें’, वाणर-दीउं लइ ॥ १
विष्फुरिय-महामणिं-फलिह-सिलु ॥ २
ससिकन्त-णीर-णिञ्जर-वंहलुं ॥ ३
जहिँ^४ देसु वि तासु जेँ अणुसरिसु ॥ ४
कर-गेज्जइँ^५ पण्णइँ^६ फोप्फलइँ^७ ॥ ५
गुंठियउं अमरेहि^८ मि^९ इंहि[च]इँ^{१०} ॥ ६
सीयलइँ^{११} जलइँ^{१२} अलि-चुम्बियइँ ॥ ७
धंरणिहें अङ्गाइँ व हरिसियइँ^{१३} ॥ ८

॥ घत्ता ॥

तं गिनुजोवि^{१४} तोसिय-मणेण
माहव-भासहोँ पढम-दिणे

देचागमणहोँ अणुहरमाणउं ।
तहिँ सिरिकण्ठे विण्णु पथाणउं ॥ ९

[६]

लक्षेप्पियु लेवण-समुह-जल
जहिँ कुहिणिउ रविकन्त-प्पहउं
जहिँ चाविउ वडलामोइयउं
जहिँ जलइँ पांहि विणु पङ्कयेंहि
जहिँ वणइँ^{१५} पाहि^{१६} विणु अम्बएहि
गोच्छा वि पांहि विणु कोइलेंहि

तं वाणर-दीउ पइहु वलु ॥ १
सिहिं-सङ्कएँ उवरि ण देइ^{१७} पउ ॥ २
सुर-सङ्कएँ^{१८} णरेणं ण जोइयउ ॥ ३
पङ्कयइँ^{१९} पाहिं विणु लप्पयेंहि^{२०} ॥ ४
अम्बं वि पाहिं^{२१} विणु गोच्छएँहि^{२२} ॥ ५
कोइलउ पाहिं विणु कलयेंहि^{२३} ॥ ६

5. 1 The portion from वडवें वाणरदीउ लइ up to साहामवणिवह (VI 9 3^a) is transposed in A after गिनुजोवि (VII 6 3 A). 2 A वदवे. 3 P वारदीउ. 4 S जहि. 5 P इंदपील, A इंदपील. 6 P °हवल, A °वहुल. 7 A °सरिसु. 8 P S अहि. 9 A जि. 10 S °कुसुमइ पक्कइ फलाइ. 11 S A गेज्जइ. 12 S पण्णइ. 13 P S फोपहइ. 14 S जहि. 15 This hemstich missing in S. 16 P गुठियउ. 17 For the portion from °हि इंहियउ up to चुम्बियउ (VI 11 5 b) r could not be used, as its folio 19 containing this portion is missing 18 A अमरे हि मि. 19 A इंहिउ. 20 S सीयलइ. 21 S जलइ. 22 S धण्णइ पउसइरिसियइ. 23 S धरणिहि. 24 S अंगाइ, A अंगाइ. 25 S हरिसियइ. 26 S गिनुजोवि. 27 A अणुहरमाणउ. 28 P पथाणउ.

6. 1 A लवण वण. 2 S °वणुउ, A °वणुउ. 3 A सल्लि. 4 A दिंति. 5 S लामोइयउ. 6 S °संक्रहि. 7 A णरिहि. 8 S जहि 9 S जलइ. 10 S पाहि. 11 S A पकयइ. 12 S °उपहि, A °उपयहि. 13 S वणइ. 14 S अविइ. 15 A गोच्छइहि 16 A कोइलहि. 17 A कलय-सिहि.

[५] १ प्रवाल(क). २ पनम. ३ टीक. ४ श्लेषी या.

जहिं फलइ^{१८} गाहि^{१९} विणु तरुवरहिं^{२०} तरुवर वि गाहि^{२०} विणु लयहरैहिं ॥
 लयहरइ गाहिं णिकुसुमिवइ^{२१} जहिं महुपर-विन्दइ^{२२} णं भमियंइ ॥ ८
 ॥ वत्ता ॥

साहउ गउ विणु वांगरैहिं गउ वापरं जाहं^{२३} ण बुंकारो ।
 ५ तांइ णियन्तउं तांइ जे थियं विज्जालउं सिरिकण्ठ-कुमारो^{२४} ॥ ९

[७]

पहुं तेहिं^{२५} समाणु खेडु करेविं^{२६} अवरेहिं^{२५} धरावेवि सइं^{२७} धरेवि ॥ १
 गउ किक्कु-महीहरंहो(?) सिहरु चउदह-जोयण-पमाणु णयरु ॥ २
 किउ सहसा सवु सुवणमउ णामेण किक्कुपुरं अणमउं ॥ ३
 ११ जहिं चन्दकन्ति-मणि-चन्दिउर जहिं भणेवि अ-दियहो जे^{२८} वन्दिउर ॥ ४
 जहिं सूरकन्ति-मणि विष्फुरियं रवि भणेवि जलैइं मुअंन्ति दिय ॥ ५
 जहिं णीलैजलि-भू-भङ्गुरइं^{२९} मोत्तियतोरण-उदन्तुरइं^{३०} ॥ ६
 विहुमं दुवार-रत्ताहरइं अवरोप्परु विहसन्ति व घरइं ॥ ७
 उप्पणु ताम कोड्ढावणउं सिरिकण्ठहो घज्जकण्ठहो तणउ ॥ ८

॥ वत्ता ॥

एक-दियसें^{३१} देवागमणु णिपेति^{३२} जन्तुं णन्दीसर-दीवहो ।
 वन्दण-हत्तिणं सो वि गउ परम-जिणहो तइलोअं-पइवहो ॥ ९

[८]

स-यसाहणु स-परिवारु स-धउं मणुसुत्तरं-महिहरुं जाम गउ ॥ १
 ११ पडिकूलिउ ताम गमणु गरहो सिद्धालउं गाइं कु-मुणिवरहो ॥ २
 'मइं अण्ण-भवन्तरे कांइ किउ जे सुर गयं महु जि^{३३} विमाणु थिय ॥ ३

18 s फलइ. 19 A तरुवरैहिं repeated. 20 s गाहि, A माहि. 21 s लयहरइ गाह
 विणु कुसुमिवइ. 22 s विन्दइ. 23 s गउ. 24 s गयाइ. 25 s वापरैहि. 26 s वाणउ.
 27 s जहि. 28 s A बुक्काह 29 s पाइ. 30 A लियणु. 31 s तहि जि, A गाहि. 32 A
 थियउ. 33 A चेवालउ. 34 s A कुमार.

7. 1 s वडु. 2 s तेग 3 A अरिधि 4 s अवरेहि जि. 5 s मद, A पाइ 6 P s णिपे-
 7 s विष्फुर. 8 A अणमउ 9 s जहि. 10 A चरकण. 11 s अरियहो, A अरियहि जे.
 12 s विष्फुरिया. 13 s भणवि. 14 s जलाइ, A जलाह. *15 s सुवति. 16 A डीकारि.
 17 s भयुरइ 18 s उदन्तुरइ. 19 s विहुमं 20 A कोडावणउ. 21 s वजकउ. 22 s
 विवसि 23 s थियवि. 24 s उ जव. 25 A तइलोय.

8. 1 s सयवाणु. 2 s सधओ. 3 s माणुओत्तर. 4 s मदिहर. 5 s सिद्धालउ गउ.
 6 s मह. 7 s A मरवरी. 8 s कइ. 9 s illegible. 10 s मरवरी.

धैरि धोर-धीर-तर्षं हृच्चं^{११} करमि
गड एम^{१२} भणैवि णिय-पट्टणहो
पीसङ्गु जाउं णिविसन्तरेण
तिह इन्दाउहु तिह इन्दमइ^{१३}
तिह रविपहु एम सुहासणइ

गुन्दीसरकलु जे पइसरमि^{१४} ॥ ४
संताणु समणैवि णान्दणहो ॥ ५
जिह^{१५} वज्जकण्ठु कालन्तरेण ॥ ६
तिह-मेरु-स-मन्दठ^{१६} पवणगइ ॥ ७
वचगयइ^{१७} अङ्गु सीहासणइ ॥ ८

॥ वचा ॥

णवमउ णामे अमरपहु
अन्तरे विहि^{१८} मि परिट्टयउ

वासुपुज्ज-सेयंस-जिणिन्दहुं ।
छणं-पुवणहुं जेम रवि-चन्दहुं ॥ ९

[९]

परिणन्तहो लङ्काहिव-दुहियं
दीहर-लङ्कालारत्त-सुह
त्तं पेक्खेवि साहामय-णिवहुं
एत्थन्तरे^{१९} कुविउ णराहिवइ
पणचेप्पिणु मन्तिहि^{२०} उवसमिउं
एयहुं^{२१} जि पसाए^{२२} राय-सिय
एयहुं जे^{२३} पसाए रणे अजउ
तिरिक्कण्ठहो लङ्गेवि कइ-सयइ

तहो पङ्कणे^{२४} केण वि कइ लिहियं ॥ १
कमु दिन्ति-व धावन्ति व समुहं ॥ २
भइयए^{२५} मुच्छाविय राय-वहुं ॥ ३
त्तं मारहु लिहियां जेण कइ ॥ ४
कइ-णिवहुं ण केण वि अइकमिउं ॥ ५
तउ पेसणयारी^{२६} जेम तिये ॥ ६
जगे^{२७} वाणर-चंसु पसिद्धि-गउं ॥ ७
एयइ जे^{२८} तुम्ह कुल-देवयइ ॥ ८

॥ वता ॥

त्तं णिसुणेवि^{२९} परितुट्टएणं
णिम्मल-कुलहो^{३०} कलङ्गु जिह

अइकमिय (?) णमिय मरिसाविये ।
मउडे चिन्धे^{३१} घए छत्ते लिहाविय ॥ ९ ॥

11 s पर. 12 s miss ng. 13 s छउ करमि. 14 A नंदीसरदीपि पइसरमि. 15 s भणिवि एम. 16 s समणिवि. 17 s तिह. 18 A इंदमइ. 19 s समदिर, A missing. 20 s सुहासणइ 21 s missing. 22 A अमरपहु. 23 s ०जिणिन्दहु 24 A विहि मि. 25 s चणु, A चण. 26 s पुवणइ, A ०पुवणहु. 27 s रविचव्हो.

१. 1 s damaged, A लंका. 2 s ०दुहिया, A ०दिय. 3 s वंगणि. 4 s डिहिया. 5 s अंगुलारत्तसुहा. 6 s मसुहा. 7 A पेक्खेवि, A पेक्खि. 8 s गियदो. 9 s भइयइ. 10 s रायवदो. 11 s एयचरि. 12 s टिया. 13 s मंतिहि. 14 A उवसमिउं. 15 s ०णियदो. 16 s अनिइमिउ, A अइकमिउं. 17 s येयहु. 18 s पसाए. 19 A पेसणियारी. 20 A वद. 21 s तिया. 22 s आयहु. 23 s वि पसाए रणि. 24 A जगे, s जगि. 25 s ०गो. 26 A तिरिउंशो कणिवि. 27 s कवसदइ. 28 s वेयइ जि. 29 A णिसुणिवि. 30 A परितुट्टमण. 31 s मरिसाविया. 32 A ०कुडहु. 33 s छत्ते पयचिचिहि, A चिचि घट्ट छत्ते. 34 F डिहाविया.

[१०]

ते^१ वाणर-वंसु पसिद्धि-गड
उप्पण्णु कइद्धउं तासु सुउं
पडिवलहो वि गयणाणन्दु पुणु
पुणु गिरिणन्दु पुणु उवहिरउं
तडिकेसि-णामुं लङ्काहिउइ
एकहिं^२ दिणे उवघणु णीसरिउ
गहएवि तामे तहो तक्खणंणं
तेण वि णारायेहिं विज्जुं कइ

विण्णि वि सेट्ठिउं वसिकरेवि^३, थिउ ॥ १
कइधयहो वि पडिवलु पवर-भुउ ॥ २
पुणु खयरणाणन्दु विसाल-गुणु ॥ ३
तहो परम-मित्तु पडिपन्ख-खउ ॥ ४
विज्जाहर-सामिउ^४ गयणाइ ॥ ५
पुणु बुद्धणे-वाविहो^५ पइसरिउ ॥ ६
थण-सिहरहिं^६ फाडिय मकडेणं ॥ ७
गउ तउ जउं तरुवर-मूले जइ ॥ ८

॥ पत्ता ॥

॥ लङ्का-गमोकारहो^७ फलेणं
णियय-भवन्तरु संभरेवि^८

उवहिंकुमारु देउ उप्पण्णउ ।
विज्जुंकेसु जउ तउ^९ अवइण्णउ ॥ ९

[११]

तडिकेसु णिएवि विहाइयउं
अज्जुवि मणे^१ सल्लु समुघहइ
केत्तउउं वहेसइ खुदु खलु
तो एम भणेवि^२ साहामियइ
रत्तमुहइ^३ पुच्छ-पइहरइ
'आणत्तइ उप्परि^४ धाइयइ^५

'हउं' एण हयासें धाइयउं ॥ १
जउं पेक्खइ तउ कइवर वहइ ॥ २
उप्पायमि माया-पमय-वलु^३ ॥ ३
गिरिघर-संकासइ^४ णिग्गिमवइ ॥ ४
युकार-घोर-घग्घरे-सरइ^५ ॥ ५
जले धले आयसे^६ ण माइयइ^७ ॥ ६

10. 1 s सं. 2 A सेणित. 3 SA वसिकरिणि. 4 S कयद्ध. 5 S सुभो. 6 S उवहिरउ. 7 S खओ 8 A तउो केवि. 9 S णाउ संवाहियइ. 10 A वामिउ. 11 S गयणाणइ. 12 S इकहिं दिणि उवघणु णीसाइ 13 A बुद्धणं. 14 S वाविहि. 15 S काव. 16 S वक्खडेण. 17 S मिसिद्ध, A सिहरहि. 18 A मइक्खेण 19 S णाताय. 20 A विज्जु 21 A जं. 22 P S लल्लु. 23 S गमोकार, A नमोकारहो 24 S महाफलेण, A फलिण. 25 S उवहिं. 26 A साप-रिणि. 27 A ओ वि सुंसेसु लेणु अवइण्णउ. 28 S उइ.

11: 1 s विहाइ-उउ, A पेडावियउ. 2 S A इउ. 3 S धाइभाउ. 4 S A मणि. 5 A जइ. 6 S केत्तउउ. 7 A ता. 8 S भणिवि साहामियइ. 9 SA वपमयइ. 10 S रत्तमुहइ, A रत्तामुह. 11 P S ववर. 12 S वरइ. 13 P S भागणइ. 14 P उप्परे. 15 P S धाइअइ. 16 A आवाति. 17 P माइअइ, S माइयइ.

[११]-१ आताअन्तराम्, अग्नराणि वा.

अण्णइ^{१३} उम्मूलिये^{१४}-तरुवरइ^{१०}
अण्णै^{१५} उग्गामिय-पहरणै^{१६}

अण्णइ^{११} संचालिय-महिहरइ^{१७} ॥ ७
अण्णइ^{१२} लंङ्गुल-पईहरइ^{१८} ॥ ८

॥ यत्ता ॥

अण्णइ^{१९} हुयवहं-हत्थाइ^{२०}
रुवइ^{२१} कालहो केराइ^{२२}

अण्णइ^{२३} पुण्ण अण्णोह^{२४} उप्पाएोह^{२५} ।
आवेवि^{२६} थियेइ^{२७} णाई^{२८} वहुं-भाएोह^{२९} ॥ ९

[१२]

अण्णोहं^{३०} कोकिउं^{३१} लङ्गाहिवइ^{३२}
तं णिसुणेवि^{३३} णरवइ^{३४} कम्पियउं^{३५}
किं^{३६} कंदि मि कइन्दहो^{३७} पहरणइ^{३८}
चिन्तेवि महाभय-वत्थएण^{३९}
के^{४०} तुम्है^{४१} काई^{४२} अ-खंन्ति किय^{४३}
तं णिसुणेवि चविउं^{४४} पमय-णिवंहु^{४५}
जइयंहुं^{४६} जल-कीलएं^{४७} आइयउ^{४८}
रिसि-पञ्चणमोकारहुं^{४९} वलेण^{५०}

‘तिहं^{३१} पहरु पायं जिह णिहउ कइं^{३२} ॥ १
‘किं^{३३} कहिं^{३४} मि पवङ्गमुं^{३५} जम्पियउ ॥ २
आयेइं^{३६} लहुओइं^{३७} ण कारणइं^{३८} ॥ ३
वोलाविय पणविये^{३९}-मत्थएण ॥ ४
कजेण^{४०} केण सण्णहेवि^{४१} थिय’ ॥ ५
‘किं^{४२} पुय वइरु वीसरिउं^{४३} पहु ॥ ६
महएवि-कजे^{४४} कइ घाइयउ ॥ ७
सुरंवरु उप्पणुं^{४५} तेण फलेण ॥ ८

॥ यत्ता ॥

वइरु लुहारउ संभेरवि
सेरउ अचंहेहि काई रणे

सो हउं^{५१} एक्कु जि थिय वहु-भाएोहं^{५२} ।
जिम अग्निभउं^{५३} जिमं पडु महु पांएोहं^{५४} ॥ ९

18 S अण्णइ, A अण्णइ 19 A निम्मूलिये. 20 P तरुवरइ, S तरुवरइ, 21 P S अण्णइ.
22 S अण्णइ, 23 P S पहरणइ, 24 P लङ्गुलपईहरइ, S लङ्गुलपईहरइ, A लङ्गुलपहरइ,
हरइ, 25 P लङ्गुलपइ, 26 P अण्णइ, S अण्णे, 27 P S अण्णेहि, A अण्णहि 28 S उप्पाएोहि
29 P एरइ, S रुवइ, 30 S केराइ 31 S आइवि, A आविवि, 32 P थियइ, S थियइ
33 A वहुं 34 P S भाएवि

12. 1 S A अण्णइ, 2 P कोकिउ, 3 A तह, 4 A पाउ, 5 S A कइ, 6 S णिसुणिवि,
7 P अविअउ, 8 This hemistichium in g in s, 9 P कइ वि, A कहि मि, 10 P पव-
नउ जपियउ, 11 A पहि, 12 P S कइ मि, A पहि मि, 13 P A कइवहु, 14 P S आयहु,
15 P S लहुअइ, A एरुवाइ 16 A पणविये 17 A क, 18 S S एरइ, A एरइहि, 19
P S अण्णवि, 20 P सण्णइवि, 21 S illegible 22 S पमयण 23 S वीसरि, 24 S जइयहु,
25 S वीरुइ 26 P अवि, illegible, 27 P S अण्णोकारो 28 P सुण्ण, S illegible
29 S S उप्पणउ उ 30 P हउ, S illegible, 31 A भाएवि, 32 S A अचंहि, 33 P
पाइ, S कइ, 34 P S अग्निहु, 35 P S जिम, 36 P S पाएवि.

[१३]

तं णिसुणेंविं^१ णमिडं^२ णराहिणइ^३
 णिउ^४ विज्जुकेसुं^५ करे^६ धरेविं^७ तहिं^८
 णयाहिणं^९ करेविं^{१०} गुरु-भन्नि किय
 संबद्धिउ^{११} सुरवरुं^{१२} हरिसियडं^{१३}
 अज्जु वि लक्खिज्जइ^{१४} पायडउ
 तं पेक्खेविं^{१५} तडिकेसु वि डरिउ
 पुणु पुच्छिउ^{१६} महरिसि 'धम्मु^{१७} केहे
 तं णिसुणेंविं^{१८} चउइ चारु-चरिउ
 सो कहइ धम्मु सच्चित्तेरुं^{१९}
 परिओसे तिण्णि वि उच्चलियं

अमरेण वि^१ दरिसिय अमर-गइ ॥ १
 णियसइ महरिसि चउ-णाणि-जहिं ॥ २
 वन्देप्पिणु विण्णि मिं^३ पुरउ धियं ॥ ३
 'एहुं^४ जम्मु एणं^५ महु दरिसियडं ॥ ४
 महु केरउ एडं^६ सरीरडउ ॥ ५
 णं पवण-छित्तुं^७ तनु धरहरिउ ॥ ६
 परिभमंहुं^८ जेणं^९ णउ णरय-यहे ॥ ७
 'महु अत्थि अण्णु परमायरिडं ॥ ८
 पइसंहुं^९ जि जिणालउ सन्निहरुं ॥ ९
 याहुवल्लि-भरह रिसेहं^{१०} व मिलियं ॥ १०

॥ वत्ता ॥

दिट्ठु महारिसि चेइं^१ हरे
 परम जिणिन्दुं^२ समोसरणं

णरवइ-उवहिकुमारं-मुणिन्देहिं^१ ।
 णं धरणिन्दे-सुरिन्द-णैरिन्देहि ॥ ११

[१४]

पणवेप्पिणु पुच्छिउ परम-रिति
 परगेसरु जग्गइ जइ पररु
 'धम्मेण जाण-जम्पाण-धये
 धम्मेणाहरण विलेवणंइ
 धम्मेण कलसइ मणहरइ
 धम्मेण पिण्ड-पीणं-त्थणइ

'दरिसावि भडारा धम्म दिसि' ॥ १
 तइ काल-बुद्धि चउ-णाण-धरु ॥ २
 धम्मेण भिच्च-रह-तुरय गर्यं ॥ ३
 धम्मेण णियासण-भोयणंइ ॥ ४
 धम्मेण छुहा पण्डुर-घरइ ॥ ५
 चमरंइ पाडन्ति घरइणइ ॥ ६

13 1 P 8 णिसुणिवि 2 A नमिउ 3 P 5 व 4 s 1 विमरसु 5 s परे, A करि
 6 A धरिवि 7 P तिपवाहिण, 8 तिपवाहिण, 9 पवाहिण corrected to तिपवा 8 P 5 करे
 9 A वि 10 1 थिउ 11 A सुरवइ 12 P हरिभिणउ, 8 हरिसियाउ 13 P इहु, 6 पहु
 14 A एहिं 15 P दरिसिणउ 16 s येउ 17 9 निरिखवि 18 P s ० तिउ 19 1 बहि
 20 P 6 परिभमउ 21 A जण 22 8 णिसुणवि 23 P 6 परमाहरिउ 24 8 सग्गविहरो
 25 5 पइमहु, 1 लइ जाहु 26 5 उच्चलिया 27 P 8 ० रिउहु 28 s मिलिया 29 s चवहरे,
 A चइहरि 30 s ० उवहिकुमार, 1 उवहिकुमार 31 8 ० मुणिरहो 32 s विविइ 33 P
 धरणइ 34 P ० नरंइहि ५ णरवइहि

14 1 s ० धया 2 ५ ० गवा 3 P ० विलेवणाइ, 5 ० विलेवणाइ 4 P ५ ० भोयणाइ 5 P 5
 मणइहाइ 6 P 3 ० पताइ 7 P 8 पीणयिइ 8 1 ० धणउ, 8 A ० धणउ 9 P 8 चमरइ
 10 P 8 1 ० वरगउ

धम्मेण मणुय-देवत्तणइँ^{११}

बलपव-वासुएवत्तणइँ ॥ ७

धम्मेण अरुहँ-सिद्धत्तणइँ^{१२}

तिथ्यङ्कर-चक्रहरत्तणइँ ॥ ८

॥ वत्ता ॥

एकं धम्मे^{१३} होन्तपेण

इन्दा देव्यं वि सेव करन्ति ।

धम्म-विहणहों माणुसहों

चण्डाल वि पँङ्गणएँण ठन्ति^{१४} ॥ ९

[१५]

तडिकेसें पुच्छिउ पुणु वि गुरु

'अपर्णाहि भवें को^१ हउं^२ को वं सुरु^३ ॥

जइ जगपइ 'णिसुणुत्तर-दिसएँ

जाओ^४ सि आसि कासी-विसएँ ॥ २

तुहँ साहुँ एहु धाणुकुँ तहिँ^५

आइउं तरु-मूलेँ वि थिओ सि जैहिँ ॥ ३

णिगंन्थु णिणेंवि उवहासु कउं

ईसीसुप्पणुं कसाउ तउ ॥ ४

भञ्जेवि कौवित्त-सग्ग-गमणु

पत्तो सि णवर जोइस भवणु ॥ ५

तत्थहों वि चवेप्पिणु सुद्धमइँ

हूओ सि एत्थं लद्धाहिवइ ॥ ६

धाणुकिउं हिण्डेवि^६ भव-गहणें

उप्पणु पवङ्गमु पमय-वणें ॥ ७

पइँ^७ हउ समाहि-भरणेण मुउ

पुणु गम्पिणु उवहि-कुंमारु हुउ^८ ॥ ८

॥ वत्ता ॥

तं णिसुणेवि^९ लङ्केसरेंण

रज्जे सुकेसुं थवेवि परमंथेयं ।

मुणेंवि^{१०} कु-वेत्त वराय-सियँ

तव-सिय-वहुय लइय सइँ^{१०} हरथें ॥ ९

[१६]

जे विञ्जुकेसु णिगन्थु थिउ

पञ्चेहि^१ मुट्ठिहिँ^२ सिरेँ^३ लोउ किउ ॥ १

तं कइय-मउड-कुण्डल-धरेण

सम्मत्तु लइउं दिहु सुरवरेंण ॥ २

एत्थन्तिरेँ किंकि-पुरेसरहों

गउ लेहु कइइय-सेहरहों ॥ ३

महि-मण्डलेँ घत्तिउ दिहु किहँ

णावालउं गङ्गा-वाहु जिह ॥ ४

11 s °देवत्तणइँ 12 v वाम° 13 s सिद्धत्तणइँ 14 s °चक्रहरत्तणइँ. 15 v धम्मे 16 s इदापउ 17 s पणव म हवति.

15. 1 s एदिहियि, A तहिँवत्त 2 P s भवणहि, A अरुहि 3 S क 4 P s इउ 5 P s न. G P उवइ, 7 P वाउ 8 s गहु 9 P साहु 10 P पाणुउ 11 s वहि 12 s v भायउ 13 v तरुमूलिहि थियउ 14 s जहि 15 The portion up to उवहा° missing in s 16 v किउ 17 P s ईसीसुप्पणु, v एत्थिसिणणु 18 P s भवि वि कविण°. 19 P s मुवमइ, v सपउमइ 20 v इयु 21 s धाणुकिउ 22 A दिदिहि 23 P s वइ 24 P s उवहि इमइ 25 s विमुणिवि. 26 v मुकउ 27 P परमथ 28 s सुववि 29 s विवा. 30 P s v रइ

16. 1 P s विञ्जुकेसु. 2 s पवहि, v पवहि. 3 P मुट्ठि, s मुट्ठिहि. 4 P सिरे, s A सिरे. 5 s लउउ. G P s इयवति, A एयवति. 7 P किंकि°. 8 s °नउउ. 9 s जिह. 10 v णामालउ, s णावलउ.

वन्धन विमुक्तुं णं 'गिरिवरुल' वक्रुडउ सहावे' जेम खलु ॥ ५
 जुमई' जणु वण्णु समुघहइ आयरिउं व चरिउ कहउं कहइ ॥ ६
 णं अक्खर-पन्तिहि' पहुँ भणिउं 'तुम्हहुँ' सुकेसु परिपालणिउं ॥ ७
 तडिकेसं' तव-सिय लइय करे ज जाणंहि तं पहु तुहुँ मि करे ॥ ८
 ॥ वत्ता ॥

'लेहु धियोपिणु उवहिरुं पुत्तहो' रज्जु देवि णिक्खन्तउ ।
 पुरे पडिचन्दु परिट्टियं वणारदीउ स इ' मु ज्जन्तुं ॥ ९

*

[७. सत्तमो सधि]

पडिचन्दहो जाये किक्किन्धन्धयं पवर-भुवं ।
 णं रिसह-जिणासु भरह-चाहुवल्लं वे वि सुव ॥ १
 [१]

छुडु छुडु सरीर-सपत्ति पत्त तहि अवमेरे केण धि कहिय वत्त ॥ १
 'वेयइ कइए' धण-कणय-पउरे' दाहिण-सेदिहि' आइच्चणयरे ॥ २
 विज्जामन्दरु णामेण राउ वेयमइ अगग महिसिऐ' सहाउ ॥ ३
 ॥ सिरिमाळ-णाम तहो तणिय दुहिय इन्दीवरच्छि छण चन्द-सुहिय ॥ ४
 कयली कन्दल-सोमाल वाल सा परए' धिवेसइ कहो वि माल' ॥ ५
 तं णिसुणेवि' पवर कइइएहिं गमु सज्जिउ किक्किन्धन्धयहि ॥ ६
 दोइयंइ विमाणेइ चडियं जोह सचल णहङ्गणे दिण्ण-सोह ॥ ७
 णिविसंखे दाहिण सेदि पत्त लंहिं निलिया विज्जाहर समत्त ॥ ८
 ॥ वत्ता ॥

किक्किन्धे दिट्ठु

धउ राउलउ मुं(?)पवणहउ ।

हकारइ णांइ

करयलु सिरिमाळेइ तणउं ॥ ९

11 A सुफुलि 12 P S महानि 13 A पुवहयण 14 A वर 15 P जाहरिउ 16 A कइइ
 17 S कहण 18 S 'वीवीह 19 P पहु 20 P A भणिउ 21 S तुहु 22 P A तुम्हहु 23 P A
 परिपालणिउ 23 S तडिकेसि 24 P A जाणहि 25 A तुहु मि 26 P उवहिरउ 27 S
 पुवहि 28 P S परिट्टियउ 29 S सय, A उइ 30 A भुवत्त

1. 1 A जाया - 2 A 'वेयइ 3 S पवरभुवा 4 पवरभुय 4 S वाहु वाहुवा 5 S
 सुया, A सुय 6 P S उदि 7 A अवमेरे 8 A वयव 9 P S 'कइइ 10 A 'पवर 11 S
 'सेदिहि 12 A वयवइ 13 S 'माहसिय 14 P तुहिन, S तुहिय 15 1 'सुहिन, S
 'सुहया 16 S परइ 17 S णिसुणिति 18 S 'इयदणहि 19 P डि कइय(इ)णहि, S 16-
 किक्किणहि, A किक्किधेमवरहि 20 1 सइयइ 21 S A विमाणइ 22 1 चडिय 23 P णय
 उइ 24 P S उहि 25 P S म्भसिण्ण A त 26 S णइ 27 P S सिरिमाळण 28 A उगउ

[१६] १ निरत विदसमुद २ उउ यहीरा

[१] १ प्राणं वृत्ती, २ सनसा

गणियारिणं बालं
सरि-सलिल-रहंलिपं(?)

* किक्किन्धहो घट्टियं मालं ताणं
आसण्णं परिट्टिय विमल-देह
विच्छाय जाय सयल वि णरिन्द
णं कु-त्तयसि परम-गईहें^१ चुकं
पैत्थन्तरे^२ सिरि-माला-चईहु
* 'अब्भन्तरे^३ विजाहर-वराहुं^४
उदालहो^५ बहु वरइत्तुं हणहो^६
तं वयणु सुणेप्पिणुं अन्धण

'विजाहर तुम्हें
उड़ पहरणु पाव

तं वयणु सुणेप्पिणु विजयसीहु
अब्भिट्टं जुज्जुं विजाहराहें
साहणइ मि अवरोपुस भिडन्ति
भज्जन्ति खम्भ विहडन्ति मद्य
हय गय सुण्णाप्पण संचरन्ति
रणु विजाहर-वाणरहें जाम

15 P बालेति, S बालवि. 16 S लिपः. 17 P S वरइत्तुं 18 S विहः.

4. 1 A घट्टिय. 2 A माउए. 3 P S आसण्ण. 4 P कणयहरिहे, S कणयहरिहिं. 5 P
*गईहें, S गइहि. 6 P सुकु corrected to चुक, S चुक, A मुक. 7 P एत्थवरि, S इत्थवरि.
8 P S *वट्टीविड. 9 A अब्भंति. 10 P S *वगह. 11 P S वाणराह. 12 P S A उदालहु.
13 S वरयसु. 14 A हणहु. 15 P १ वाजयसुम्भट. 16 A खणहु. 17 S सुणेति. 18 S कइ-
दरण. 19 P अविह. 20 S कवत्तय. 21 A सिरे°.

5. 1 P S *भुम°. 2 P S भविट्ट, A अभिट्ट. 3 P S जुज्ज, A तुम्हें°. 4 A विजाहराह. 5
P १ साहणइ मि, S साहण विन. 6 P S *ववणइ. 7 A विडन्ति. 8 A *करालार. 9 P S
*वाणराह. 10 S सुवेत्ति.

[४] १ तथा कम्प्या. २ अस्मिन् प्रस्तावे.

[५] १ उधली.

॥ यत्ता ॥

णिय किक्किन्धहो पासु किहें ॥
कलहंसहो कलहंसि जिहें ॥ १०
[४]

णं मेहेसरहो सुलोयणाए ॥ १
णं कणयगिरिहें^१ णव-चन्दलेह ॥ २
ससि-जोणहए विणु णं महिहरिन्द ॥ ३
णं पङ्कय-सर रवि-कन्ति-मुक ॥ ४
कोवगि-पलीविडं विजयसीहु ॥ ५
पइसार दिणु किं वत्तराहुं ॥ ६
वाणर-वंस-यरहो^२ कन्दु खणहो^३ ॥ ७
हक्कारिउ अमारिस-कुद्धएणं ॥ ८

॥ यत्ता ॥

अन्हे कइत्तयं कवणु छल ।
जाम ण पाडमि सिरि-कमलु^४ ॥ ९

[५]

उत्थरिउ पवर-भुव-फलिह-दीहु ॥ १
सिरि-माला-कारणं दुद्धराहें ॥ २
णं सुकइ-कव-चयणइं घडन्ति^३ ॥ ३
दुक्कवि-कवालायं व कु-सद्य ॥ ४
णं 'पंसुलि-लोयण परिभमन्ति ॥ ५
लङ्काहिउ पत्तु सुकेत्तं ताम ॥ ६.

आलग्नु सो वि वणं जिह हुआसुं
तंहिं अर्धसरं वेहंविद्धएण

जसु दुक्कइ सो सो लेइ जासुं ॥ ७

रणं विजयसीहु हउ अन्धएण ॥ ८

॥ वत्ता ॥

महि-मण्डलें सीसु

दीसइ असिवर-खण्डियउं ।

गावइ सयवसु

तोडेंवि^१ हंसे^२ छण्डियउ ॥ ९

[६]

विणिवाइएँ 'विजयमइन्दें खुहें
तुट्ठाणणु भणइ सुकेसु एमं
ते' वयणें गय कण्डइय-गत
एत्तहें वि दुट्ठ-णिट्ठवण-हेउ
'परमेसर पर-णरवर-सिरीहुं
पडिचन्दहें सुएँण कइइएण
तं वयणु सुणेंवि णं करन्तु खेउ
चउरइ^३ विज्जाहर-वलेण

किएँ पाराउट्टएँ वल-समुहें ॥ १

'सिरिमाळ लयण्णु जाहुं देव' ॥ २

णिविसंखें किक्कु-पुरक्खु पत्त ॥ ३

केण वि णिसुणाविउ असणिवेउं ॥ ४

ओलमाइ पाणेंहिं^४ विजयसीहु ॥ ५

आवट्टिउं जम-मुहें^५ अन्धएण ॥ ६

सण्णहेंवि पधाइउ असणिवेउ ॥ ७

परिवेदिउं पंडुणु तें छलेण ॥ ८

॥ वत्ता ॥

हकारिय वे वि

लइ दुक्कउ काल

'पावहें'^६ पैमय-महइइयहें ।

णिग्गंहो 'किक्किन्धन्धयहो'^७ ॥ ९

[७]

पुणु पच्छएँ विष्कुरियाणणेण
'अरें भाइ महारउ णिहुउ जेम
तं णिसुणेंवि दूसह-दंसणेहिं^१
णिग्गन्तंहिं जण-णिग्गय-भयाहुं

हकारिय 'विज्जुलयाहणेण ॥ १

दुक्कर-सर-धोरणि धरेंहो तेम' ॥ २

पडिचन्द-णरिन्दहें णन्दणेहिं ॥ ३

किउ पाराउट्टउं सेणु साहुं ॥ ४

11 स हुआसु. 12 P S वासु, A नासु. 13 P S तहि. 14 A अवसरि. 15 P S A *मवडि.
16 P *वंधियभो, 17 P S A तेरिदि. 18 A इसे.

6. 1 S पाउट्टए, 2 S अणइ. 3 P S एव. 4 P S जाहु 5 A ते. 6 A णिविसदि. 7
8 एत्तहें. 8 S अंतणवेउ, A असणिवउ. 9 A *समीहु 10 S उलगाइ. 11 A पाणिहिं. 12
P आवट्टिउ. 13 P S *मुहि. 14 S MISSING, A न न 15 A चउरंणे. 16 P परिवेदिउ.
17 A रिउपणु चउरेण. 18 A पाहो. 19 P णिग्गहो with हु deleted, A णिग्गउ.
20 A *पइयहो.

7. 1 P विष्कुरिया. 2 A सहइ. 3 A *सदणेहिं. 4 A णिग्गंतिहि. 5 P जणे. 6 S
*पवउ. 7 P पाउट्टउ, S पाउट्टिउ. 8 S साहु.

१ कोपावितेन.

[६] १ विगखिडे. २ रे मकंठध्वनी (१). ३ निर्गच्छय. ४ भाग.

[७] १ अवाविधेन (१) २ समय.

पउ० चरि० ३

सो असणिवेउं अन्धयहो वलिउ - तडिवाहणेण किक्किन्धुं खलिउ ॥ ५
 पहरणेइ मुयंन्ति सुदारुणाइं खणे आगेयइं खणे वारुणाइं ॥ ६
 खणे पवणत्थेइं खणे धम्मणाइं खणे चामोहणे-उम्मोहणाइं ॥ ७
 खणे महियल्ले खणे णहयले भमन्ति खणे सन्दणे खणे जे' विमाणे धंन्ति ॥ ८

॥ पत्ता ॥

आयामेवि दुक्खु
 णिउ पंन्थे तेण

अन्धउ खणे कण्ठे हउ ।

जे' सो विजयमइन्दुं गउ ॥ ९

[८]

एत्ते' वि 'भिण्डिवालेण पहउं
 'अच्छन्तउ परिचिन्तेवि' मणेण
 तहिं अवसरें दुक्खु सुकेसु पासु
 पंडिवाइउं चेयण-भाउं लहुं
 'कहिं' अन्धउं' 'पत्तण-सुक्खु देव'
 पुणु पडिवाइउ पुणु आउ जीउं
 ॥ हा भाय सहोचर देहि वाय

किक्किन्ध-गराहिउ मुच्छ-गउ ॥ १

आमेहिउं विज्जुलवाहणेण ॥ २

रहवरे' खुहेवि णिउ णिय-णिवासु ॥ ३

उहुन्ते' पुच्छिउ परम-वन्धु ॥ ४

णियडिउं पुणो' वि तडि-हंक्खु जेमा ॥ ५

'हा पइ' विणु सुणणउं पमय-दीउ ॥ ६

हं पइ' विणु मेइणि 'विहवे' जाय' ॥ ७

॥ पत्ता ॥

तो भणंइ सुकेसु
 सिरे णिकल्ले खणे

'संसउ णांइं निएवाहो' ।

अवसरु कणु रुएवाहो' ॥ ८

[९]

॥ विणु केज्जे वंइरिहिं अद्दु देहि'
 जीवन्तंहुं सिग्गइं सब्बु कज्जु

पायाललहु पइसरहुं एहि' ॥ १

एत्तिउ ण वि हंउं ण वि तुहुं ण रज्जु' ॥ २

१ अ असणिवेउ १० अ किक्किन्धु ११ स पहरण. १२ प सुएत्ति. १३ स पावणह. १४ स
 वाहण, अ उम्मोहण" १५ स खणे वि, अ सति वि. १६ अ एत्ति १७ अ पये १८ प स वि, अ
 जे १९ अ विजयमयदु.

४. १ स एत्ति २ प स हउ ३ प स परिचिन्ति, अ परिचिन्त ४ स वामिणिय ५ स
 विह्वलाहणेण ६ प अ रहवरि, ९ रहवर ७ स परिवायउ. ८ प स माव. ९ अ हउ १० प
 उद्वेते ११ प स कहि १२ अ वयउ १३ प वेमजक्खु. १४ अ नियउउ १५ स पुणो पुणो वि.
 १६ प स लक्खु १७ अ missing १८ प स पइ. १९ अ सुवउ २० प स हो २१ प
 विहव. २२ अ भणइ २३ स णांइ २४ प स जीवेवहो २५ अ निक्खर. २६ प एवेवाहो corrected
 to एवेवहो, स एवेवहो

१. १ अ कजे २ प स वइरिहि ३ स देहि अहु, अ एयु देहि ४ स एहि. ५ प ५ जीवउ.
 ६ स हउ.

[८] १ गोएवि पापान्न. २ मल्लवापित, पुन पुन. वीरिउ. ३ खणटना जाउ. ४ वानदीव.

५ विपवा.

तं गिसुणोवि वाणर-वंस-साह
णासन्तु गिपेवि हरिसिय-भणेण
करे धरिउ अत्तगिणेण पुत्तु
णोसन्तु णवन्तु सुवन्तु सत्तु
जे विजयसीहु हउ भुयं-विसालु
तं गिसुणोवि तडिवाहणु गियुत्तु

णीत्तरिउ स-साहणु स-परिवारु ॥ ३
रहु वाहिउ विज्जुलवाहणेण ॥ ४
'किं उत्तिमं-पुरिसंहं एउं जुत्तु ॥ ५
भुञ्जन्तु ण हम्मइं जलु पियन्तु ॥ ६
सो गिउ कियन्तं-दन्तन्तराडु ॥ ७
लहु देसु पसाहिउं एकं-छत्तु ॥ ८

गिग्घाघहो लङ्क
भुत्तइ इच्छाए

॥ घत्ता ॥
अण्णंहे अण्णइं पट्ठणंइं ॥
सु-कलत्तइं व सञ्जोवणइं ॥ ९

[१०]

किक्किन्ध-सुकेत्तहं पुरं हरेवि
वहु-दिवसेहि घण-पडलइं गिपेवि
सहसार-कुमारहो देवि रज्जु
वहु-काले किक्किन्धाहिबो वि
पल्लुइं पडीवउ णर-वारिहु
जोयइं व पईहियं-लोयणेहि
गायइं व भमर-महुअरि-सरेहि
वीत्तामइ व ललिय-उयाहरेहि

अवरं वि विज्जाहर वसिकेवि ॥ १
तं विजयसीहं-वुहु संभरेवि ॥ २
अप्पुणुं साहिउ पर-लोय-कज्जु ॥ ३
गउ वन्दण-हत्तिए मेरु सो वि ॥ ४
मंहु पवर-महीहरु तामं दिहु ॥ ५
हसइं व कमलायर-आणणेहि ॥ ६
ण्हाइ व गिम्मल-जल-गिज्जुरेहि ॥ ७
पणवइ व फुल-फल-गुरुभरेहि ॥ ८

तं सेल्लं गिपेवि
किउ पट्ठणु तेत्थुं

॥ घत्ता ॥
कोक्कावेवि गियं पय पउरं ।
किक्किन्धे किक्किन्धपुरं ॥ ९

7 A सपरिचर, 8 B विज्जुलवाहणेण, 9 P स करि परिमि अत्तगिणेउ वि, 10 P पउरु,
8 जुत्तु, 11 A उत्तम, 12 B पुरिसहो, A उरिसह, 13 B पव, 14 This hemistich is
missing in S, 15 A पमंतु, 16 A सुयंतु, 17 P संतु, 18 A हम्मइं, 19 S वि, A जे,
20 B सुत्तु, 21 S इण्डिउ, 22 P कवंत्, 23 S दंतन्तराडु, 24 S गिसु गिसुणिवि तडेवाहणु,
25 P S गियंतु, 26 P S पक, 27 A गिग्घाप, 28 P S अग्गहो, 29 S पदह, 30 P स कलत्तइं,
8 सुकलत्तइं.

10. 1 S तुकेस, A सुकेसर, 2 S पुरइं, 3 A अवरवि अवरवि, 4 P S दिवसेहि, 5 P पद-
रु, 6 पट्ठणु, A पट्ठण, 6 S दिवेवि, A गिपे, 7 P S विजयसीहु, 8 A देव, 9 A अप्पुणु,
10 B कालि, A काजे, 11 P अत्तिप, 12 S पल्लु, A पल्लु, 13 P S वाव, 14 P S जोयइं,
15 A पईहि, 16 S इंसर, 17 A महुवर, 18 P S गुरुवरेहि, 19 A सपल, 20 A कोक्का-
वि, 21 A पउर, 22 A तिरपु, 23 S किक्के, 24 A किक्किधर.

[९] १ व्यापुटितः २ निर्गत-नाम-विदापरस्य.
[१०] १ मधुपउरपंतः (7)

[११]

भंहु-महिहरो वि किक्किन्धु बुत्तु
 अण्णु वि सूररउं कण्णु तासु
 एत्तहं वि सुकेत्तहो तिण्णि पुत्त
 पोढत्तणें बुच्चइ तेहिं ताउ
 तं सुणेवि जणेरें बुत्तु एम
 कहिं जाहुं सुण्वि पायाललंक्क
 घणवाहण-पमुंहु गिरन्तराई
 अणुह्वय लक्क कामिणि व पवर

॥

तं वयणु सुणेवि
 'उंद्धंउंए रजे

॥ घत्ता ॥

मालि पलिंत्तुं दवग्गि जिह ।
 णिविसु वि जिज्जइ ताव किह ॥ ९

[१२]

महु कंहिय भडारा पइं जि णित्ति तिहं जीवहि जिह परिभमइं कित्ति ॥ १
 तिह ह्मु जिह ण ह्मिज्जइ जणेण तिहं भुज्जु जिह ण मुच्चहिं धणेण ॥ २
 तिह जुग्गुं जिह णिब्बुइ जणइं अहु तिह त्त्तुं जिह पुणु वि ण होइं सत्तु ॥ ३
 तिह चउं जिह बुच्चइं साहु साहु तिह संचरु जिह सयणहें णं डाहु ॥ ४
 तिह सुणु जिह णिवसहिं मुंरुहुं पासें तिह मरु जिह णावहिं गम्भवासें ॥ ५
 तिह तउ कंरे जिह परितवइ गंत्तुं तिह रज्जु पालें जिह णवईं सत्तु ॥ ६
 किं जीएं रिउं-आसङ्किएण किं पुरिसं माण-कलङ्किएण ॥ ७
 किं दवें दाण-विचज्जिएणं किं पुत्तें मइलइ वंत्तु जेण ॥ ८

11. 1 s उच्चरउ. 2 P s ताव. 3 s सूउ. 4 P s सुमह्वय. 5 s किर, A कि न. 6 P s जाहु किथु. 7 P s सुणिवि SA जणेरे. 9 P s विभ. 10 A जाहु. 11 s illegible. 12 P s वइरिहि 13 A पडुइ. 14 P एत्तवइ, s पत्तवइ. 15 s illegible. 16 s तणइ. 17 P s सीत्ति. 18 A पत्तु. 19 A उद्धवइ

12. 1 P s पइ जि भडारा कहिय 2 s वरि. 3 A परिभमइ. 4 P इत्तिवहिं. 5 A तिहं. 6 P s मुच्चइ, A मुच्चहिं. 7 A तुव. 8 A जणइ. 9 P s वत्तु. 10 s illegible. 11 P वत्तु. 12 P बुच्चहिं, s illegible, A वच्चहिं. 13 s न. 14 पुरइ. 15 A पात्ति. 16 P s णावहिं 17 A किर. 18 s रत्तु. 19 A नमइ. 20 a and b are transposed in a. 21 P A रिउ, s illegible. 22 A दवे. 23 A विचज्जिएण. 24 A पुत्ते

[११] १ न्युण्णिरे: किक्किन्ध-वान स्थापितम्. २ दधुरउ- ३ घंरव- ४ मात्त्वन्वः (१), ५ विनये.

॥ यत्ता ॥

जइ कलएँ ताय
तो गियय-जणेसि

लङ्काणयरी^१ ण पइसरमि^२ ।
इन्दाणी^३ करयलें धरमि^४ ॥ ९

[१३]

गय रयणि पयाणउ परेँ^१ दिण्णु
सचछिउं साहणु णिरवसेसु
तुरएसु के वि केँ^२ वि सन्दणेसु
परिवेदिय लङ्का णयंरि तेहिं
णं पोढ-विलासिणि कामुयहिं
किउ कळयलु रहसाऊरिपहिं
संद्धियेहिं सद्धु सौलियेहिं ताल
धाइउ लङ्काहिउ विप्फुरन्तु

हउ तूरुं रसायलु णाँइँ^३ भिण्णु ॥ १
भारूढ के वि णर गयवरेसु ॥ २
सिविएसुं के वि पञ्जाणणेसु ॥ ३
णं महिहर कोडि^४ महा घणेहिं ॥ ४
णं सयवत्तिणि फुँल्लन्धुयहिं ॥ ५
पडिपहयँइँ तूरुँइँ तूरिपहिं ॥ ६
कउ पासिउ उद्विय भउ-वमालें ॥ ७
रणेँ पाराउड्डउ वल्लु करन्तु ॥ ८

॥ यत्ता ॥

णं मत्त-गइन्हुँ
सरहसुं णिगघाउ

पञ्चाणणहो नमावडिउ ।
गम्पियु मौलिहो अब्भिवडिउ ॥ ९

[१४]

पहरन्ति परोप्ये^१ तरुवरेहिं
पुणु विज्जारुवहिं मीसणेहिं
पुणु णारापहिं भयङ्करेहिं^२
छिन्दन्ति महारह-छत्त धयइँ

पुणु पाहोणेहिं पुणु गिरिवरेहिं ॥ १
अहि-गरुड-कुम्भि-पञ्चाणणेहिं ॥ २
भुयँइन्दायाम-पईहरेहिं ॥ ३
वइयागरणे व वायरण पयइँ ॥ ४

25 P S लकावरि 26 P S पईसामि 27 P S इशइणि

13. 1 A पयाणउ 2 A नयर 3 S पण 4 P S णउ, A नाइ 5 A सचछियउ 6 S किवि 7 S सुविण्णु 8 S गयरे 9 S फुल्लुयुहिं 10 S पडिपहरइ 11 A तूरय 12 S सखियहि, A सखियहि 13 S कोडियहि, A कोडियहि 14 P S उद्विअ 15 S भवमाल corrected to भवइ. 16 P S 'गयदु 17 P सदासु 18 P मौलिहिं, S मौलिहि

14 1 P परोपह 2 P पदरेहिं, marginally 'वहररेहिं षटे,' 3 पदरेहिं, marginally 'पहरणेहिं' 3 P S वाहणेहिं 4 A विज्जारुवहिं 5 S पुणु 6 S कुणे 7 A repeats whole of the previous portion of this Kadavala except the first hemistich 8 P भयङ्करे, S भूबइइ' 9 P वइयायरण, S पइयायरण

[१२] १ नाता

[१३] १ प्रभावे २ णगराणी (P णउ) मेदित ३ भवमाय ४ प्रमैरे ५ निपांडु नाम विदापर

[१४] १ भुयँइन्दरीयल

एत्थन्तरे^१ वाहिय-सन्दणेण
सयवारउ परिअञ्चेवि^२ गयणे^३
णिग्घाउं पडिउ णिग्घाउं जेम
चत्तारि वि भुवें-परिहव-कलङ्क

दणुवई-इन्दाणिहें णन्दणेण ॥ ५
हउ खगें लुडु कियन्तें-वयणे^४ ॥ ६
महियलें णरें णहें^५ परितुट्टं देव ॥ ७
जय-जय-सदेण पइडु लङ्क ॥ ८

॥ घत्ता ॥

संन्तिहें सन्तिहरे
सुखिलासिणि जेम

गम्पिणु वन्दण-हत्ति कियं ।
लङ्क सं ईं भु ज्जन्तं थियं ॥ ९

*

[८. अट्टमो संधि]

॥ मालिहें रज्जुं करन्नाहोँ सिद्धईं विज्जाहर-मण्डलईं ।
सहसा अहिमुहिइआईं सायरहोँ जेम सव्वईं जलईं ॥ १

[१]

तहिं अयमोँ लुह-पङ्काण्डुरेँ दाहिण-सेहिहिं रहणेउर-पुरेँ ॥ १
पिटुल-णियन्धिणि पीण-पओहरिं सहसारहोँ पिय माणस-मुन्दरि ॥ २
तोहें पुत्तु सुरें-सिरि-सपण्णउं इन्दु चवेवि इन्दु उप्पण्णउं ॥ ३
॥ भेसईं मन्ति दन्ति अइराणु सेणाउइ हरिकेसि भयावणुं ॥ ४
विज्जाहर जि सय किय सुरर पवण-भुनेर-वरुणे-जम-ससहर ॥ ५
छवीस वि सहमंइ पेक्खणयंहेँ णाहि पमाणु सुजेँ-वामणंयहुँ ॥ ६
गोयण जाईं सुरिन्दत्तणयहेँ णामंईं ताईं कियईं अप्पणंयहेँ ॥ ७
उवेंसि-रम्म-तिलोत्तिम-पेहुइहिं अट्टायाउ-सहस-वर-जुवरहिं ॥ ८

10 P १ अथचरि 11 A इणुउइ 12 A परिषपेवि. 13 P गमाण. 14 A ४५०.
15 P १ वयनि 16 ५ णिग्घाउ 17 P सिपाउ, ५ णिग्घा ५ ५ ५ added marginally.
18 P ५ वरवइ 19 १ णहि, ५ णहि 20 P ५ सुट्ट 21 १ marginally corrected १० पुप.
22 S सतिहि 23 ५ डिवा 24 ५ मय 25 P ५ सुरेवि 26 ५ थिया

1. १ रज्जु २ ५ repeats the previous words ३ ५ विज्ज करवाहो, सिद्ध ३ A
५ मण्डलइ ४ P अहिमुहिइवाइ, ५ अहिमुइ हयाइ ५ P ५ असाइ. 6 A ५ वररे. 7 B ५ रोहिहि,
५ ५ रोहिहि. 8 A ५ उर 9 S ५ वरइरि 10 P ५ वायु 11 A ५ म? 12 १ मणुवउ, ५
सपण्णउ. 13 A उप्पण्णउ 14 ५ भयइ 15 S ५ वावणु. 16 P ५ वणु इवउ. 17 ५ वणु
18 P ५ सहस 19 P ५ वसयणु, ५ वेणवणु 20 S णाहि. 21 P ५ मणु. 22 P ५ वावणु,
५ वावणवणु. 23 ५ वावणु जाइ सुरिइडु वणवणु 24 P ५ असाइ. 25 A ५ वणवणु. 26
SA उवस 27 S वणवणु

२ वावणवणु सुवणीवणु १ मणु. ५ सुवेदि-वादि-वणु-वि-वावणवणु.

[१] इहररि. २ प्रचाइभि.

॥ वत्ता ॥

परिचिन्तितं विज्ञाहरण
ताई ताई महु चिन्धाई

'तहों जाई जाई आखण्डलहों ।
'लई हउं जि इन्दु महि-मण्डलहों ॥ ९

[२]

'जुएँ खय-कालें गिड्डु (?) गिड्डुलिहें
ते ते मिलिय गराहिय इन्दहों
कप्पु ण दिन्ति जन्ति सिरिगारिहें(?)
केण 'वि कहिइ गम्पि तहों मालिहें
इन्दु को वि सहसारहों णन्दणुं
तं गिसुणेवि सुकेसहों पुत्तं
देवाविद्य रण-भेरि भयङ्कर
किकिन्धहों किकिन्धहों णन्दण

जे जे सेव करन्ता मालिहें ॥ १
अवर जलोह व 'अवर-समुद्धहों ॥ २
आण करन्ति वि णाहङ्गारिहें ॥ ३
'पहु संकन्ति(?) ण तुम्ह 'गिड्डुलिहें(?) ॥ ४
तासु करन्ति सब भिच्चणुं ॥ ५
कोव-नलण-जाओलि-पलित्तं ॥ ६
घरु (?) सण्णहेंवि पराड्य किङ्कर ॥ ७
दिण्णु पयाणउं वाहिय सन्दण ॥ ८

॥ वत्ता ॥

'गमणु ण सुग्गइ महु मणहों'
'पेक्खुं देव दुमिमित्ताई

तं मालि मुमालि करेहि" धरद ।
सिय कन्दइ वायसु करगरइ ॥ ९

[३]

पेक्खु कुंहीणि विसहर-छिज्जन्ती
पेक्खु फुरन्तउ वामउ लोयथु
पेक्खु वसुन्धारि-तल्लु कम्पन्तउ
पेक्खु अकाले महा-घणु गज्जिउ
तं गिसुणेवि पयणुं तहों वलियउ
तो कि भरइ सब्बु पेंउं अलियउं

मोक्कल-केस णारि रोचन्ती ॥ १
पेक्खंहि रहिर-ण्हाणु वस-भोयणु ॥ २
घर-वेचउलं-णिवहुं लोट्टन्तउ ॥ ३
णहं णच्चन्तुं कंयन्तु अलज्जिउ' ॥ ४
'वच्छ वच्छ जइ सउणुं जि वलियउ ॥ ५
दइउं मुएवि अणु को" वलियउ ॥ ६

28 १ परिचिन्तित. 29 १ जाई जाइ वि. 30 P विघाह, s विघह. 31 This Pada is missing in v. 32 P लइ, s missing.

2. 1 The first line is missing in A 3 s जुए. 3 A रणव 4 s वलि, A वि. 5 s सेगारिह, १ सिगारिह. 6 १ गमनि 7 s illegible, १ 'इकारिह. 8 A केई सि. 9 s मालिहो. 10 P सवन्ति. 11 P सिदादिदे, s सिदादिद, १ सिदादिदे. 12 s अणुणे. 13 s जागारि. 14 १ किङ्गिध वि. 15 P वयाणउ. 16 P मुमाले. 17 P s करे. 18 s पेक्खे. 19 A दुमिमित्ता. 20 P करइरइ, s करकरइ.

3. 1 A परिच. 2 P s 'देखइ. 3 s निउहु. 4 १ भकारि. 5 A महाघण. 6 s गज्जि. 7 s वयणु. 8 P s गणु 9 P s सङ्गु. 10 s वउ, A इर. 11 P भउमउ. 12 s दपउ. 13 A नर.

[२] १ गड्डुलिह. २ कण्ड. ३ अ.पं.

[३] १ म.व. २ मपपर(इ) वा.

छुडु धीरत्तणु होई मणूसहो
एमं भणेपिणु दिणु पयाणउं

हय-गय-रहवर-णरंवरहिं
दीसइ विञ्जं-महीहरहो

तं जमकरणहो अणुहरमाणउं
उभय-सेदिं-सामन्त पणहु
तोह अवसरं वलयन्तं महाइयं
११ 'अहो अहो रहणेउंर-पुर-राणा
दुञ्जउ लङ्काहिउ समरङ्गणें
राय-लच्छि तइलोक-पियारी
तेण समाणु विरोहु असुन्दरु'
'दूउ भणेवि तेण तुहुं चुकउं

११

को सो लङ्क-पुराहिउइ
जो जीवेसइ विहिं मि रणे

गय ते मालि-दूय णिबभच्छिय
११ सणणञ्जइ सुरिन्दु सुर-साहणु
सणणञ्जइ तणु-हेइ हुआसणुं
सणणञ्जइ जमु 'दण्ड-भयङ्करु

14 PS होउ 15 S दवरइ 16 PS एव 17 PA पयाणउ 18 A लच्छि. 19 A मविमाणउ 20 A गहरिहिं. 21 A महियलि गयणयलि 22 P यादअउ, माणुयउ. 23 PS विंसइरिं 24 PS उदाइअउ

4. 1 PA अणुहरमाणउ 2 S वयसइ 3 A तणउ पयाणउ. 4 A उहयसेलि 5 P सलि, S सण, A सणु 6 PS तहि 7 A पडेवउ. 8 S महाइया 9 A हुअ 10 S पराइया. 11 P could not be used for the text from 'रापुरराणा up to कुम्भवीउ बन्निं (VIII 9 8), because folio no 24 in P covering that portion is missing 12 S देहि. 13 S A वरि 14 S अ 15 S पेसणयारी 16 S भावहिं वयणेहि. 17 A इउउ 18 S तुहु. 19 A चुकउ 20 S दउवरे. 21 A वहु 22 S तणिय 23 A विहिं मि. 24 S तहु तणिया

5. 1 S पउइत्थिय, A पउइत्थिय. 2 A सनउसइ. 3 S अइयावइ 4 S हुआपणु 5 A कुजारि. 6 S A जमदइ

लच्छि कित्ति ओसरइं ण पासहो' ॥ ७
चलिउं सेणु सरहसु स-विमाणउं ॥ ८

॥ वत्ता ॥

मैहियलें गयणयलें ण माइयउं ।
मेहउलु णाई उदाइयउं ॥ ९

[४]

णिसुणेवि रक्खहो' तणउ पयाणउ ॥ १
गम्पिणु इन्दहो सरणे' पइहा ॥ २

मालिहो केरा दूअं पराइयं ॥ ३
कणु देवि' करे' सन्धि अयाणा ॥ ४

छुडु जेण णिग्घाउ जमाणेणें ॥ ५
दासि जेम जसुं पेसणगारी' ॥ ६
आएहिं' वयणेहिं कुविउं पुरन्दरु ॥ ७
णं तो जम-दन्तन्तंरु दुकउ ॥ ८

॥ घत्ता ॥

को तुहुं किर सन्धि कहो' तणियं ।
महि णीसावणण तहो सैणिय ॥ ९

[५]

दुघयणावमाण-पडिहत्थियं ॥ १
कुलिस-पाणि अइरावयं-वाहणु ॥ २
धूमदुउ कुजारि' मेसासणु ॥ ३
महिसारुदु पुरन्दर-किङ्करु ॥ ४

सण्णञ्जइ णइरिउ मोगगर-धरुं
 सण्णञ्जइ वरुणु वि दुइसणु
 सण्णञ्जइ मिंगमणु समीरणु
 सण्णञ्जइ कुवेरु फुरियाहरु
 सण्णञ्जइ ईसाणु विसासणु
 सण्णञ्जइ पञ्चाणण गामिउं

रिच्छारुहु रणङ्गणो दुङ्गरु ॥ ५
 णागवास करु करिमयरासणु ॥ ६
 तरुवरं-पर्वरुग्गामिय पहरणु ॥ ७
 पुप्फ विमोणारुहु सत्ति-करु ॥ ८
 मूल-पाणि पर-वल-सत्तासणु ॥ ९
 कुन्तं पाणि सत्ति सत्तिपुर-सामिउ ॥ १०

॥ वता ॥

जाइं वि दिंहीहोन्ताइ
 णिऐंवि परोप्परु चिन्धांइ

ताइ मि रण-रसं-पुलउग्गयंइ ।
 सुहडहुं^{१८} कवयइं^{१९} कुट्टेवि^{२०} गयइं^{२१} ॥ ११

[६]

तामं परोप्परु वेहाविद्धंइ
 मुसुमुरिय उर-सिर मुह कन्धर
 पुच्छुंमीरिय पडिपहरन्ति व
 जोह वि अमुणियं जंटर-उरत्थल
 सचूरिय तुरङ्ग-धयं सारहि
 तंहि अवसरं रहणेउर सारहो
 सूररण सोमु रणं^{१३} क्षारिउ
 जमु^{१४} किक्किन्धं धणउ सुमालिं

पढम मिडन्तंइ अग्गिम खन्धंइ ॥ १
 पच्छिम भाउ सेस थियं कुङ्गरु ॥ २
 'कंहि' गय अग्गिम-भाय' भणन्ति व ॥ ३
 'धयं' गय रिउ' पहरन्ति' व करयल ॥ ४
 चक्क सेस थियं णवर महारहि^{१५} ॥ ५
 धाइं मल्लवन्तु सहसारहो ॥ ६
 वच्छुररणं वरुणु हकारिउ ॥ ७
 पवणु सुक्केसे^{१६} सुरवइ मालि ॥ ८

॥ वता ॥

'एत्तिउं फालु ण पुग्गिपउ
 रण्णेहिं^{१७} मुण्णेहिं जिन्निपेहिं^{१८}

सुहुं कवणहुं इन्दंहुं इन्दु कहे ।
 किं^{१९} जो सो रम्महि इन्दवहे^{२०} ॥ ९

7 B मोभरवह 8 A मपससणु 9 B उरवह 10 B पहरु 11 B विनागल्लु सत्तिमकरु
 12 A णामिउ 13 A कत 14 A दीलीहोताइ 15 B रणस 16 B 'पुल्लमायइ, A
 पुल्लउमपाइ 17 B विवाइ 18 B सुहडइ कवयइ 19 B A कुट्टेवि 20 B गयइ, A गयइ

6 1 B ताव 2 B वेहाइइइ 3 A मिडउहु 4 B 'वयइ, A 'वयइ 5 B यिम 6 B
 उपपु 7 This hemistich is missing in B 8 A कइ 9 B अपुणय 10 A जइरोर
 एरु 11 B कइ A कइ 1- A पवरसि 13 A पुरसारहि 14 B डिप. 15 A महारहि
 16 B काइ 17 B धयउ 18 B रणि 19 B उरउरण 20 A जमु किक्किं 1 B सुमाल
 2- A सुक्केसे 23 B भाउ 24 A एउउ 25 B A पुहु 26 B कवणहो A कवणहु
 27 B B B B B 28 A रणहि मुक्किहि 29 B जिन्निपेहि, A मपेहि 30 A रम्महि
 31 B इन्दवहो
 पउ. चरि. 10

[७]

- तं 'णिसुणेंवि चोदउ अइरायउ
 मालि-पुरन्दरं^१ भिडिय परोप्पठ
 जुज्जइं^२ सेस-णरेंहिं^३ परिचत्तइं^४
 इन्दयालु जिह तिहं जोइज्जइ
 मीम-महोभोमिंहिं^५ जा दिण्णी
 सा विकराल-वयण उद्धाइय
 चिन्तिउ वरुण-पवण-जम-धणएँहिं^६ 'पत्तुं इन्दु चरिँएँहिं^७ अप्पणएँहिं^८ ॥ ७
 दूएँ^९ वुत्तु आसि^{१०} रायङ्गणें
 ॥ पत्ता ॥
 तीँहिं पत्थावें^{१०} पुरन्दरेण
 वड्डिय तँहें^{११} वि चउग्गुणिय
 माहिन्द-विज्ज लहु संभरियें ।
 रवि-कन्तिपें ससि-कन्ति व हरियें ॥ ९

[८]

- तं माहिन्द-विज्ज अयलोएँवि^१
 'तइयँहुं^२ ण किउ महारउ वुत्तउ
 तं णिसुणोवि पलम्य-भुय-डालें
 वायव-वारुण-अग्गेयत्थइँ^३
 जिह अप्पण-कण्णें जिण-वयणइँ
 जिह उवयार-त्तयइँ अकुलीणेंएँ
 गम्पि पहज्जणु मिलिउ पहज्जणें
 हसिउ पुरन्दरेण 'अरें माणय
 मणइं सुमालि मालि-मुहुं जोएँवि^४ ॥ १
 एयहिं^५ आयउ कालु णिरुत्तउ^६ ॥ २
 अमरिस-कुड्डएण रणें^७ माले ॥ ३
 मुक्कइँ तिण्णि मिं गयइँ^८ णिरत्थइँ ॥ ४
 जिह गोड्डङ्गणें^९ वर-मणि-रयणइँ ॥ ५
 वयइँ^{१०} जेम चारित्त-विहीणेंएँ ॥ ६
 वरुणहों^{११} वरुणु हुँवासु हुँआसणें ॥ ७
 देव-त्तमाण होन्ति किं दाणव^{१२} ॥ ८

॥ वत्ता ॥

मणइ मालि 'को देउं तुहुं वलु पउरु सु सयलु णिरिक्खियउ ।
 'जं वन्थहि ओहइहि वि इन्दयालु पँर तिक्खियउ' ॥ ९

१. 1 s णिसुणिवि चोयउ. 2 s उउ. 3 s 'सु'इरु. 4 s विहिंवि. 5 s जुगसडे, A जुगसुगसह. 6 s परिचत्तइ 7 s A पडियरइ 8 s जेत्तइ 9 s तिह 10 s रक्खइ. 11 s 'महाभोमिहि. 12 s 'परंपराय अववण्णी 13 s धणयहि. 14 A वुत्तु 15 A चरिचहि. 16 s अप्पणवहि. 17 s दूयहि. 18 A मालि 19 s तहि. 20 A पत्थावि. 21 s समरियउ. 22 P s होवि. 23 s हरिया.

8. 1 s अववोयवि, 2 A वणइ. 3 A मोहु. 4 s जोयवि 5 s तइयहो. 6 s देवहि. 7 s एव 8 s 'वययइ 9 s ति 10 s गयइ. 11 A गोड्डगणए मवि* 12 s अकुलीयइ. 13 s वयइ. 14 s विदुमइ 15 s वणइहु. 16 A हुवासु हुवासणे. 17 s देव पु. 18 s जहि वदइ इइहि विह. 19 s परि तिक्खियउ.

[९]

तं गिसुणेवि वयणु सुररांणं
 लहु उप्पाडेवि^१ घिच्चु गारिन्दे^२
 सहसा रहिरायम्बिरु दीसिउ
 याम-याणि वणे^३ देवि अखन्तिए
 विहलङ्गलु ओणलु महीयले
 मालि सुमालि^४ साहकारिउ
 उट्टेवि^५ मुक्कु^६ चक्कु सहसकखं
 सिरु पाडेवि रसायले पडियउ

विद्धु गिडांले मालि गारांणं ॥ १
 गांइ वरक्कुसु मत्त-गइन्दे ॥ २
 णं मयगलु सिन्दुरे-विहसिउ ॥ ३
 भिण्णु गिडांले सुराहिउ सत्तिए ॥ ४
 कलयलु घुट्टु रंम्व-वाणर-वल्ले ॥ ५
 'पेइ होन्तेए गिय-वंसुद्धारिउ' ॥ ६
 एन्तरे धरेवि^{१०} ण सक्किउ रक्खे ॥ ७
 कइ वि^{११} ण कुम्म-वीडे अभिभडियरे ॥ ८
 ॥ वता ॥

वयणु मडक ण वीसरिउ
 वे-वारउ अइराययहो

धाविरे कवन्धु रोसाविचरे ।
 कुम्भत्थले असिचरु वाहियरे ॥ ९

[१०]

जं विणिवाइउ रक्खु रणङ्गणे
 णट्टु कइइय-यल भय-भीयउ
 केण वि तामं कहिउ महसकखहो
 बहुवारउ गिसिंय-कइचिन्धेहिं^१
 एय जि विजयसीह खय-गारा
 तं गिसुणेवि गउ चोइउ जावेहिं^२
 'महु आदेसु देहि परमेसर
 सेणु वि घत्तमि जम-मुहं-कन्देरे'^३

विजउ घुट्टु अमराहिघ-साहणे ॥ १
 गठियाउहु कण्ठ-ट्टिय-जीयउ ॥ २
 'पच्छेले लग्गु देव पडिवक्खहो ॥ ३
 वेयोरिय सुकेस-किक्किन्धेहिं ॥ ४
 तिह करे^५ जेमं ण जन्ति भडारा' ॥ ५
 ससहरु पुरउ परिट्टिउ तावेहिं ॥ ६
 मारमि^७ हरे जि गिसायर वाणर ॥ ७
 दसण-सिलायले-जीहा-कक्करे ॥ ८

१. १ s सुसाय. २ s गिडांले, Δ सिडांलि ३ s णयय, Δ नापाए ४ A उप्पाडेवि, ५ s णरेदे, Δ नारेदे ६ s णाइ. ७ s ययद. ८ A *रायय पदोत्तर. ९ s सिंदुरे, Δ सिंदू. १० s वग, Δ रणे ११ s गिहालि, Δ निहालि १२ A रक्खस्सवाणर*. १३ s सुमालि १४ s पइ. १५ A नमिबि नमिबसु उद्धारिउ १६ s उट्टे. A उट्टेवि १७ A चक्कु मुक्कु १८ s यत्तव. १९ s A परिबि २० A रसायलि. २१ A व २२ s कुम्मवीडे २३ P अभिभविभउ २४ P s वयण. २५ A धाइउ २६ A रोसाहियउ. २७ P s वाहिभउ

१० १ s विणिवायउ २ s कयदप*. ३ A गालिया* ४ P s जीभउ ५ P s कहिउ ताव. ६ P s सहसकखो. ७ A पच्छेले ८ P s गिसिंय-कइ*. ९ s पेदेहिं. १० P s करि. ११ P जेव, s जेव. १२ P जावेहिं, s A जावेहिं. १३ P णययि. १४ P s आदेसु. १५ P मारर, s मारउ. १६ P मुहि. १७ s कदरे. १८ P s सिलायले.

[१०] १ अत्रिवा.

॥ वता ॥

इन्दे^१ हृत्थुत्थल्लियं^२
पेच्छंलं पवणाहिं^३ धणहो^४

धाइवं ससि सर वरिसन्तु किह ।
धाराहरु वासारं^५सु जिहं ॥ ९

[११]

१ 'मरु मरु बलहो' बलहो किं णासहो
सुरयण-णयणाणन्द-जणेरा
तं णिसुणेवि^६ दूरुञ्जिय-सङ्कउ
गंहफळोलुं णाई छण-चन्दहो
'अरे ससङ्क स-कलङ्क अलज्जिये
११ चन्दु भणेवि जे^७ हासउ दिज्जइ
एमं चवेप्पियुं चावे-सणाहउ
मुच्छ पराइयं पसरिय-वेयणु

धाराहरं-मकडहो ह्यासहो ॥ १
कुद्ध पावै तं (?) वासव-केरो^८ ॥ २
अहिमुहुं मल्लवन्तु पर थकउ ॥ ३
णाई मइन्दु महगयं-विन्दहो ॥ ४
महिलाणंण वे-पम्प-विजिय ॥ ५
पइं^९ वि को वि किं रणे घाइज्जं^{१०} ॥ ६
भिण्डिवाल-पहरणेण समाहउ ॥ ७
दुम्पु दुम्पु किर होइ स-चेवणु ॥ ८

॥ वता ॥

११ दूरीहया तामं रिउ
सिरु संचालइ करु धुणइं

मचलञ्छणु मणे अवतसइ किहं ।
संकन्तिहं^{११} चुकु विणु जिहं^{१२} ॥ ९

[१२]

तामे महा-रहणेउर-पुरवरं
पवण-कुवेर-वरुण-जम-खन्देहिं
वंन्दिण-सयहिं पवहिय-हरिसेहिं^{१३}
११ जोइस-जम्प-गरुड-गन्धर्वेहिं
चलणेहिं गम्पि पडिउ सहनेरहो

जय-जय-सदं पइसइ सुरवर ॥ १
णउ-फम्पाव-छत्त-कइवन्देहिं ॥ २
विजाहर-किण्णरं-किंपुरिसेहिं ॥ ३
जय-जय-कारु करन्तेहिं सवेहिं^{१४} ॥ ४
णं भरहेसरु तिहुअण-सारहो ॥ ५

19 s इदे. 20 P हृत्थुत्थल्लियं 21 s पावउ वरेसांतु किहा 22 s पत्तये, A पच्छप.
23 s पइणइय, A पवणइय 24 Ps धयरो 25 Ps वरिसन्तु 26 s विहा

11. 1 A वरुहु २ A धासापर 3 S पावउ, A पावयो 4 s वासाणेरा 5 S णिसुणेवि.
6 A अहिसुहु. 7 P मल्लवत्तु 8 Ps महिकलोल 9 Ps णाइ 10 A घणवरहो 11 s
अलज्जिया 12 s महिलाणण. 13 P ज 14 Ps पइ 15 A पाइजइ 16 Ps एव 17 A
भणेपियु. 18 Ps चावे^१ 19 s परावउ 20 P s पाव 21 s विहा 22 s पुणइ, A पुणइ.
23 P संकन्तिहं, s संकन्तिहं 24 s विहा

12. 1 Ps ताव 2 A पुत्तर 3 A जय 4 A छिरमणहि पवदियं 5 P A हरिसहिं,
s हरिसहिं. 6 P विषर, A missing. 7 s किंपुरिसहिं 8 s मचलवहिं 9 Ps A कारनिहिं
10 A मन्विहिं. 11 s सहया.

२ पधिमयेच .

[११] १ मक्षव, वानट. २ शइपेरी राहुरिलयं ३ उदे^१ कोपि

ससिपुरि संसिहो दिण्णं विम्खायहो धणयहो लङ्क किक्कु जमरायहो ॥ ६
मेह-णयरो^१ चरुणाहिउ ठवियउ कंअणपुरे कुवेरु पट्टवियउ ॥ ७

॥ वत्ता ॥

अण्ण वि को वि पुरन्दरेण तहिं अंबसरे जो संभावियेउ ।
मण्डलु एक्केअउ पवर सो संघु स इं भु ज्ञावियेउ ॥ ८

*

[९. नवमो संधि]

एत्थन्तरे रिद्धिहो जन्ताहो पायाल-लङ्क सुअन्ताहो ।
उप्पण्णु सुमांलिहो पुत्तु किहं रयणासउ रिसहहो भरहु जिहं ॥ १

[१]

सोलह-आहरणालङ्करिउ सयमेव मयणु णं अवयरिउ ॥ १
बहु-दिवसेहि आउच्छेवि^२ जणणु गउ विजा-कारणे पुप्फवणु ॥ २
यिउ अकखसुत्तु करयले करेवि^३ जिह मह-रिति परम-ज्ञाणु धरेवि^४ ॥ ३
तंहिं अवसरे गुण-अणुराइयउ सो^५ पोमविन्दु संपाइयउ ॥ ४
रयणासउ लक्खिउ तेण तहिं इमुं पुरित्त-रयणु उप्पण्णु कहिं ॥ ५
उइ सञ्जउ हूयउ गुरु-वयणु ऐहं सो णरु एउं तं पुप्फवणु ॥ ६
कइकसि णामेण पुत्तं दुहियं पप्फुलियं-पुण्डरीय-मुहियं ॥ ७
'ऐहं पुत्ति तुहारउ भत्तारु माणस-सुन्दरिहो^६ व सहसारे ॥ ८

॥ वत्ता ॥

गउ धीय धवेवि णियामवहो उप्पण्ण विज्ज रयणासवहो ।
यिउ विहिं^७ मि मज्जे परमेसरेहिं णं विञ्चु तावि-णम्मयं-सरिहिं ॥ ९

12 A ससिहो 13 B दिण्णु 14 B धणहो, 15 P A चेहणयहो, B मोहणयहि. 16 P S कचणपुरि बुचेउ पट्टविअउ, A कचणपुरिहिं धणउ पट्टवियउ 17 P S वहि अवसरि. 18 P सभावियउ 19 B सचु 20 P सुजावियउ.

1. 1 S इत्थन्तरे, १ एत्थन्तरे 2 P S रिद्धिहि 3 S पइसगहो. 4 S सुमांलिहि. 5 S किहो. 6 S जिहो 7 P S सोलस 8 S आउच्छेवि, A आउच्छेवि 9 P S पुप्फवणु 10 A करेवि. 11 A धरेवि. 12 P S तहि 13 P सी 14 P S हय. 15 P हयउ. 16 S यहु 17 P इउ, S यउ. 18 P पुप्फवणु, S पुप्फवणु 19 P S सुउ. 20 S दुहिया 21 P पुत्तुलियं. 22 S सुहिया 23 P इहु, S यहु 24 A तुहारउ 25 P S सुदारहि 26 B सहसारे 27 A विहिं मि 28 S पर-सेसरेहि 29 S य 30 S णमय.

[१] १ विद्यधर. २ इन्द्रस माता तव्यावर्भयो (१) यया ३ इन्द्रस पिता ४ तापी-नर्षद-योर्नदीर्षये.

अवलोड्यं बहु रयणासवेण
 सु णियन्निणि परिचकलिय-थणि^१
 'कसु केरी कहिं अवड्ढेण तुहुं
 * त सुणेवि' स सड्ढ कण्ण चचड
 हउं' तासु धीयं केण ण वरियं
 गुरु-थयणेहिं जाणिय एउ वणु
 त गिसुणेवि सुंपुरिस धपलहरु
 कोफाविउ सयलु वि वन्धुजणु

॥

बहु-काले सुचिणउं लक्खियउ अत्थाणे णरिन्दहो अक्खियउ ।
 'फाडेप्पिणु कुम्भइ' कुञ्जरहुं पद्याणणु उयरे पइहु महु ॥ ९

उच्चोलिहे चन्दाइच्च थिय'
 ॥ अट्ठह्ण णिमित्तइं जाणएण
 'होसन्ति पुत्त तउ तिण्णि धणे
 जग-कण्टउ सुरवर-उमर-कर
 परिओसे' कहिं मिं ण मन्ताहुं
 उप्पणु दसाणणु अनुल-चलु
 ॥ पकेल णियम्बु 'विदिथण्णं-उरु
 पुणु भाणुकण्णु पुणुं चन्दणहिं'

तो उप्पाडन्तु दन्त गयेहुं करयलु सुहन्तु मुहे पणयहुं ।
 आयए लीलए रामणु रमइं ण काल वाल 'होएवि भमइ ॥ ९

2 1 A अवलोड्य 2 A सह 3 P S *थण 4 P S *वयणे 5 P भवइय 6 A उउ
 7 S दरे, A दां 8 S च, A वि 9 A जणह 10 PA सुहु 11 P S ललुगुवि 12 A जाण
 हु 13 P S इउ 14 P थय, S थय 15 S थरिया 16 A नामे 17 S विजाइरिया, A विजाइरिय
 18 A करि 19 S पाणिगहणे 20 S सुपुरिसचयलदो 21 S उप्पायउ 22 P S सहु
 23 A सिक्खिणउ 24 P S कुम्भइ कुञ्जरहो 25 P S उयरे 26 P महु

3 1 P S उच्चोलिहि 2 S थिया 3 S दय 4 P विवसिक्खिय 5 विवसिक्खिया 6 P S
 *णिमित्तइ 6 S मउ 7 P परीउस 8 A कहिमि 9 P चव corrected to चर 10 A सुचय
 11 S माणसाहो 12 A पचल 13 P S विदिथण्णं 14 A पुणुणु 15 S चउणेहि 16 P S
 *उमहि 17 P S गयइ 18 S पणहु 19 A रमइ 20 A होवि भमइ

[३] १ विधिसत्ता २ मणने(न)क ३ वमणेद (१) ४ विलीन

[२]

णं अग-महिसि सइं वासवेण ॥ १
 इन्दीवरच्छि पड्ढय-वयणि ॥ २
 तउं दूरे दिदि ज' जणइं सुहु ॥ ३
 'जइ जाणहो' पोमविन्दु णिवइ ॥ ४
 कइकसि णामे विजाहरियं ॥ ५
 तउ दिण्णी करे पाणिगहणु ॥ ६
 उप्पाइउं विजाहर-णयरु ॥ ७
 सहुं कण्णए विउ पाणिगहणु ॥ ८
 ॥ घत्ता ॥

[३]

त गिसुणेवि दइए 'विहसिक्खिये' (१) ॥ १
 बुचइ रयणासव-राणएण ॥ २
 पहिलारउ ताहं रउहुं रणे ॥ ३
 भरहइ-णराहिउ चकधर' ॥ ४
 णउं-सुरय-सोकसु माणन्ताहुं ॥ ५
 पारोहं पइहर-सुय-सुयलु ॥ ६
 ण सगाहो पचविउ को वि सुहु ॥ ७
 पुणु जाउ विहीसणु गुण-उवहि' ॥ ८
 ॥ घत्ता ॥

खेलन्तु पईसइ भण्डार
णव-मुंहइं जासु भणि-जडियाइं
जो परिपाठिजइ पण्णंयंइं
सामण्हों अण्हों करइ चहु
सहसत्ति लभ्गु करे दहमुहहों
परिहिउं णव-मुंहइं समुद्धियंइं
णं सयवत्तइं संचारिमंइं
बोळन्ति समंउं बोळन्तण्ण

[४]

जंहिं तोयंदवाहण-तणउ हारु ॥ १
णव गह परिचण्णंविं घडियाइं ॥ २
आसीविस-रोसाउण्णंइं ॥ ३
सो कणउ दुट्टउं दुविसहु ॥ ४
णं मिंशुं सुमिन्तहों अहिमुहहों ॥ ५
णं गह-विन्वइं सु-परिट्ठियंइं ॥ ६
णं कामिणि-वयणइं कारिमंइं ॥ ७
स-वियारु हसन्ति हसन्तण्ण ॥ ८

॥ वचा ॥

पेक्खेप्पिणु तोइं दह्वाणणइं थिरं-त्तारइं^{१०} तरलइं लोयणइं ।
तं दहमुहुं दहसिउ जणेंण किउं पञ्चाणणु जेम पंतिसिउ गउ ॥ ९

[५]

जं परिहिउं कणउ रावणेंण
रयणासउ कइकसि धाईयइं
गिसुणेप्पिणु आइउं उच्छुरउं
संयलेहिं णिहालित साहरणु
परिचिन्तिउ 'णउ सामण्णुं णरु
एयहों पासिउ रज्जु वि विउंउं
एयहों पासिउ सुरवंइहें खउं

किउ बज्जावणउं सु-परियणेंण ॥ १
आणन्दं कंहि मि ण माइयइं ॥ २
किक्किन्धु स-कन्तउ सूररउं ॥ ३
दहं-गीउभीलिय-दह-वयणु ॥ ४
एहुं होइ णिरुत्तउ चक्कहरु ॥ ५
कइ-जाउहारणं-अत्तु^{१०} 'रणं अतुल ॥ ६
जम-यंरुण-कुवेरइं णाहिं जउ' ॥ ७

॥ वचा ॥

अण्णोक्क-दिवसें गजन्तु किहं णव-पाउसें^{१०} जलहरं-विन्दु जिहं ।
णैहें जन्तउ पेक्खेवि वइसवणुं पुणु पुच्छिय जणणि 'एहु कयणुं' ॥ ८

4. 1 b सह भंडार 2 P S जहि, 3 A तोयदवाहणहो 4 P S मुहइ, 5 P भणे, 6 P S परिचण्णंवि, 7 P घडियाइं, 8 ब डियाइं, 9 P पण्णयइं, 10 S क्कि, 11 S परि-हउ, 12 A *मुहइ, 13 P S समुद्धियाइ, 14 P S सुपरिट्ठियाइ, 15 P S सवारियाइ, 16 P कारिमाइं, 8 कारियाइ, 17 A समंउं, 18 S वाइ, 19 A missing, 20 S वारह तरलइ, 21 S दहमुह, 22 P S कउ 23 P पंतिसि, 24 P

5. 1 S परिहउ, 2 P A वज्जावणउ, 3 S धाईयइ, 4 A कहि मि ण माइ-याइं, 5 S भाउउ 6 P S उच्छुरउ, 7 A सूरउ, 8 A सयकहिं मि 9 A दाइयीउ, 10 S सामण, 11 S यहु, 12 A विमल 13 S जाउहारण 14 P S अतुलवउ, 15 P सुरवारि, 8 सुरवरइ, 16 S खमो, 17 P *पणयकुवेरइ, 8 पणयकुवेरइ, 18 P S जहि, 19 S किइ, 20 S *पाउउ, 21 P जलहरं, 8 बडवरं, 22 P S जिह, 23 P S जहि, 24 P वेरिउवि, 8 विच्छिवि, 25 S चइसवणो, 26 P कयणु

[५] १ शानरसाइवयो.

तं गिसुणेंवि' मउलिय-णयणियंएँ
 'कउसिकि जणेरि एयहों तणियं
 'वीसायमु विज्जाहरुं जणणु
 'वइरिहिं मिलेवि मुहुं मलिणं कियं
 एयहों उट्टालेवि' जेम तियं
 रत्तुण्णलें-हूआलोयणेंण
 'वइसवणंहों केरी कवण सिय
 पेक्खेसहि' दिवसहिं थोवणंहि

॥ जम-खंन्द-कुबेर-पुरन्दरोहिं
 अणुदिणु दणुवेइ-कन्दावणहों

एफाहिं दिणे आउच्छेवि' जणणु
 ॥ जाहिं जक्ख-सहासइं दारुणइं
 जाहिं णीसासन्तेहिं अजयरोहिं
 जाहिं साहारुदइं विप्पयइं
 ताहिं तेहएँ भीसणे भीम-वणे
 जा अट्टक्खरोहिं पतिञ्जि गय
 ॥ सा विहिं पहेरोहिं जे' पासु अइयं
 पुणु झाइय सोलह-अक्खारिय

ते' भायर अयिच्छ-ज्ञाण रइं
 वणें दिट्ठ जक्ख-मुन्दरिणें' किह

6. 1 P S विमुत्तिरि 2 P 'लोयणइं, 3 'कावणइं 3 S उजिया 4 P वणअ, 5 उजिया.
 5 P S विज्जाहर 6 A उट्टु 7 P वइसवणु 8 P वइसवु, 6 परदिट्ठु 9 P सुट्ठु, 8 A सुट्ठु, 10 B A
 मउण 11 S उजिया 12 > उजिया 13 A उट्टालेवि 14 B उजिया, 1 उजिया 15 P वइसवु 8
 कइवडु, A कइवड 16 B सिया 17 P S रत्तुण्णलें 18 P S वामकणइं 19 P उरि, 8 उजिया
 20 B क वि. 21 P पक्खमहि 22 > आयाइ 23 A दवयहि 24 A 'पक्खमहिं 25 A वइ.
 7. 1 P भायविण्णं, 8 आउपिण्णं 2 P B A उरि 3 P वणु 4 A म'साकइइं विलवडु.
 5 A विज्जहो 6 A 'जय 7 A 'मिण्णं 8 B अइय, 6 B व 9 1 उजिया 10 P.
 दुइवतय, 8 दुइवतिया 11 P S ता 12 A 'रइं 13 1 S 'सुणारइं

[६] १ धनरत्न विद्या (सिद्धि) नाम २ गुणरत्न(१) ३ मनु उदर ४ व. उय, ५ सुख-
 [७] १ पवित्रवस्त्र. २ विद्या उवकासवर्षिणी. ३ उ ज्ञानार्थ

[६]

वज्जरिउ त्त-गामर-वयणियंएँ ॥ १
 पहिलारी वहिणि महु त्तणियं ॥ २
 ऐहुं भाइ तुहारउ वइसवणु ॥ ३
 माचरि व कमागय लड्डु हियं ॥ ४
 कइयंहुं माणेसहुं राव-सियं ॥ ५
 णिग्गच्छिय जणाणि विहीसणेण ॥ ६
 दहवयणहों णोक्खी' का वि' किय ॥ ७
 आपेहि' अन्हारिस-देवंपेहि' ॥ ८

॥ यत्ता ॥

रवि-चरण-पत्रण सिहि-ससंहेरोहिं ।
 घरे सेव करेवी रावणहों ॥ ९

[७]

गय तिण्णि वि भीसणु भीम-वणु ॥ १
 जाहिं साह-ययइं रुहिरारुणइं ॥ २
 उल्लिन्ति डाल सुहु तरुणरोहिं ॥ ३
 अन्दोलण परम-भाव-गयइं ॥ ४
 विय विज्जहें' ज्ञाणु धरंवि मणे ॥ ५
 णामेण संघ-वामज-रुयं ॥ ६
 णं माट्टालिङ्गण-गय दइय ॥ ७
 जय(?)-कोडि-महासं-दहुत्तरियं ॥ ८

॥ यत्ता ॥

दहवयण-विहीसण-भाणुसुइ ।
 निण वणिणें तिण्णि वि लोय जिह ॥ ९

[८]

जं जक्खिणं रावणु दिट्ठु वणं
 'बोलाविच बोलाइ किं' ण तुहुं
 किं ज्ञायहि अक्खमुत्तु 'विबहि'
 दहगीर्य-पसरु अलहन्तिचपे
 वच्छंत्थले पहरु सुकोमलेण
 अण्णेकए वुत्तु चरद्धणंए
 'तुहुं जाणहि एहु णरु सच्चमउं
 पुणु गमिणु रण-रसं-अहियहो

तं यम्महं-वाण पइड्ड मणे ॥ १
 किं बहिरउ किं तुहं णाहिं' मुहुं ॥ २
 महु केरउं रुच-सलिलु विवंहि' ॥ ३
 स-विलक्खउ खेडु करन्तिचपे ॥ ४
 कण्णावयंस-णीलुप्पलेण ॥ ५
 पंपुल्लिय-तामरसाणणए' ॥ ६
 उप्पाइउं केण वि कट्टुमउ' ॥ ७
 जक्खहो यज्जरिउ अणहियहो ॥ ८

॥ वत्ता ॥

'कञ्जी-कलाव-केऊरं-धर
 वणं विज्जउ आराहन्ते थिय

पइं तिण-समु मण्णेवि तिण्णि णर ।
 णावइ जग-भवणहो खम्भ किय' ॥ ९

[९]

तं णिसुणेवि' जम्बूदीव-पहु
 'सो कवणुं एत्थुं णिकम्पिरउ
 अहिमुहुं पयट्टुं तहो आसवहो
 'अहो पवइयहो अहिणवहो
 जं एक्खु वि उत्तरु दिण्णु ण वि
 उवसगु घोरु पारम्मियउ
 आसीविसं-विसहर-अजयोरहिं
 गय-भूय-पिसाणंहि रक्खसेहिं

णं जल्लिउ जलण-जाल-णिवहु ॥ १
 जणं जीवइ जो' महु वाहिरउ' ॥ २
 सुच दिट्ठु ताम रयणासवहो ॥ ३
 कं ज्ञायहो कवणु देउ थुणहो' ॥ ४
 तं पुणुं वि समुट्ठिउ कोव-हवि ॥ ५
 वहुरुवेहिं' जक्खु वियम्भियउ ॥ ६
 सहूल-सीहं-कुड्ढर-योरहि ॥ ७
 गिरि-पवणं-हुआसण-याउसेहिं ॥ ८

8. 1 P यमहं. 2 P किउ, 3 A किव. 3 P S तव. 4 P S णाह. 5 P A मुहु. 6 P विवहि.
 7 P केरउ. 8 S विवहि. 9 P वइगीउ. 10 S कि वसउथले. 11 P A यरगणए, 3 यरगणइ.
 12 S missing in A. 13 P 'साणणए, 'साणणइ. 14 A जाणहि. 15 P चममउ. 16 S
 उप्पाउ. 17 S कट्टुमिउ. 18 A 'सतिपाइवहो. 19 A नेउर. 20 P S वण. 21 P S आराहंनि.
 22 S थिया.

9. 1 S विपुदि, A सिमुनिवि. 2 P S कवणु. 3 A इत्थु. 4 P ने. 5 P A अहिसुहुं. 6 P पयंहु.
 7 P अविणवहो, 3 अविणवहो. 8 P S कि सापहु, A कं सापहु. 9 P पुणहुं, 3 पुणहु. 10 A पुण.
 11 A आरंभियउ. 12 S पट्टुवहि. 13 A आसीविसं. 14 P सिह, 3 सेह. 15 S A
 विसावहि. 16 P S 'पवट्टु. 17 A उसेहिं.

[८] १ लयप. २ अनागतकामा वध.
 पत्र-चर-११

॥ वत्ता ॥

दस-दिसि^{१८} यह अन्धारउ करेवि ओरुम्भेवि^{१९} गर्जेवि उत्थरेवि^{२०} ।
गउ णिफ्फलु सो उवसग्गु किह गिरि-मत्थएँ वासारत्तु जिह ॥ ९

[१०]

- १ जं चिन्तु ण सक्किउ अयहरेवि थियु तक्खणें अण्ण माय धरेवि ॥ १
दरिसाविउ सयलु वि वन्धुजणु कलुणउं कन्दन्तुं विसण्ण-मैणु ॥ २
कस-घाएँहिं घाइज्जन्तु वणें 'णिवडन्तुडन्तइं' खणें जें खणें ॥ ३
रयणासउं कइकसि चन्दणहिं^१ हम्मन्तैँ जइं ण अन्हे गणहिं^२ ॥ ४
तो सरणु भणेंवि पडिव(१२)क्ख करे^३ रिउ मारइ लगइं पुत्त घरे^४ ॥ ५
१० तं पुरिसयारु किं^५ वीसरिउ णव-वयणु जेण कण्ठउ धरिउ ॥ ६
अहों भाणुकण्णं करे चारहडि सिरि भइहि लगउ छार-हडि ॥ ७
अहों धरहि विहीसण जत्ताइं वणें^६ मेच्छहिं पिट्ठिज्जन्ताइं ॥ ८

॥ वत्ता ॥

- अरे^७ पुत्तहों णउ पडिरक्खं किय जं लालिय पालिय वट्टविय ।
११ सो^८ णिफ्फलु सयलु किल्लेसु गउं जिह पावहों धम्मु विअक्खियउ^९ ॥ ९

[११]

- जं केण वि णउ साहारियउ तं तिण्णि वि जक्खें मारियउ ॥ १
पुणु तिहि मि जणहें दरिसाविउं सिय-साण-सियाल्लेहिं स्वाविउं ॥ २
णवि चरिउं तो वि तहों ज्ञाणु थिरु माया-रायणउं करेवि सिरुं ॥ ३
१० अग्गएँ घत्तिउ जयिचल-मणहें भाइहि रयिकण्ण-विहीसणहें ॥ ४
११ तं णिणेंवि सीसु रुहिरारुणउं ते ज्ञाणहों चलयि मणामणउं ॥ ५
णिद्धइं सुद्धइं थिर-जोयणइं ११ ईसीसि पगलियइं लोयणइं ॥ ६

18 P^१ दिसिहिं, S दिदि 19 P S रुजिवि 20 ७ उचरेवि

10. 1 P A कलुणउ 2 S कदवि 3 B विसण्णु मणु 4 S कसपायहिं, A कसपायहिं-
5 P A सुद्धे, G P A डि 7 S रयणासउ 8 P A घइणइं, S घइणेहिं 9 S हम्मन्तइं, A हम्मन्त-
10 S तेय 11 ७ वणहिं, A गणहिं, 12 P A करि 13 1 S लगउ 14 P S A परि
15 S के 16 ७ भागकण्ण 17 ७ जण 18 P A पिट्ठिज्जवाहिं, B पिट्ठिज्जवा 19 A भरि. 20
७ A पडिवक्ख 21 P S A 22 A कइउ 23 P विअरक्ख, A विअरहिउ.

11 1 A साहारिभाउ 2 1 A मारिउ 3 A दरिसाविउ 4 A स्वाविउ 5 A
चरिउ G P S A सावणउ 7 P सिरु 8 A सावणह 9 P ते 10 P A मणामणउ. 11 P A
मुद्धप, S सुद्ध. 12 P इत्तासि.

[९] १ देप

[११] १ ननाइ मन (१)

सिरि-कमलइं ताह ११ मि केराइं उवणीऐंवि दुक्स-जणेराइं ॥ ७
रावणहो गम्पि दरिसाविचइं परंमइं व णाल-मेलाविचइं ॥ ८

॥ ववा ॥

जं एम वि रावणु अचलु थिउं तं देवहिं साहुकारु किउ ।
विजेहुं सहासु उप्पणु किह तित्थयरहो केवल-णाणु जिह ॥ ९ ॥

[१२]

आगया कहकहन्ती महाकालिणी गयण-संचालिणी भाणु-परिमालिणी ॥ १
फालि कोमारि वाराहि माहेसरी योर-वीरासणी जोगजोगेसरी ॥ २
सोमणी रयण वम्भाणि इन्द्राइणी अणिम लहिमत्ति^१ पण्णत्ति कञ्जाइणी ॥ ३
लहणी उच्चाटिणी धम्भणी मोहणी वइरि-विद्धसंणी भुवण-संलोहणी ॥ ४ ॥
वारुणी पावणी भूमि-गिरि-दांरिणी काम-सुह-दाइणी वन्ध-वह-कारिणी ॥ ५
सव-पच्छायणी सव-आकरिसिणी विजय जय जिर्मिणी सव-मय-णासणी ६
सत्ति-संवाहिणी कुडिल अवलोयणी अग्गि-जल-धम्मणी छिन्दणी भिन्दणी ७
आसुरी रक्खसी वारुणी वरिसणी दारुणी दुण्णिवारा व इहरिसणी ॥ ८

॥ ववा ॥

आपेहिं^१ वर-विजेहिं^२ आइर्यहिं^३ रावणुं गुण-मण-अणुराइर्यहिं ।
चउदिसि परिवारिउ सहइ किह मयलच्छणु छणे ताराहुं जिह ॥ ९

[१३]

सच्चोसहं धम्मणी मोहणिय संविद्धिं णहद्वणं-गामिणियं ॥ १
आयउ पथ वि ववगयउ तहिं धिउ कुम्भचणु चल-शाणु जहिं ॥ २ ॥
सिद्धत्थ सत्तु-विणिवारणियं णिधिग्घ गयण-संचारिणियं ॥ ३
आयउ चयारि पुणु चल-मणहो आसण्णउ थियउ विहीसणहो ॥ ४
एत्थन्तरे पुण्ण-मणोरहणं यहु-विज्जालङ्किय-दिग्गहोणं ॥ ५

13 A सिरि^१. 14 P वाहमि. A वाहि सि. 15 P उकारवि, B ओकारवि. P marginally जण-मण-आणं-जणेराइं पाठे. 16 P S A पउमइ. 17 A रिपउ. 18 P S A सिम्पु.

12. 1 A लहिमपणत्ति^१. 2 P A विदसिन्दी 3 A सुववि. 4 A दारणी. 5 A मयवध. प्पापणी. 6 P S पंमयो 7 A निहणी. 8 A आवहि. 9 A पारिजेहिं. 10 A आवहि. 11 A रावणुणु. 12 P A अणुरावपहिं, B अणुरावदि.

13. 1 P सववाह, marginally 'सगार (?) पाठे. 2 P A मंविदि, B मविदि. 3 A जहणणे, A जहमवि. 4 P S A गामिन्दीव. 5 P S A विविराणोव. 6 A वप. 7 P S A मणायव. 8 P S A मणोदरेव.

[१२] १ उउरिय.

णामेण सयंपहु णयरु किउ
अण्णु वि उप्पाइइं वेइहरु
उत्तुहु सिद्धु उण्णइं करेवि

णं सग्ग-सण्णु अवचरेवि^१ धिउ ॥ ६
मणहरु णामेण सहससिहरुं ॥ ७
णं वन्लइ सुँर-विम्बु धरेवि ॥ ८

॥ घत्ता ॥

१ तं रिद्धि सुणेवि दसाणणहो परिओसुं पउड्डिउ परिणहो ।
आयइ कइ-जाउहाण-वलइ णं मिलेवि परोप्परु^२ जल-वलइ ॥ ९

[१४]

जं दिट्ठ सेण्णे सयणंहुं तणिय
तांए वि सवोहिउ दहवयणु
॥ तं णिसुणेवि णरवइ णीसरिउ
णं कमलिणि-सण्णं पवरुं सरु
स विहीसणु कुम्भयणु चलिउ
तिण्णि मि^३ कुमार सचहं किर
रयणासवुं पचु स-वन्धुजणु
॥ तं सह-मण्डउ मणि-वेयडिउ

परिपुच्छियं पुणु अवलोयणिय ॥ १
‘एहु देव तुहारउं वन्धु-जणु’ ॥ २
णिय-विज्ज-सहांसे परियरिउ ॥ ३
णं रासि सहांसे दिवसयरु ॥ ४
णं दिवसं-तेउ सुँरहो मिलिउ ॥ ५
उच्छलिय तांमं फण्फाय-गिर ॥ ६
तं पट्टणु तं रावण-भवणु ॥ ७
तं विज्जं-सहासु समावडिउ ॥ ८

॥ घत्ता ॥

पेक्खेण्णिणुं परिओसियं-मणेण
रोमञ्जाणन्द-णेह-सुणोहं

णिय तणय सुमांलिहं णन्दणेण ।
सुन्वेवि अंवगूढ सं इ भु वेहि^४ ॥ ९

*

[१०. दसमो सधि]

॥ साह्णु उट्टोववासु करेवि
सुन्दरु सु-वंसु सु-कलसु जिह

णव-णीलु-पल-णयणेण ।
चन्दहासु दहवयणेण ॥ १ ॥

[१]

दससिह विज्जा दससय-णिवासु
गउ वन्दण हत्थिं^५ मेरु जास

साहेण्णिणु दूसहु चन्दहासु ॥ १
सयाइय मय-मारिच्चं ताम ॥ २

१ P > अक्खरिणि, १ अवभरिणि. 10 > उप्पाउउ वेयहरु 11 > सहवचिसिहरु 12 A
उप्पणु 13 > गुरु 14 > परिउमु 15 P A पवडिउ 16 P परोप्परो

14 1 A सेण 2 P सयणहु, ५ मवणहो, १ सवणह 3 F S परिपुच्छिय 4 S जाइ
5 A तुदाउ 6 A सहांसे 7 P > पवर 8 P S *सहांसे 9 A दसादणितउ गुरु. 10 > A
दि 11 P S सचति 12 P > णार 13 > A रयणासउ 14 A विन्नासहसु 15 P पेक्खेण्णिणु
16 P परिओसियं 17 P सुमांलिहं, > सुमांलिहं 18 1 > सय 19 S वृषदि, A भूणदि

1. 1 P वदणइत्थिहं 2 P S *मारिच्चि

[१४] १ उग्गुदेन २ रत्ताप्रवेण ३ नारिक्कता

मन्दोवारी पवर-कुमारि लेवि
चन्द्रणीहि णिहालिय तेहिं तेत्थु
तं णिसुणोपि णयणाणन्दणीपे
'छुडुं छुडु साहेपिणुं चन्द्रहासु
पेत्तिए आवइ बइसरहु ताम'
वेत्तालेपे महि कम्पणहे लग्ग

रावणहो जे भयणु पइइ वे वि ॥ ३
'परमेसरि' गउ दहवयणु केत्थु ॥ ४
युच्चइ रयणासव-णन्दणीपे ॥ ५
गउ अहिमुहु मेरु-महोहरासु ॥ ६
तं लेवि" णिमिच्चु "णिविइ जाम ॥ ७
संचलिय असेस वि कउह-मग्ग ॥ ८

॥ वत्ता ॥

खणे अन्धारउ खणे चन्दिणउ . खणे धाराहरु वरिसइ ।
विज्जइ जोक्सन्तइ दहवयणु णं माहेन्दुं पदरिसइ ॥ ९

[२]

मम्भीसेवि मन्दोवारी मएण
'पुंइ काइ भंडारिणं कौउहल्लु
स वि पचवियं 'किं ण मुणितं पयाउ
तं णिसुणोपि सयल वि पुलइयइ
एत्थन्तरे किइर-सय-सहाउ
'पेहुं को आवासिउ संमभरेणं'
'विजाहर मय-मारिच्च के वि
तं णिसुणोपि जिणवर-भवणु दुक्कु

चन्दणहि' पपुच्छिय भय-गएणं ॥ १
पवियम्भइ रंणे पेम्मु च णवल्लु ॥ २
दहगीव-कुमारहो एहुं पंहाउ ॥ ३
अवरोप्परु मुहेइं णिएहुं लग्ग ॥ ४
मय-वृसावासु णियन्तु आउ ॥ ५
पणवेवि कहिउ केण वि णरेण ॥ ६
तुन्दहं मुहवेक्खा आय वे वि' ॥ ७
परियजेवि" वन्देवि ताण-मुक्कु ॥ ८

॥ वत्ता ॥

सहसत्ति दिहु मन्दोवारीए" दिट्ठिए चले-भउंहाले" ।
दूरहो जे समाहउ वच्छयले णं णीलुप्पल-मालेपे ॥ ९

३ १ जि. ४ P चरणवि. ५ १ गजेमरि. 6 १ सुडु छुडु वे. 7 १ साहेपिणु, १ पमाहिय.
8 १ अहिमुहु. 9 १ पत्तिप, १ इविउ 10 १ लेविणु 11 १ मिव णिमिउ, १ णिमिउउ कण.
12 P वेताकप, १ चेताकप, १ चेतालप. 13 P सचलिय असेस, A संचलियासेस 14 P A
अपिणउ 15 P माहपु, ५ महिइ 16 P पदरिसइ

2. 1 P चरणहि. 2 The portion from ण up to मडारिप (x 22 a) is
missing in १ 3 ५ दउ. ४ १ मडारी. ५ १ रए पेम्मु प, १ पेम्मु च रव. 6 P सचिय.
7 P १ विण 8 P १ मुणियउ. 9 P १ पउ. 10 १ पयाउ. 11 १ सुइण, १ सुइइ. 12 P १
विपुवि. 13 P इहु, १ पइ. 14 P १ समहरेण. 15 P १ पवणु. 16 P १ परियजेवि, 17 A
मपेवारीण. 18 १ मउदाकप, १ मउदाकप. 19 P १ इ. 20 P १ माउप.

[१] १ रिगुणापे. २ इन्द्रवाप.

[२] १ चरंयमभ्या.

[३]

दीसइ तेण वि सहसत्ति चाल
 दीसन्ति चलण-णोउरं रसन्त
 दीसइ णियंमु बुहेल-समग्गु
 * दीसइ रोभावलिं खुहु चडन्ति
 दीसन्ति सिहिणं उयसोह^१ देन्त
 दीसइ पण्णुहिय-वयण-कमलु
 दीसइ सुणासु अणुहुअ-सुअन्धुं
 दीसइ णिडालं सिरं-चिहुर-छण्णु

णं भसलं अहिणव-कुसुम-माल ॥ १
 णं महुर-राव वन्दिण पढन्त ॥ २
 णं कामएव-अत्थाण-मग्गु ॥ ३
 णं कसण-वालं-सप्पिणि ललन्ति ॥ ४
 णं उरयले^२ भिन्देवि हत्थि-दन्त ॥ ५
 णीसातामोयासत्त-भसलु ॥ ६
 णं णयण-जलहो किउ सेउ-वन्धुं ॥ ७
 सत्ति-विग्गु व णं व-जलहर-णिमण्णुं ॥ ८

॥

॥ वत्ता ॥

परिभंमइ दिट्ठि तहो तहिं जे तहि अण्णहिं कहि^३ मि ण थकइ ।
 रस-रम्मड महुर-पन्ति जिमं केयंइ मुएवि ण सकइ ॥ ९

[४]

दहणीव-सुमारहो लहेवि चित्तु
 * वेयंहेहो दाहिण-सेहि-पवरु
 तहिं अग्गइ मय-मारिच भाय
 लइ तुज्जु जे जोगउ पारि-रयणु
 एउ जे^४ मुहुत्तु णक्खत्तु वारु
 कअण-उच्छि-मडल-णियामु
 * तं गिसुणेवि तुट्ठे^५ दहमुहेण
 जय-सुराहिं धवलेहिं मड्ढलेहिं

एत्थन्तरे मारिचेण पुत्तु ॥ १
 णामेण देवसंगीय-णयरुं ॥ २
 रावण विवाह-कजेण आय ॥ ३
 उट्ठुं देव करे^६ पाणि-गहणु ॥ ४
 जे^७ जिणु पच्चक्सु तिलोय-सारु ॥ ५
 सिय-सन्ति-मणोरेह-मुह-पयासु^८ ॥ ६
 किउ तक्खणे पाणिग्गहणु तेण ॥ ७
 कअण-तोरणेहिं समुजालेहिं ॥ ८

॥ वत्ता ॥

तं वहु-वरु णयणाणन्दयह विसइ मयंयहु पट्टणु ।
 णं^९ उत्तम-रायहंस-मिहणु पण्णुहिय-पद्दय-व(य)णुं ॥ ९

3. 1 s दीमंत. 2 A चरणे नेट. 3 A रूपताप. 4 A पादसि. 5 P s णियव मेहलसमग्ग. 6 P s मभा. 7 A वरलि. 8 A माल. 9 s मिहिणि. 10 A उयसो वित्त. 11 A उरयत्तु. 12 P s *धुगय. 13 P s सेयवय. 14 s मिडाल 15 P s सिर. 16 A पुव. 17 A विग्गु. 18 P परिममदि, A परिममहं. 19 A कहिं मि. 20 A विह. 21 P वेयह, s वेयह.

4. 1 P वेयदहो, 1 वेयदहो. 2 A ववरु. 3 P अग्गहिं, s अग्गहिं. 4 A उट्ठुं 5 P s A कति. 6 P s जि. 7 P s णक्खत्त. 8 s जि. 9 s *ननि. 10 P s *मणोरेह. 11 s वट्ठि. 12 A missing. 13 A विसयह. 14 s त. 15 s पण्णुहिय. 16 P s A वणय.

[५]

अवरेकं-दिवसें दिठ-चाहु-दण्डु
गउ तेत्थुं जेत्यु माणुस-वंमालु
गन्धव-चावि जहिं जगं पयास
दिवे-दिवे जल-शील करन्तु जेत्यु
सहसन्नि दिट्ठु परमेसरीहिं
णं णव-मयल-च्छणु जुमुइणीहिं
सवउ रंक्खणं-परिवारियाउं

विज्जउ जीक्खन्तु महा-पयण्डु ॥ १
जलहरधरु णामं गिरि विसालु ॥ २
गन्धव-कुमारिहिं छह सहास ॥ ३
रयणासव-णन्दणु दुक्कु तेत्थु ॥ ४
णं सायरु सयल-महा-सरिहिं ॥ ५
णं चाठ-विचायरु कमलिणीहिं ॥ ६
सवउ सवालङ्कारियाउं ॥ ७

॥ वत्ता ॥

सवउ भणन्ति वेउं परिहोवि
'पइं मेहेवि अण्णु ण भत्तारुं

वम्महं-सर-जज्जरियउ ।
परिणि णाह संइं चरियउ ॥ ८

[६]

एत्थन्तरे आरक्खियं-भडेहिं
जाणाविउ सुन्दर-सुरवरासुं
करं लगगउ तेण वि इच्छियाउं
तं णिसुणोवि सुर-सुन्दरु विरुडु
अण्णु वि कणयाहिउं बुह-समाणु
'विट्ठिणेहिं' वुत्तु 'णउ को वि सरणु तउ
रायणेण' हसिउ 'किं आयपहिं

लहुं गम्पिणु गमण-पियाउं-डेहिं ॥ १
'सवउ कण्णउ एकहो परासु ॥ २
पेच्छेहिउं सुसमाइं-च्छियाउ' ॥ ३
उद्धाइउं णाइ कियन्तु कुहु ॥ ४
'तं पेक्खोवि साहणु अप्पमाणु ॥ ५
अम्हहं कारणे दुक्कु मरणु' ॥ ६
किं काइं सियाउं-हिं णाइपहिं' ॥ ७

॥ वत्ता ॥

ओसोवणि विज्जपे सो चोवेवि"
जिह दूर-भव भव-संचिणेहिं"

यद्धा विसहर-यासेहिं ।
वुक्किय-कम्म-सहासेहिं ॥ ८

5. 1 S परेकदिवस 2 P S जोगतु महापयण्डु. 3 P S जेत्यु तेत्थु माणसयमालु. 1 A लक्ष्मण. 5 S परिवारिणरु, १ परिवारियाउ. 6 P कुमारिआउ, ७ उदारियउ. 7 A उउ. 8 P वम्मह. 9 A नणार. 10 P S सइ

6. 1 A भारविज्जव. 2 A उडु. 3 S वियाउवदि, १ विजाउदेदि. 4 S सुरवरसुदरासु. 5 P S इच्छिआउ. 6 P पच्छेहिउ, 3 पच्छोत्तिउ 7 S उदायउ. 8 S कलपाहिउ, P कलया corrected to कणया. 9 S उ. 10 P विट्ठिणि, S विट्ठिणेहिं. 11 S मरणु दुक्कु. 12 A तउ किं आइपहिं. 13 S सिर. 14 A शिवादिहिं. 15 S ओसोवणि. 16 S सिदि. 17 S १ मणिविहिं.

[५] १ मेलापक. २ सुभटे रक्षिजा. ३ कन्धान लक्षणा.

[६] १ ध्याइत्यभिने. २ गन्धर्वविद्यापरम्प. ३ अक्षिउयेन. ४ श्रिय (१) ५ देवपंथा, विद्यापरे. ७ ६ कन्दनि. ७ धारा. ८ नाशयणे.

[७]

आमेहँवि पुजैवि कौँवि दाम
 गउ रावणु णिय पट्टणुं पयिहुं
 बहु काले मन्दोयरिहँ जाय
 एत्तहँ वि कुम्भपुरे कुम्भयणु
 रत्तिन्दुं लङ्काउरि-पएसु
 गय पर्यं कूगारे 'कोउं हूउ
 दहवयणद्वारुं पइहु गम्पि
 पमणिउं 'सुमालि-पहु देहि कणु

परिणेपिणु कणह ल वि सहास ॥ १
 स कियत्थु सयल परियणैण दिहु ॥ २
 इन्दइ-घणवाहण वे वि भाय ॥ ३
 परिणाविउ सिय-सपय पयणु ॥ ४
 जगइइ वइसयणहो तणउं देसु ॥ ५
 पेसिउ वयणालङ्कार-दूउ ॥ ६
 तेहि^१ मि किउ अब्भुत्वाणु कि पि ॥ ७
 पोत्तउ णिवारि इउ कुम्भयणु ॥ ८

॥

॥ वता ॥

अवराहँ सएहि^{१०} मि वइसवणुं तुम्हँहि समउ ण जुञ्जइ ।
 उञ्जन्तु वि सपरं पुलिन्दएहि^{११} विन्दु जेम ण विरुञ्जइ ॥ ९

[८]

पर आए^१ पेक्खमि विपडिवणु
 ॥ एयहो पासिउ तुम्हँहि विणासु
 एयहो पासिउ पायाल-लङ्क
 मालि वि जगइन्तउ आसि एम
 तदर्यँहु तुम्हँहु विचन्तु जो^१ जे
 वरि एँहु जे समपिउं कुल-कयन्तु

जे^१ गाँहि णिवारहो कुम्भयणु ॥ १
 एयहो पासिउ आगमणुं तामु ॥ २
 पइसेउं पुणुं वि करेवि सङ्क ॥ ३
 मुउ पडेवि^{११} पदेवे गयहु जेम ॥ ४
 एयँहि दीसइ पेडिवउ वि सो जे ॥ ५
 अच्छउ तहो धरे^{११} णियलइ चहन्तु ॥ ६

7 1 P 5 A आमिडिवि, करिवि १ P 8 दासु 3 P परिपेयु 4 P 8 कणहिं उ वि
 सहासु 5 A पइणे 6 A पइहु 7 P 8 एत्तहि 8 A रिपिउ लकापुरं 9 A तणउ 10 S
 पाय 11 S कूगारे 12 P 9 कोय 13 A दहवयणद्वारुं १ दहवउपयणु 11 S पइहु
 15 S तेण वि, १ तेहि मि 16 A पमणिउ 17 A विणिवारहि 18 P अवराहो, S अवराहि
 19 A 'सएहि मि 20 A नदयमणु 21 A तुम्हँ 22 P समणु S समाणु 23 A ममर
 24 P 8 पुलिन्देहि 25 A वि वउ

8 11 वायण, S आय - 1 विपडिवणु, S विपडवणु 31 S A १ 4 P 6 पाहि
 5 A विवारहु 6 A मयणु 7 A मउदो 8 A आगमण 9 A पइसेउ, S एयसेउ
 10 A करिवि पुणो वि 11 A पइवि, १ प, मि 12 S वणु 13 P तइपहु, S तइपदो 14 A
 तुम्हँ 15 P 3 ज १ 16 A दासइ वरियउ पइहि 17 S वउ 18 A परिउ 19 S पर

[७] १ सद्ये

[८] १ पयवेण २ विपडिवणु विहउवेणो वा ३ धनदस ४ पुनरपि ५ यद्वग

तं गिसुणोवि रोत्तिडं गित्तियारिन्दु 'कहों तणउ धणीउ कहों तणैउ इन्दु' ॥ ७
 अबलोइइं भीसणु चन्दहासु पडिवकर्ष-पक्खं-खय-काल-वासु ॥ ८
 'पइं पढसु करेप्पिणु वलि-विहाणु पुणु पच्छेणं धणयहों मलमि माणु' ॥ ९
 सिरु पावेवि" उच्चु विहीसणेण 'विणिवाइएण दूवेणं एण ॥ १०

॥ पत्ता ॥

परिममंइ अयसु पर-मण्डंलेहिं तुमहहं एउ ण छेज्जंइ ।
 जुज्जन्तउ हरिण-उलेहिं सहं किं पञ्चमुंहु ण लज्जइ' ॥ ११

[९]

णीसारिउ दूउ पण्डु केम केमरि-कम-उक्कु कुरडु जेम ॥ १
 एत्तहें वि दसाणणुं विप्फुरन्तु सण्णहेवि विणिगउ जिहं कयन्तु ॥ २
 णीसरिउ विहीसणु भाणुफणु रयणासउ मउ मारिउ" अणु ॥ ३
 णीसरिउ सहोवरु मल्लयन्तु इन्दइ घणवाहणु सिमु वि होन्तु ॥ ४
 हउं तुरु पयाणउं दिणु जाम दूएण वि धणयहों कहिउ ताम ॥ ५
 'मालिहें पासिउ पयहों मरट्टु उक्खन्धु देवि अणु वि पयट्टु' ॥ ६
 तं वयणु सुणेवि सण्णहेवि जक्खु णीसारिउ णाँइ सइं दससयक्खु ॥ ७
 विउ उल्लुवि" गिरि-गुल्लंक्खें जाम तं जाउहाणं-वल्लु हुक्कु ताम ॥ ८

॥ पत्ता ॥

हय समर-तूर कियं-कलयलइं अमरिसं-रहस-विसट्टइं ।
 वइसवण-दसाणण-साहणइं विणिग वि" रणे अत्तिमंइइं ॥ ९

[१०]

केण वि सुन्दर सुं-रमणे सु-सेव आलिङ्गिय गय-घड वेम जेवं ॥ १

20 A गिसिउ गित्तियारिउ. 21 P धणउ. 22 A वणउ. 23 S A अबलोवउ. 24 P पडिवक्ख. 25 S missing. 26 P S पच्छे, A पच्छे. 27 A पावि. 28 P S दूएण. 29 A परिममंइ. 30 A परमंइकहि. 31 A जुजइ. 32 P A पचमुहु

9. 1 A दसासणु 2 S वदि. 3 P S मारिष, A मारिषि. 4 A महोवक. 5 P S हय वउ. 6 A पयाणउ. 7 S अणु. 8 P सणहंवि, S सणहिवि. 9 S णाइ गइ. 10 P सइसयक्खु, S सरखवक्खु. 11 P S उल्लुवि, A अल्लुवि. 12 P गुजले, A इजविल. 13 P जाणुहाणं. 14 A कय. 15 S अमरिसु. 16 A व. 17 P आभिइइ, S अभिइइ.

10. 1 P S मुरमण, A सुगमण. 2 P S जेम

१ रे ११. ७ न पीभउ. ८ न पणउं. ९ हइ.

[९] १ रे १५

[१०] १ मुरवमणपिस.

५१० पारे० १२

स वि कामु वि उरयलें वेरुं देइ णं विपरियं-सुरपं^२ हियल लेइ ॥ २
 केण वि आवाहिउ मण्डलगु करि-सिरु णिवट्टेवि^३ महिहिं लगु ॥ ३
 केण वि कामु वि गय-चाउ दिण्णु किउ सरहु स-सौरहि चुण्णु चुण्णु ॥ ४
 केण वि कामु वि उरुं सौरहिं भरिउ लक्खिज्जइ णं रोमशु धरिउ ॥ ५
 १ केण वि कामु वि रणे^४ मुक्कु चंक्कु धिउ हियए धरेवि^५ णं पिसुण-येक्कु ॥ ६
 एत्थन्तरे धणेणं ण किउ खेउ हकारिउ आहये कइकसेउ ॥ ७
 'लइ तुम्हें तुम्हें एत्तइउ कालु दुक्को सि सीह-दन्तन्तरालु' ॥ ८
 ॥ घटा ॥

तं पिसुणेवि रावणु कुइय-मणु वइसणहो आलगउ ।
 ५ कंरु उन्नेवि गज्जवि^६ गुलमुलेवि णं गयवरहो महम्मउ ॥ ९

[११]

अम्बुहर-लील-सदरिसणेण सर-मण्डउ किउ तेहिं दस-सिरेण ॥ १
 विणियारिउ दिणयर-कर-णिहाउ णिसि दिवसु किं^७ ति सन्देहु जाउ ॥ २
 सन्दणे हए गए धय-चिन्धे छत्ते जम्पाणे विमाणे णरिन्द-गत्ते ॥ ३
 ११ थरथरहरन्त सर लगु केमं धणयन्तए माणुसे पिसुणं जेमं ॥ ४
 जक्खेण वि हय वाणेहिं वाण मुणियरेण कसाय व दुक्कमाणं ॥ ५
 धणु पाडिउ पाडिउ छत्त-दण्डु दहमुह-रहु किउ सय-खण्ड-खण्डु ॥ ६
 अण्णेणं चडेपिणु मिडिउ राउ णं गिरि-सघायंहे कुलिस-घाउं ॥ ७
 हउ धणउ भिण्डिवालेणं उरसे ओणल्लु^८ भाणु वहसिपे^९ व दिवसे ८
 ॥ घटा ॥

११ णिउ गिय-सामन्तेहिं वइसवणु विजउं दसाणणे धुट्टउ ।
 'कहिं जाहि' पावे जीमन्तु महे^{१०} कुम्भयण्णु आरट्टउ ॥ ९

३ S उरयलु, A उरपडे 4 P वेउ, S विउ, A विउ 5 PS विवरिउ 6 P सुरपदि, S
 मुरय. 7 P आउलेइ 8 P विवट्टइ, S णिवट्टइ, A णिवट्टि 9 P दिण्णु 10 PS ससाणु.
 11 P उर 12 PS सरहु 13 PS पारे, A रेण 14 A चकु सुहु 15 PS धरेपियु
 16 A चक्कु 17 P हयवरे, S हयवरि, A परववरि 18 PS धणय. 19 A उणुत्त तुग्गं.
 20 PS करे 21 PS गज्जवि, A missing.

11. 1 A रणे 2 PS किति, A किउ 3 PS सर पाहरन्त मय. 4 PS केव. 5 P
 धणवत्तप, S धणवत्तप 6 S पिसुणु 7 P जेव, S जेम्ब. 8 PS दुक्कमाण. 9 A भघज. 10
 S सिरघायहे 11 A कुलिसघाउ 12 PS दिविवालेण 13 P उणुत्तु 14 S इहसिदिय.
 15 A तियतियसामतेहि. 16 A विजउ व. 17 P जाइ corrected to जादि, A जाइ.
 18 A पाउ 19 P सुहु.

२ खइ ३ वाउय (?) ४ राउय
 [११] १ जेप २ अवट्टिगतो भूयो.

[१२]

‘आएं समाणु किर कवणु खत्तु	याइज्जइ णासन्तो वि ^१ मत्तु ॥ १
जं ^२ फिड्ढइ जम्म-सयांहे काणि ^३	किर जामं पधावई सूल-पाणि ॥ २
अवरुण्डेवि धरिउ विहीसणेण	‘किं कायर-णर-विद्धेसणेण ॥ ३
सो हम्मइ जो पहणइ पुणो वि	किं उरंउ म जीवउं णिव्विसो वि ॥ ४ ॥
णासउ वराउं णिय-पाण लेवि ^४	थिउ भाणुकणु मच्छरु मुपेवि ^५ ॥ ५
एत्थन्तंरं वइसवणहो मणिहु	सु-कलत्तु व पुक्क-विमाणुं दिट्ठु ॥ ६
तहिं चटिउ णराहिउं मुपेवि सङ्क	पट्टविय पसाहा के वि लङ्क ॥ ७
अप्पणु पुणु जो जो को ^६ वि चण्डुं	तहो तहो दुकइ जिह काल-दण्डु ॥ ८
	॥ पत्ता ॥

णिय-वन्धव-सयणेहि^७ परियरिउ दणुवइ तुदम-दमन्तउं ।
आहिण्डइ लीलए इन्दुं जिह देस-सं यं भु ज्जन्तउ ॥ ९

*

[११. एगारहमो संधि]

पुक्क-विमाणारूढणं दहवयणे धवल-विसालांइ ।
णं वण-विन्दइं अ-सलिलइं दिट्ठइं हरिसेण-जिणांलाइं ॥ १ ॥ ११

[१]

तोयदवाहणं-वंसं-पइवे ^१	पुच्छिउ पुणु सुमालि दहणीवे ॥ १
‘अहो अहो ताय ताय ससि-धवलइं	षयइं किणं जलुगयं-कमलइं ॥ २
किं हिम-सिहरइं साउंवि ^२ मुकइं	किं णक्खंतेइं थाणहो लुकइं ॥ ३
दण्डुइण्डं-धवल-पुण्डरियइं	किं काह “मि सिमुप्परि धरियंइं ॥ ४ ॥
अज्जभारम्भ-विवजिय गवभइं	किं भूमियलं गयेइं सुज्जवर्भइं ॥ ५
किय-मङ्गल-सिद्धार-सहासइं	किं ^३ आयासियाइं कलहंसइं ॥ ६

12. 1 s भायं. 2 P adds ण above the line. 3 P s ल, A ने. 4 A सपहो वि. 5 P s पाव. 6 P s पधावइ 7 P हम्मइ. 8 P A पहणइ 9 P जीवइ, s जीवइ. 10 A पणइ. 11 A मुपेवि. 12 s इत्थरि. 13 P s पुक्कविमाणु 14 A राहिउ. 15 A missing. 16 P चट्टु. 17 A सवणइ. 18 P s दुइमदत्तउ. 19 P s चट्टु. 20 P सइ, A सइ.

1. 1 P * विसालइ, s विसालइ. 2 A * वइइ. 3 P s विनाइइ. 4 P s तोपदवाहणु. 5 P वंति, s वसु. 6 A पइवे 7 P s गु 8 A जलुगव. 9 s सपहोवि, A साहिवि. 10 P णक्खइ, s गक्खइ. 11 P चट्टुइ, s चट्टुइइ. 12 P कदिवि, s उइंवि, A काहवि. 13 s वइ. 14 A किय-पुणिय-पुणियवि. 15 s गवदु. 16 P सुभइइ, s सुसुभइ, A सुसुभइइ. 17 A किय.

[१२] १ पत्रदेन सह. २ उमरकाः प्रित्त-करे कुलाः (?) ३ गरीः.

[१] १ ध्यानि

जमुं सयद्गंइं सण्डेवि तण्डेवि
कामिणि-वयणोहामिय-द्यायइं

'किय गउ को'वि पंडीवउ छण्डेवि ॥ ७
कियं ससि-सयइं मिलेप्पिणु आंयइं' ॥ ८
॥ वत्ता ॥

कहइ सुमालि दसाणणहों
जिण-भयणइं छुह-पड्डियइं

'जण-णयणाणन्द-जणेराइं ।
एयइं हरिसेणहों केराइं ॥ ९

[२]

अट्टाहियेहों मज्जे महि सिद्धी
पहिलेपे दिवसें महारह-कारणे
वीर्ये तावस भरणु पराइउं
॥ तइयएँ सिन्धुणयरे सुपसण्णउं
'वेयमंइएँ चउत्थएँ हारिउ
पच्चमे गद्दाहर-भहिर-रणु
छट्टएँ पिहिमि हूअ ओवगी
सत्तमे गर्मिं जणणि जोकारियं

णव-णिहि-चउदहं रयण-समिद्धी ॥ १
जाणेवि जणणि-दुक्खुं गउ तक्खणे ॥ २
मयणावल्लेहें मयण-जह लाइउं ॥ ३
हत्थि जिणेप्पिणुं लइयउ कण्णउं ॥ ४
जयचन्देहें हियवएँ पइसारिउं ॥ ५
तहिं उप्पणु चकु तहों सरयणु ॥ ६
अणु वि मयणावलि करे लगी ॥ ७
अट्टमे दिवसें पुज्ज णीसारिय ॥ ८

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॥ वत्ता ॥

ऐयइं तेणे वि णिम्मियइं
आहरणइं वं वसुन्धरिहें

ससि-सङ्ग-खीर-कुन्दुंजलइं ।
सिव-सासय-सुहइं व अविचलइं' ॥ ९

[३]

गउ सुणन्तु हरिसेण-कहाणउं
॥ तामं णिणाउ समुट्ठिउ भीसणु
पेसिय हत्थ-पहाथ पधाइय
'देव देव किउ जेण महारउ

सम्मेय-इरिहिं मुंकु पयाणउं ॥ १
जाउहाण-साहर्ष-सतासणु ॥ २
वण-करि णियेवि' पडीवा आइय ॥ ३
अच्छइ मत्त हत्थि अइरावउं ॥ ४

18 A जउत 19 P सङ्गण 20 P S कोटि 21 A छिरेवि, 22 P सिजेप्पणु 23 A पकपइ 24 A कैराइ

2. 1 A अट्टाहियेहे. 2 P *चउदह. 3 P S पहिलेहि. 4 S *दुक्ख. 5 P वीर्यए, S वीर्यइं 6 S परायउ 7 P मावणु 8 S लावउ. 9 P A सुपसण्णउ, S सयणउ 10 A जिणेविणु 11 A कण्णउ 12 A वेयवइए 13 S पइमारिवउ. 14 A महसासु 15 A जणणि गवि. 16 P जोकारिय corrected to वयकारिय. 17 S तिणव. 18 S *कुदु 19 P S वाह

3. 1 A *कहाणउ. 2 S मुक. 3 A पराणउ 4 P S लाव- 5 A MISSING 6 S णियवि. 7 A महारउउ.

२ कल (१) ३ पुन च कला (२)

[२] १ वेगमत्या २ चोरित ३ खापीवा च एतामि

[३] १ राधवानाम

गज्जणौए अणुहरइ समुदहौ
कइमेण णव-पाउस-कालहौ
रुनखुम्मूलणेण दुबायहौ
दंसणेण आसीविम-सप्पहौ

इन्दु वि चडेवि ण सक्खियउ
गउ चउपासिइ परिभमेवि

अणुपुण्णु दसणाय-काणणे
उभय-चारि सवड्ढियं-सुन्दर
सत्त समुत्तुङ्गउ णव दीहरु
णिङ्ग-दन्तु मह-पिङ्गल-लोयणु
पेञ्च-मङ्गलायत्तु मंयालउ
वट्ट-त्तरट्टि-थणय-कुम्भत्यल
उण्णय-कन्धरु सुयर-पच्छलु
चाव-चंसु थिर-मंसु थिरोयर

एमं अणेयइ लक्खणइ
हरिय-पएसंहं सियहु नि

तं णिसुणेवि दसाणणु हरिसिउ
'जइ तं भइ-हरियि षउ साहमि
एउ भणेवि सन्नेणु पधाइउ

३ P गज्जणाय, ४ गज्जणाय ७ १ रन्नुमूलणेण, 10 A सुदह 11 A चउपासिहि, 12 P विन्द, ३ विम, १ विद.

4. 1 P ३ दसाणण ३ A काणणेण ३ S सादरणे, 4 A मण्वणित, ५ सत्तुणिय 5 S मणिक.
6 P परिणाहु, 7 A करि, 8 P णिददत्तु, ९ णिचमत्तु ७ A सणवत्तु मणालउ, 10 A कुम.
11 A उणय, 12 P सुअंधय, 13 P थिरवत्तु, ४ थिरयमत्तु 14 S 'पुच्छ', 15 P ३ एवाणेयइ.
16 P पएसह, ९ पमेसह, 17 P सन्नह मि, ९ सन्नह मि, A सणहु मि 18 P ३ चउदह, A चउ-
रदु, 19 S 'सह

5. 1 A पदरिसिउ, ३ य हरिसिउ, ३ P ससेणु, ३ पयावउ, ३ S पयावउ, A पयावउ.

[४] १ चउपासि. २ गिरिचारी समभूमिचारी वा ३ जलसीपुष्पवृक्ष, ४ मसक काल-इदय
लिङ्ग थिकेय पध-दसिगवत्तं, ५ वीरवत्त ६ एतानि ७ उधर १११९

सीयरेण जलहरहौ रउदहौ ॥ ५
णिङ्गरेण महिहरहौ विसालहौ ॥ ६
सुंहुइ-विणासणेण जमरायहौ ॥ ७
विविह-मयावत्थए कन्दप्पहौ ॥ ८

॥ वत्ता ॥

खन्धासणे एयहौ वारणहौ ।
जिमं अत्थ-हीणु कामिणि-जणहौ ॥ ९

[४]

'माहव-मासे देमं साहारणे ॥ १
भइ-हरियि णामेण मणोहरु ॥ २
दह परिणाहु तिण्णि करं वित्थरु ॥ ३
अयसि-कुसुम-णिहु रत्त-कराणणु ॥ ४
चक्क-कुम्म-धय-त्तत्त-रिहालउ ॥ ५
पुलय-सरीरु गलिय-गण्डवत्तु ॥ ६
वीस-गाहरु सुअन्ध-मय-परिमत्तु ॥ ७
गत्त-दन्त-कर-पुच्छ-पईहरु ॥ ८

॥ वत्ता ॥

किं णणियइ णाम-विहूणाइ ।
चउदहं-संधं चउरूणाइ ॥ ९

[५]

उरे ण मन्तु रोम-उु वं दरिसिउ ॥ १
तो जणणोवरि असि वरु वाहमि ॥ २
तं पएसु सहसत्ति पराइउ ॥ ३

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- गयवइ णियेवि^१ विरोद्धियं-णवणे^२ हसिउ पहत्थु णवर दह-वयणे ॥ ४
 'हउं जाणमि पचण्डु तम्बेरमु णवरं विलासिणि-रुउं व मणोरमु ॥ ५
 हउं' जाणमि गइन्दे-कुम्भत्थलु णवर विलासिणि घण-धण-मण्डलु ॥ ६
 जाणेमि सु-धिसाणइँ अ-कलङ्कइँ णवर पसण्ण-कण्ण-त्ताइँकुइँ ॥ ७
 हउं जाणमि भमन्ति भमर-उलइँ णवर णिरन्तर-पेडिय-कुल्लइँ ॥ ८
 ॥ वत्ता ॥

जाणमि करि-खन्धारुहणु
 णवर पंहेत्थ मग्गु मणहो

अच्चन्तुं होइ भय-भासुरउं ।
 उँचहइँ णवहु णाईँ सुँरउं ॥ ९

[६]

- ॥ पुप्फ-विमाणहो लीयुं दसाणणु दिहुं णियत्थुं किउ केस-णियन्धणु ॥ १
 लइय लड्ढि उगोसित्त कलयलु तुरइँ हयइँ पपाइउ मधगलु ॥ २
 अहिमुहुं धणय-पुरन्दर-चईरिहो वांसारत्तु जेम विन्झईरिहो ॥ ३
 पुंक्खेरे ताडिउ लकुंठि-भाएँ णावइ काल मेहुं दुवाएँ ॥ ४
 देइ ण देइ वेग्गुं उँरं जेवोहि विञ्जुल-विलसिय-करणे^३ तावोहि^४ ॥ ५
 ॥ पच्छले चडिउ धुणेवि भुवे-डालिउ 'बुदबुद' भणेपि खन्धे अप्फालिउ ॥ ६
 जह्मिउं पुणु वि करेणालिइँवि सुविणा(?)इँइउ जेम गउ लहेवि^५ ॥ ७
 खणे गण्डयले टाइ खणे कन्धरे खणे चउहुं मि चलगंहुं अवभन्तरे ॥ ८
 ॥ वत्ता ॥

दीसइ णासइ विप्फुरइँ

पैरिभमइ चउदिसु कुञ्जरहो ।

- ॥ चलु लन्तिवज्जइ गयणन्थले णं विल्लु-पुञ्जु णय-जलहरहो ॥ ९

4 S णियवि 5 P विरोद्धियं, S विरिद्धियं, A विरिद्धियं G १ नवरि 7 P रयउ, S रउ च, A रुउ 8 Thus and the next line missing in A 9 P S इउ 10 P S गयदं 11 P S जाणवि 12 P S वाउउइ 13 A णवरि 14 P S कुणइ 15 P S A भचउ. 16 P ० भासुरउ 17 P S महु 18 A उण्डइ 19 P A सुउउ

6. 1 P पुप्फं, S पुप्फं. 2 A दीणु 3 S दिउ 4 P marginally 'मियणु' पाठे, A णियणु 5 P A अहिमुहुं 6 P S वइरिहं 7 P विञ्जइमिह, S विञ्जइमिह 8 P S A पुणवरि 9 P लड्ढि, A लड्ढ 10 P कालु मेहु 11 S विञ्जु 12 A जावरि 13 A 'करणे 14 A तावहि. 15 A धुणं, 16 A बुदबुद 17 S च विउ, १ जेमिउ 18 P सुउण्णदइउ, S सुउण्णदइउ. 19 P S लपि, A मिणेवि 20 S चउमुहुं वि, A चउहुं मि 21 P S चलगहु, चलगइ. 22 P विप्फुरइ 23 १ चउदिसु लविलज्जइ मणे(ह deleted)इहणे

[५] १ गयपवि २ विस्फारित ३ दन्त ४ देवानि ५ प्रहस्यु केनापवि . ६ प्रतिभागे

[६] १ च'मुखम् २ राकास ३ मेघ ४ सुण्डि ५ हसि-वाण भय. ६ गले रामे इत्वा पीडित ७ च'म .

[७]

हृत्थि-वियारणाड प्यारहं
दरिसेवि^१ किउ गिप्फन्दुं महा-गंड
साहिउ मोक्खुं व परमं-जिणिन्दं^२
'भल्ले भल्ले' पभणिउ चलणुं समप्पिउ
कण्णे भरेवि आरुहुं महाइउं
तेण विमाण-जाण-आणन्दे
णच्चिउ कुम्भयण्णु स-विहीसणु
मल्लवन्तु मारिञ्जे महोयरु

अण्णउ किरियउ वीस दु-वारहं ॥ १
धुत्ते^३ वेस-मरड्डं व भग्गउ ॥ २
'होउ' होउ' णं रड्डिउ गइन्दे ॥ ३
'तेण वि वामहुं' चप्पिउं ॥ ४
करेवि वियारणं अहुसु लाइउं ॥ ५
मेळिउ कुसुम-वासु सुर-विन्दे^६ ॥ ६
हत्थु पहत्यु वि मंडं सुयसारणु ॥ ७
रयणासउ सुमालि वज्जीयरु ॥ ८

॥ वत्ता ॥

हरिस-रसेणं करम्यियउ
तहिं रावण-णट्टावणं

वीर-रसु जेण मणं भावियउ ।
सो णोहिं जो ण णच्चवियउं ॥ ९

[८]

तिजमविहसणु णामुं पमासिउ
थिउ सहसा करि-कह-अणुराइउ
पहर-विहुरु रुहिरोलियं-गसउ
'देव देव किञ्चिन्धे' तैणपेहि
असिवर-इस-पुसंण्डि-णारापेहि
जमु आरोड्डिउं भग्गा तेण वि
पच्चेलिउं गिहुरिय चाणेहि
तं गिमुणेवि कुइउं रक्खज्जउ

णिउ तहिं 'सिमिरुं जेत्थु आवासिउ ॥ १
तहि अवसरं भडु एक्कु पराइउं ॥ २
णरवइ तेण णेवेवि' विण्णत्तउ ॥ ३
सवल-फलिह-सूल-हल-कण्णेहिं ॥ ४
चक्के-कोन्त-वाय-भोग्गर-पाणेहिं ॥ ५
भरेवि ण सक्किउ विहिं^६ पक्कणं वि ॥ ६
कह वि कह यि णउ मेळिउ पाणेहिं ॥ ७
हय सगाम-भेरि सण्णाज्जउ ॥ ८

7. 1 P प्यारह. 2 P दुवारह. 3 P दरिसेवि 4 P गिप्पदु, विप्पदु. 5 A आहायउ. 6 A पुत्ते. 7 P मरड्ड. 8 S मोसु. 9 P वासु. 10 P S जिणद, A जिणदे 11 A गइन्दे. 12 A भडिउ २ पभणिउ. 13 A चलण 14 S वामगुहे, A वामगुहे 15 S चप्पिउ 16 A लाइउ. 17 S महायउ. 18 A वियारणु 19 P लाइउ, S लायउ. 20 A वाम 21 P वेदं, A विन्दे. 22 A मभो सु वि सारणु 23 P S मारिचसहोयरु. 24 A वत्तेवि 25 P S णाहि 26 P णच्चवियउ.

8. 1 P S णाउ 2 P जेषु तिमरे, S जेषु समरे 3 S अणुरायउ 4 A इक्कु 5 S परायउ 6 P तेलिवि. 7 P S णवेविणु सुत्तउ. 8 P किञ्चिपहे, A किञ्चिधेहि. 9 S तणपहिं. 10 S कणवहिं 11 A मुत्तुदि. 12 S आणयहि 13 S चक्क. 14 P S चाणहि. 15 P S भासेड्डिवि. 16 A विहिं. 17 S A एक्कण. 18 P पचछिय, S पचछिय 19 P पाणिहि, S पाणेहि. 20 S कुयउ

[७] १ पूर्वत पूर्येवात् २ रात्रेण. ३ शुद्धाणमन्धो.

[८] १ कडके. २ वात्. ३ रात्रेण.

चन्दहासु करयलें करेवि
महि लक्ष्मिणु मयरहरु

॥ वच ॥

स-विमाणुं स-वल्लु संचल्लियेंउ ।
आयासहो णं उतथल्लियेंउ ॥ ९

[९]

- १ कोवे-द्वयगि-पलित्तु पधाइउं
पेक्खइं सत्त णरय अइ-रउरव
पेक्खइं णइ वइतरणि वहन्ती
पेक्खइं गय-पय-पेह्लिजन्तइं
पेक्खइं णर-मिहुणइं कन्दन्तइं
१० पेक्खइं अण्ण-जीव छिजन्तइं
कुम्भीपाके के वि^{११} पचन्तां
सयल वि मग्गीसैवि मेह्हावियं

- १ णियिसे तं जम-णयरु पराइउं ॥ १
उट्ठिय-वारवार-हाहारव ॥ २
रस-चस-सोणिय-सलिलु वहन्ती ॥ ३
सुहउ-सिरइं टंसत्ति मिजन्तइं ॥ ४
सम्बलि-रुक्ख धराविजन्तइं ॥ ५
छणछण-सहो पउलिजन्तइं ॥ ६
एव^{१२} यिविह-दुक्खइं पायन्ता ॥ ७
जमंडरि-रक्खवाल धुआवियं ॥ ८

॥ वच ॥

कहिउ कियन्तहो किङ्करिह^{१३} वइतरणि भग णासिय णरय ।

- ११ विद्धंसिउ असिपत्त-वणुं

छोडाविय णरवर-चन्दि-सय ॥ ९

[१०]

- अच्छइं एउ देव पारफउ
तं णिसुणेवि कुविउ जमराणउ
कासु कियन्त-मिनु सणि रुट्ठिउ
११ जे^{१४} णर-वन्दि-विन्दु छोडाविउ
सत्त वि णरय जेण विद्धंसिय
तहो दरितावमि अज्जु जमत्तणुं
महितासणुं दण्डुगय-पहरणुं
केत्तिउ भीत्तणुं वण्णिज्जइं

- मत्त-गइन्द-विन्दु णं थफउ^{१५} ॥ १
केण जियन्तु चत्तु अप्पाणउं ॥ २
कासु कालु आसणुं परिट्ठिउ ॥ ३
अभिपत्त-वणुं अणुं मोडाविउ ॥ ४
जे^{१६} वइतरणि वहन्ति विणासिय ॥ ५
एमं भणेवि^{१७} णीत्तरिउ स-साहणुं ॥ ६
कंसण-देहु गुज्जाहल-लोयणुं ॥ ७
मिच्चुं उरु पुणुं कहो जवमिज्जइं ॥ ८

21 P 8 सविवाणु 22 A सचउउ. 23 A उअरिउ.

9. 1 P 8 कोइ^१ 2 S पधावउ, A पधाविउ 3 P णियस, A णिविधि. 4 S परावउ.
5 S पेक्ख 6 A तरणि 7 A चीसइवणी. 1 P पेह्लिजन्तइ, S पेह्लिजन्तइ 9 S सविधि. 10 P
मिजन्तइ, A मेक्खइ 11 P धराविजन्तइ, S धराविजन्तइ. 12 P णररि, S णररे 13 S मत्तव.
14 P 8 एवविहइ 15 A मेह्हाविय. 16 A जमपरि. 17 A पेह्हाविय. 18 A कयउहो-
19 S ककरेहि, A किंकारिहि 20 P ^{१८}वणु corrected to वणु, S ^{१९}वणु

10 1 S गवदिउ. 2 A जमराणव. 3 P 1 नराणव 4 P कयउ. 5 S रुट्ठइ, A रुट्ठ-
6 A ज. 7 P 8 णरवदिवउ, A नरावदिवदि 8 S असिपणु 9 A जेण. 10 S एव. 11 P 8 A
भविधि. 12 A महितारुददगव. 13 S कसणु वउ गुज्जाहलु लोयणु. 14 A मिनु.

[१०] १ सयु .

॥ घत्ता ॥

जमु जम-सासणु जम-करणु जम-उरि जम-दण्डु समोत्थरइ ।
एकु जि^{१५} तिहुअण पलय-करु पुणु पञ्च वि रणमुहें को धरइ ॥ ९

[११]

जं जम-करणु दिहु भय-भीसणु धाइठं तं असहन्तु विहीसणु ॥ १
णवर दसाणणेणं ओसारिउं अप्पणु पुणु कियन्तु हकारिउ ॥ २
'अरें माणव वल्लं वल्लु विण्णासंहि मुहियणें जं जंमु गामु पयासंहि ॥ ३
इन्दहों पाव तुण्डु णिक्करुणहों ससिहें पेयइहों धणयहों वरुणहों ॥ ४
संबहें कुल-कियन्तु हउं आइउ थाहि धाहि कंहिं जाहि अघाईउं ॥ ५
तं णिसुणेविणुं वइरि-खयंकरु जमेण मुंक्कु रणें दण्डु भयंकरु ॥ ६
धाइठ भगभगन्तु आयसैं पेंन्तु खुरपें छिणु दसंसैं ॥ ७
सयं-सय-खण्डु करेप्पिणु पाडिउ णाई कियन्तं-मडणंकरु साडिउ ॥ ८

॥ घत्ता ॥

धरुंहरु लेवि नुरन्तएण सर-जालु विमज्जिउं भासुरउ ।
तं पि^{१६} णिवारिउ रावणेण जांमाएं जिंमै खलु सासुरउ ॥ ९

[१२]

पुणु वि पुणु वि विणिवारिय-पणयहों विद्धन्तहों रयणासव-तणयहों ॥ १
विट्ठि-मुट्ठि-संघाणु ण णावइ णवर सिलीमुहं-धोरणि धावइ ॥ २
जाणें जाणें हएँ हएँ गय-गयवरे छत्ते छत्ते धएँ धएँ र्हें र्हवरे ॥ ३
भइं भइं मउइं मउइं करे करयले चरणें चरणें सिरे सिरे उरें उरयले ॥ ४
भारिय वाण कहुआविय-साहणु णहु जमो वि विहुंरुं णिप्पहरणु ॥ ५
सिरहहों हरिणुं जेम उखाइउ *णिविसें दाहिण-सेहि^{१७} पराइउ ॥ ६

15 A वि. 16 B तिहुअण, A तिहुअणे. 17 P B रणवरे.

11. 1 B धायउ. 2 S दसाणणे, A दसाणणे, 3 B ओसारिउ. 4 S वल्ल. 5 विण्णासंहि. 6 A वि. 7 A जममाउ. 8 S पयासंहि, A पयासंहि. 9 P S तुण्डु पान. 10 A मसङ्ग. 11 P S सव्वहो. 12 P कियंतु corrected to क, A कयंत. 13 S आवउ. 14 S थाहि. 15 A जाहिं. 16 S भवावउ. 17 A णिसुणेवि बराइ भयकरु. 18 P मुक्क. 19 S आयसैं हें. 20 यण. 21 A खुरपें. 22 S दसासे. 23 P सइं. 24 S णाई. 25 S A कथं. 26 P मडणंकरु. 27 P S भणइरु. 28 P विसजउ. 29 A उ विणिवारिउ. 30 S जामाण, A जामणं. 31 A जिध.

12. 1 A विघवहो. 2 P सिलीमुहं. 3 S हय इम. 4 P B गयवर. 5 B धव धय. 6 P S र्हं. 7 S र्हवर. 8 P S विहु. 9 P णिप्पहरणु. 10 P S वारउ. 11 S हरिण. 12 S उखायउ. 13 A णिविसे. 14 P S सेवि.

[११] १ एवमेव यथा. २ जनेन.

[१२] १ रावणस्य—विनिवारितो धनदो येन. २ (P's reading) रवरहितः.

पत्र० चरि० 13

ताहिं रहणोउर-पुरवर-सारहो
'सुरवइ लइ अप्पणउ पडुच्चणु

इन्दहो कहिउ अप्णु सहसारहो ॥ ७
अप्णहो केहो वि समप्पि जमत्तणु ॥ ८
॥ घटा ॥

मालि-सुंमालिहिं पोत्तपेहिं
लज्जेपे तुब्बु सुराहिवइ

दरिसांविउ केह वि ण महु मरणु ।
धणएण वि लइयउ तप-चरणु' ॥ ९

[१३]

तं णिसुणेवि जम-वयणु असुन्दरु
अगापे तामं मन्ति थिउ 'भेसइ'
तुहुं पुणु धावइ णांइ अयाणउ
'तुंहेहिं मालिहे कांले' भुत्ती
ताहे^{१०} जे पडुमु जुत्तुं पहरेवउ
देहि^{११} ताम ओहामिय-छायहो
भुत्तु आसि जं मय-मारिजेहि'
दहमुहो वि जमउरि उच्चुरयहो

किर णिमाइ सण्णेवि पुरन्दरु ॥ १
'जो पहु सो सयलांइ गवेसइ ॥ २
सो जे कमागउ लङ्कहे राणउ ॥ ३
मण्डु मण्डु जिह पर-कुलउत्ती ॥ ४
णउ उक्खलंथे पइ जाएवउ ॥ ५
सुरसगीग-णगरु जमरायहो ॥ ६
एमं भणेवि णिचत्तिउ भिजेहिं ॥ ७
किक्किन्धउरि देवि मूररयहो ॥ ८

॥

गउं लङ्कहे सवडंमुहउं
तोयदवाहण-अंस-दलु

॥ घटा ॥
णहे लग्गु^{११} विमाणु मणोहरउं ।
णं काले वडिउं दीहरउ ॥ ९

[१४]

भीसण-मयरहरोवरि' जन्ते
परिपुच्छिउ सुमालि दिण्णुत्तरु
'कि तमु कि तमालतरु-पन्तिउ'
'कि एयाउ कीर-रिज्जेओलिउ'
'कि महियले पडियइ रवि-किरणइ'

उज्जसिहामणि-छाया-भन्ते ॥ १
'कि णहयलु' 'णं णं रयणाचरु' ॥ २
'णं' णं इन्दणील मणि-कन्तिउ' ॥ ३
'णं णं मरगय-पवणाओलिउ' ॥ ४
'णं णं सुरकन्ति-भणि-रयणइ' ॥ ५

15 s कदि 16 P सुमालिहि, A सुमालिहे 17 s पोत्तपेहिं 18 A दरिसावि. 19 s कदि वि, A wanting 20 P सवडं.

13 1 P सव 2 A जेस 3 P सयलो इ, A सयलाइ. 4 P सव. 5 A मयाणउ. 6 s A राणउ 7 1 s सुइइ 8 A मरणे 9 A मय मय. 10 P जि 11 1 s तुत्तु. 12 P उक्खलपइ 13 s देह 14 P एव, s एव 15 P उच्चुरयहो 16 P मय. 17 P सव-मुहउ. 18 P लग्गु विमाणु 19 P मणोहरउ 20 P वडिउ

14. 1 P रोपरि 2 A भन्ते 3 A ण ण 4 P रिज्जेओलिउ. 5 P पावा?, s पावण?. 6 A सुरकव?

[१३] १ इहस्पतिनामा मन्त्री २ मरणे.

[१४] १ मरगत (१) मलि-प्रवाल-शृङ्खला.

'किं गय-घडड गिल-गिल्लोलउ'
'स-यवसाय जाय किं महिहरं'
एमे चयन्त पसें लंकाउरि
जणु पीसरिउ सयु पंरिओसें
णन्द-यख-जय-सद-पउंत्तिहि

'णं णं जलणिहि-जल-कालोलउ' ॥ ६
'णं णं परिभमन्ति जले जलयरे' ॥ ७
जा तिकूड-महिहर-सिहरोपरि ॥ ८
दियवर-पंगड-तूर-णिग्घोसें ॥ ९
'सेसा-अगपसें-जल-जुत्तिहि' ॥ १०

॥ पत्ता ॥

लङ्काहिवद पद्दु पुरे

परिवहु पद्दु अहिसेउ किउ ।

तिह सुरयद सुरवर-पुंरिदि

तिहं रज्जु सें इं भु जन्तु धिउ ॥ ११

[१२. वारहमो संधि]*

पभणइ दहवयण
'कहहो कहहो णरहो

दीहर-णगणु णिय-अत्थाणे णिविट्टउ ।
विज्जाहरहो अज्ज वि कयणु अणिट्टउ' ॥ १

[१]

तं णिसुणेवि जग्गइ को विणरु
'परमेसर दुज्जउ सुहु यल
सो इन्दहो तणिय केर करेवि
अवरणे दोच्छिउ णखरेण
सुपन्ति सुमार अण्ण पणल
अण्णेके सुचइ 'दउं कहमि
किकिंधपुंरिदि करि-पवरं-भुंउं
जा पेरिहखिउं मइ दिहु ततो

सिर-सिहरं-चटाविय-उभय-करु ॥ १
चन्दोवरं णामे अतुल-वल्लु ॥ २
पायाल-उक्क धिउ पइसरेवि' ॥ ३
'किं सके किं चन्दोवरणे ॥ ४
उच्चुरयहो णन्दण पील-णल' ॥ ५
दो-यासिउ जइ ण पाय उदमि ॥ ६
णामेण वाळि सूरय-मुउ ॥ ७
मा तिहुयणे णउ अण्णहो णरहो ॥ ८

7 उ मरिद. 8 उ मरिद. 9 उ मरिद. 10 उ मरिद. 11 उ मरिद. 12 उ मरिद.
13 उ मरिद. 14 उ मरिद. 15 उ मरिद. 16 उ मरिद. 17 उ मरिद.

* Henceforth only those variant readings are recorded which are significant from the point of view of grammar, in the or sense. Obviously corrupt or mere orthographic variants, if not otherwise significant, are mostly ignored. The Instr. Sam. forms in (a) are given in A mostly without the Anusvara. The only are not recorded.

1. 1 उ मरिद. 2 उ मरिद. 3 उ मरिद. 4 उ मरिद. 5 उ मरिद. 6 उ मरिद. 7 उ मरिद. 8 उ मरिद. 9 उ मरिद. 10 उ मरिद.

1 मरिद (1).
[१] १ मरिद. १ मरिद.

॥ घटा ॥

रहू वाहेंवि अरुणु हय हणेंवि पुणु जा जोयणु विण पावइ ।
ता मेरुहें भमैंवि जिणवरु णवेंवि तेंहिं जें^१ पडीवउ आवइ ॥ ९

[२]

- १ तहें जें वलु तं ण पुरन्दरहें ण कुवेरहें वरुणहें ससहरहें ॥ १
मेरु वि डालइ चड्ढामरिसु तहें अणु णराहिउ तिण-सरिसु ॥ २
कइलास-महीहरु कहि मि गउ तहिं सम्मउ णामें लइउ वउ ॥ ३
णिगन्धु मुएवि विसुद्ध-मउ अणुहें इन्दहें वि^२ णाहिं णेमइ ॥ ४
तं तेहउ पेक्खेवि 'गीढ-भउ पवज लेवि गउ सूरउ ॥ ५
११ 'महु होसइ केण वि कारणेण समरङ्गणु समउ दसाणणेण'^३ ॥ ६
अवरेणें वुत्तु 'ण इंसु घडइ कइवंसिउ किं अमहुहें भिडइ ॥ ७
तिरिफणउहें लमैंवि मिचइय अणु वि उवयारं-सएहिं लइय ॥ ८

॥ घटा ॥

- अहवइ वाणर वि सुरवर-णर^४ वि रत्तुप्पल-दल-णयणहें ।
११ ता सयल वि सुहउ जा समर-ज्जइ^५ णउ जिणन्ति दहवयणहें ॥ ९

[३]

- १ तं वालि-सहु हियवेंणें धेरेंवि ती रावणु अणुण वोहें करेवि ॥ १
गउ एक-दिवसें सुर-मुन्दरिहें जा अवहरणेण तणुयरिहें ॥ २
ता हेरेंवि णीय कुल-भूसणेहिं चन्दर्णाहि ह(व?)रिय खर-दूसणेहिं ॥ ३
११ णासन्त जिणवि संहोवरेणं णयरेणालद्धारोदणं ॥ ४
णं उवरें हूहेंवि रभिसय-सरणु किये(?) तेहि मि चन्दोवरं-मरणु ॥ ५
विणिवाइउ अत्याणें जें थिउ जो दुफिउ सो तं वोरु णिउ ॥ ६
कुहें लमउ जें रयणियर-वलु रह-तुरय-णाय-णरंवर-ववलु ॥ ७

11 P A वदि, s wanting. 12 s wanting.

2. 1 The middle portion of the folio in P giving the rest of this Kadavaka and the next Kadavaka is repaired and rewritten in a clumsy hand. Therein initially only व appears. 2 P s णहि. 3 s A जवइ. 4 P s गीडवउ. 5 P न इउ, s न वेउ. 6 P s जिइ अउइ. 7 s जिइइ. 8 P उवयारं. 9 s सुरवर वि. 10 P 'ववइ, A 'सहाणउ.

3. 1 s 'सह. 2 P s A हियवइ. 3 P s सो. 4 P s अणु, A अण. 5 P marginally adds णु to वोह. 6 s चरणवि. 7 P महोदण, A सहोवरिण. 8 P s 'रोदणेण. 9 A उवदि. 10 A चदोवर. 11 P s 'मरववरववनु.

[२] १ सम्यक्त्व-चाना मउ दहाणु २ (P's reading) संवर्षण करिणु.

[३] १ (P's reading) महोदणन्त. (?). २ पटाउकइवा. ३ हउ च विवय नीउ.

अलहन्तु वारु तं णिप्पसह

गउ वल्लेवि पड्डीवउ णियं-णयंरु ॥ ८

॥ वता ॥

छुडु छुडु दहवयणु
उम्मण-उम्मणउं

परितुट्ट-मणु
असुहावणउं

किर स-कलत्तव आवइ ।
णिय-वरु ताम विहावइ ॥ ९

[४]

तुरमाणे केण वि वज्जरिउ
अरथक्कएँ आयम्भिर-णयणु
करेँ धरिउ ताम मन्दोवेरिणें
'परमेसर कहोँ वि ण अप्पणिय
एकं इ करवाल-भयङ्करहुँ
जइ आण-यडीवा होन्ति पुणु
पट्टवहि महन्ता मुणेंवि रणु
ते वयणु सुणेवि मारिच्च-मय

खर-दूसण-कण्णा-दुच्चरिउ ॥ १
कुट्ठेँ लगइ स-रहसु दहवयणु ॥ २
पं गङ्गा-चाहु जउण-सरिणें ॥ ३
जिह कण्ण तेमं पर-भावणियं ॥ ४
चउदह सहास विज्जाहरहुँ ॥ ५
तो घरेँ अच्छन्तिणें कवणु गुणु ॥ ६
कण्णहें करन्तु पाणिग्गहणु' ॥ ७
पेसिय दहंवेत्तेँ तुरिअ गय ॥ ८

॥ वत्ता ॥

तेहिँ विवाहु किउ खरुं रजेँ थिउ
वणेँ णिवसन्तियहें वय-वेन्तियहें

अणुराहें विज्ज-सेहिउ ।
सुउ उप्पणु विराहिउ ॥ ९

[५]

एत्थन्तरेँ जमे-जूरवणेण
पट्टविउ महामइ दूउ तेहिँ
वोहाविउ थाएँवि अहिमुहंण
एक्कणवीस-रजन्तरंइँ
कोँ वि कित्तिधवल्लु पाणेण चिरु
णवमउ परिणाविउ अमरपहु

तं सलु धरेप्पिणु रावणेण ॥ १
सुग्गीव-सहोयरु वालि जहिँ ॥ २
'हुँवेँ एम विसज्जिउ दहमुहंण ॥ ३
मित्तइयंएँ गयइँ णिरन्तरंइँ ॥ ४
सिरिकण्ठ-कज्जेँ थिउ देवि सिरु ॥ ५
जेँ धंयेंहिँ लिहाविउ कइ-णिवहु ॥ ६

12 A c. 13 Hereafter P marginally adds the following lines: अणुराहा वंदोपरहो विया परितुण्णसन्भ वये कहिंभिय मया । They were originally written in the beginning of the next Kadavaka. But there they are deleted. S also reads these lines at the beginning of the next Kadavaka. They do not occur in A. 14 P S दुम्मणहुम्मणउ. 15 P S 4 असुहावणउं.

4. 1 A मंदोपरिण, 2 P S देव. 3 P S 'भावणीय. 4 P S तिप्पह. 5 A मणु. 6 P दहवयणइ, 8 दहवयण व. 7 P S णवर, P marginally, 'तुरिय' पाठे. 8 P S वेहिँ, वदि. 9 P S खर. 10 A वि जनादिउ. 11 P वयंथियहु, 8 वयंथियहो, A पुययत्तियहो.

5. 1 A जा. 2 P S 4 इउ. 3 P S 'रज्जसाह. 4 P S मित्तइय. 5 P S णिवराह. 6 P सिरिकठे. 7 A पवह.

दहमउ कइ-केयणु सिरि-सहिउ
 वारहमउ गयणीणन्दयरु
 चउदहमउ गिरि-किबेरवलु (?)
 सोलहमउ पुणु कौ"वि उवहिरउ
 १ सत्तारहमउ किक्किन्धु पुणु
 अट्टारहमउ पुणु सूरउ
 तुहुँ एरुहिँ एक्कुणवीसमउ

एयारहमउ पडिवलु कहिउ ॥ ७
 तेरहमउ खयरानन्दु वरु ॥ ८
 पण्णारहमउ पन्दपु अजउ ॥ ९
 तडिकेस-विगमे किउ तेण तउ ॥ १०
 तहों कवणु सुकेसे ण किउ गुणु ॥ ११
 जमु भन्जेवि तहों पइसारु कउँ ॥ १२
 अणुहुन्जे रज्जु मणे सुएवि मउ ॥ १३

॥ घत्ता ॥

आउ णिहाले सुहुँ तं णमाहि तहुँ गम्पि दसाणण-राणँउ ।
 १० जेण देइ पयलु चउरङ्ग-वलु इन्दहों उरैरि पयाणँउ' ॥ १४

[६]

जं किउ जयकारु णाम-गहणु
 ण करेइ कण्णे वयणाईं पहुँ
 एत्थन्तरेँ दहमुह-दुअण्ण
 ११ णिब्भच्छिउ मेहें"वि सयण किय
 णीसरु तुहुँ आयहों पट्टणहों
 तं णिसुणेंवि कोव-करम्मिण्ण
 'अरेँ वारि देउ कि पइँ ण सुउ
 जो णियिसद्धेण पिहिवि' कमइ

तं णवर वेंलेवि धिउ 'अण्ण-मणु ॥ १
 जिह पर-पुरिसहों सु-कुलीण-वहुँ ॥ २
 अच्चन्त-विलक्खीहूअण्ण ॥ ३
 'जेरु को वि णमेसइ तासु सिय ॥ ४
 णं तो भिंडु परेँ दसाणणहों' ॥ ५
 पडिदोच्छिउ भीहविल्लेम्मिण्ण ॥ ६
 महु महिहरु जेण भुँअहिँ बिहुँउ ॥ ७
 चत्तारि वि सायर परिभमँइ ॥ ८

१२

॥ घत्ता ॥

जासु महाजसेण रणे अण'सण धवलीहूअउ तिहुवणु ।
 तासु वियेँटाहों अन्भिइँहों कणणु गहणु विउ रावणु' ॥ ९

8 This and the next two distichs wanting in A. 9 अयारहमउ. 10 P गवणा. 11 A पण्णारहमउ 12 P क वि, 8 कुवि. 13 P अट्टारहमउ. 14 P 8 डिउ. 15 P 8 पयदि. 16 A रउ 17 P A सुउ. 18 A 'रावउ 19 P उवदि. 20 A पयाणउ

6. 1 A लेवि 2 A पहु 3 A 'पुरिसहु 4 A 'वहु 5 P मेहवि, 3 मेहवि, 1 मेहवि. 6 P भिउ. 7 P भुए बिहओ, 3 भुवेहि हउ. 8 P पिहिमि 9 P A कमहु 10 A वेणारि. 11 S A परिभमइ 12 S अण' 13 P 8 वियइहो. 14 P अन्भिइहो, 8 अन्भिइहो.

[५] १ नियोने २ नद

[६] १ पयाणुउ. २ सज्जकिया. ३ प्रभावे. ४ मज्जिमावेरु ५ नली हउ (1).

६ अ-परवरीइवेन.

[७]

सो दूड कडुय-वयणासि-हउं	सामरिसु दसासहो पासु गउ ॥ १
'किं वहुपं एत्तिउ कहिउ मइं	तिण-समउ वि ण गणइ वालि पइं ॥ २
तं वयणु सुणेप्पिणु दससिरेण	बुचइ रयणायर-रउ-सिरेण ॥ ३
'जइ रण-मुंहे माणु ण मळमि तहो	तो छित्त पायं रयणासउहो ॥ ४
आरुहेवि पइज पयडु पडु	णं कहो वि विरुजउ कूर-गडु ॥ ५
विउ पुण्फविमोणं मणोहरए	णं सिन्दु सिमालए सुन्दरेए ॥ ६
करे णिम्मउं चन्दहामु धरिउ	णं घण-णिसणु तडि-विष्कुरिउ ॥ ७
णीसरिणं पुर-परमेसरेण	णीसरिय वीर णिमिसन्तरेण ॥ ८

॥ ववा ॥

'अग्गंहुं पय-भरेण णिरु णिदुरेण मं मरउ धरणि वराइय' ।
एत्तिव-कारणेण गयणद्वणेण णामइ सुहउ पराइयं ॥ ९

[८]

एत्तहो वि समर-दुज्जोहंणिहिं	चउदहहिं णरिन्दं-असोहंणिहिं ॥ १
सण्णहोवि वालि णीसरिउ किइ	मजाय-विज्जिउ जलहि जिइ ॥ २
पणवेप्पिणु विणिणि वि अनुल-चल	'विथं अगिम-रन्थेहिं णील-णल ॥ ३
चिरइउ ओरायणु रणे अचलु	पहिलउ जे णिविहुं पायाउ-वलु ॥ ४
पुणु पच्छएं हिडिहिलन्त स-भय	सर-पुरोहिं सणन्तं सोणि तुरयं ॥ ५
पुणु सइलं-सिहरं-सण्णिह सैयदं	पुणु मय-विहलउल हत्थि-दउ ॥ ६
पुणु णारयइ यर-करउउ-धर	आसणु दुफ तो रंयणियर ॥ ७
किर समरे भिउन्ति भिउन्ति णइ	धिय अन्तरे मन्ति सु-विउल-मउ ॥ ८

॥ ववा ॥

'याडि-दसाणणहो जुज्जण-मणहो एउ काइ ण मंमहो ।
किपे' सए वन्धपंहुं पुणु केण सहुं पच्छएं रजु फारेसहो ॥ ९

7. 1 P¹ हउ 2 S एउदे. 3 S वार. 4 P विनाच. 5 S सुतरा. 6 P निमउ. 7 A 1 विविपे. 8 P 1 मउदु. 9 S मउदं. 10 P पयाइव. 11 P उदुव.

B. 1 P¹ दुज्जोहंणिहिं, 2 'दुज्जोहंणिहिं. 2 S मउद. 3 P¹ मणोहरं, 4 मणोहरं. 4 This [udā] is [udā] in A. 5 P¹ विण. 6 P विविप. 7 A पच्छइ. 8 P 1 मउदु. 9 A दुयिप. 10 S मउद. 11 P¹ सिहम. 12 S सुतरा. 13 सुतरा. 13 A णाम विविपुचि. 14 S विव. 15 P 1 1 मउदु. 16 A मउदु.

[९]

- जो कित्तिधवल-सिरिकण्ठ किउ
 तं खयहो णेहु मा णेहँ-तरु
 तो वे वि परोपरु उत्थरहो
 १ तं गिसुणेवि वालि-देउ चवइ
 खड मुञ्जु वं मञ्जु वं णिषडउं
 कि यहोहिं जीयोहिं घाइपोहिं
 लइ पहरु पहरु जइ अत्थि छलु
 तं गिसुणेवि समर-सपाहिं धिरु
 ॥ आमेछिय विज्ज मँहोयरिय (?)

॥ वत्ता ॥

वालि भीसणिय अहि-गासणिय गारुड-विज्ज विसज्जिय ।
 उत्त-पडुत्तियए कुल-उत्तियए णं पुण्णालि परज्जिय ॥ १०

[१०]

- ॥ दहवयणे गरुड-परायणिय
 गय-सङ्ग-चक्र सारङ्ग-धरि
 सूररय-सुएण वि सभरिय
 कङ्काल-कराल तिसूल-करि
 किर अवर विसज्जइ दहवयणु
 ॥ स-विमाणु स-सग्गु महावल्लेण
 ण कुञ्जर-करेण कपलु पररु
 णहँ वुन्नुहि ताडिय सुरयणेण

॥ वत्ता ॥

माणु मलेवि तहो लङ्काहियहो वहु पट्टु सुग्गीवहो ।
 'करि जयकारु तुहँ अणुभुजे मुहँ भिचु होहि दहगीवहो ॥ ९

9 1 B कित्तिधवल 2 PS णेहु 3 P चरवि, 8 धरणि 4 PA जिणइ 5 S भजेर 6 PS वि 7 A मन्वयइ 8 A ररइ 9 P पेसस corrected to पससउ, ९ पेससहु 10 B विज्जहे, A विज्जहु 11 PS फणफणि 12 PS 'पडविपए

10 1 PS दहवीयं 2 P पमुह 3 PS 'पमणु 4 S विज्ज 5 PS 'वरी, A 'परि 6 PS मोरि 7 A करे 8 PS मुसग्गु 9 A 'वरेण 10 A कपलु 11 PS सुरवरेण 12 PS कइदय 13 B सट्टु

[९] १ धुवा, वालि-को २ सपिणीविवा

[११]

महु तणवे सीसु पुणु दुण्णमंउ
पणवेपिणु तिलोकाहिवइ
महु तणिय पिहिविं तुहं भुज्जि पहुं
अणु निं जो पई उवयारुं किउ
तहो मई किय पडिउवयारुं-किय
गउ एम भणेपिणु तुरिउ तहिं
तवषरणु लइउ तमाय-मणेण
अणुदिणु जिणन्तुं इन्दिय-वइरि

जिह मोक्ख-सिहरु सधुत्तमउ ॥ १
सामण्णहो अण्णहो णउ णवई ॥ २
रिज्जउ कइ-जाउहाण-णियहु ॥ ३
तायहो कारणे जमराउ जिउ ॥ ४
आवग्गी भुज्जहि राय-सिय' ॥ ५
गुरु गयणचन्दु णामेण जहिं ॥ ६
उप्पणउं रिज्जिउ तक्खणेण ॥ ७
गउ तित्थुं जेत्थु कइलास-गिरि ॥ ८

॥ घटा ॥

उप्परि' चडिउ तहो
अत्तावणे-सिलहं

अद्वायहो पञ्च-महावयं-धारउ ।
सासय इलहं णं थिउ धीलि भडारउ ॥ ९

[१२]

एत्तेहो सिरिप्ह मइणि तहो
बोलाविउं गउ लङ्का-णंयरे
सुउ धुव-महपचिहो संधविउ
तहिं अबसरं उत्तर-सेठि-विहु
तहो धीयं सुतार-णाम णरेण
गुरु-वयणे तामु ण पइविय
परिणेवि कण्ण णिय णियव-पुरु
पजलइ उप्पायइ कलमलंउ
उन्मन्तउ कहि नि पइहु वणुं

सुग्गीवे दिण्ण दसाणणहो ॥ १
णल-णील विसज्जिय किक्क-पुरे ॥ २
ससिकिरणु णियद्ध-रज्जे थविउ ॥ ३
विज्जाहरु णामे जलणसिहु ॥ ४
मरिगज्जइ दससयगइ-वरेण ॥ ५
सुग्गीवहो णवर परिहुविय ॥ ६
दर्ससयगइहो वि' विरहगि गुरु ॥ ७
उणहउ ण सुहाइ ण तीयलउ ॥ ८
साहन्तु विज्ज थिउ एक-मणुं ॥ ९

॥ घटा ॥

ताई नि धणे-पउरं
थियइ रयंण[इ] णंइ

किक्किन्धे-पुरे अद्दन्त्य वहुन्तंइ ।
वेणि वि जणइ रज्जु संइं भु ज्जन्तंइ ॥ १० ॥

*

11. 1 P सणउ. 2 P s दुण्णमउ, A दुक्कमउ 3 Folio no 34 containing the text from मोक्खसिहरु upto दुक्कियभरवति* (XIII 4,4) is missing in P. 4 s नमइ. 5 s पिहिवि. 6 A पवु. 7 A वि. 8 s उपगाउ. 9 s पडिउवयारुं. 10 A उप्पणउ. 11 A इणु. 12 s जेय वेथ. 13 A उपरे. 14 s उवयारुं. 15 s आवावणे 16 वाहुवली. 12. 1 A सिरिप्ह. 2 s A बोलाविउ. 3 s A उप्परि. 4 A पुम. 5 s मरिगज्ज. 6 s पइविय. 7 A वेण वि परिणिय निपपवु. 8 s गइहे. 9 s wanting. 10 A लउमलउ. 11 s भम्मउउ. 12 s वणे. 13 s पुक्कमणे. 14 A ताउ वि. 15 s वणु. 16 s किक्कि 17 A सिउवयारुं. १० वहुवह. 18 s वयान, A वयण. 19 A नइ. 20 s तप. 21 s भुज्जवइ, A उंज्जवइ. पउ. परि. 14

[१३. तेरहमो संधि]

पेकलेपिणु चालि-भडारउ रावणु रोसाजरियउ ।
पभणई 'किं मई जीवन्तेण जान ण रिउ सुसुमूरियउ' ॥ १ ॥

[१]

॥ दुवई ॥

विज्जाहर-कुमारि रयणावलि णिच्चालोय-पुरवरे ।
परिणैवि वलइ जाम ता धम्भिउ पुण्फविमाणु अम्बरे ॥ १

महरित्ति-त्तव-तेएँ घिउ विमाणु णं तुक्किय-कम्म-वसेण दाणु ॥ २
णं सुँकेँ खीलिव मेह-जालु णं पाउसेण कोइल-वमालु ॥ ३
॥ णं दूसाभिणैण कुडुम्ब-विजु णं मँच्छेँ धरिउ महायवंजु (?) ॥ ४
णं कञ्जण-सेलेँ पवण-गमणु णं दाणु पहावैँ णीय-भवणु ॥ ५
णीसइउ हूयउ किद्धिणीउ णं सुरएँ समत्तएँ कामिणीउ ॥ ६
घँघरेँहि मि' घवघव घोसुँ चत्तु णं गिम्भयालुँ दहुँरँहुँ पत्तु ॥ ७
णरवँरँहुँ परोप्परु हूउ चप्पु अँहोँ धरणि एजेविणु धरणि-कम्पु ॥ ८
॥ पडिपेडियँउ वि ण वइइ विमाणु णं महरित्ति भइयएँ मुअइ पाणु ॥ ९
॥ घत्ता ॥

विहइइ थरहरँइ ण दुँफइ उप्परि वालि-भडाराहोँ ।
खुइ खुइ परिणियँउ कलत्तु रइ-दइयँहोँ घड्ढारीँहोँ ॥ १०

[२]

॥ दुवई ॥

तो एत्थन्तरँण केयँ पहुणा सत्तु विसावलोयणं ।
सत्तु-विसावलोयणेण वि रत्तुप्पलमिव णइइणं ॥ १
'मरु कहोँ अथक्क[एँ] कालु कुडु करु केण भुयइम-वयणेँ खुडु ॥ २

1. 1 A °भडारउ. 2 A पभणई. 3 Throughout, this designation occurs only in A. 4 S A परिणिवि 5 S चुडि, A सँकेँ 6 S पुण्डिउ, A मच्छे. 7 S महायवणु, A महाइवणु 8 S घम्परवदि. 9 S wanting 10 S °घोस 11 S निष्कयाउ 12 S वतुइ, A वतुरइ 13 S णरवइ, A णरवइ. 14 A अइ धरणिण 15 S परिपडिबो. A परिपडिउउ. 16 S परवइइ 17 S इइइ. 18 A परिणियउ. 19 S वर. 20 S वरइ वेवहो. 21 S वडाराहो, A वडुवरो.

2. 1 S A कर. 2 S कहे. The rest of the line is illegible in S. A वणु णरवण.

कैं^३ सिरेंण पडिच्छिउ कुलिस-घाउ को णिगगउ पच्चाणण-मुहाउ ॥ ३
 कौ^४ पइहु जलन्तएँ जलणं-जालें को ठिउ कियन्त-दन्तन्तरालें^५ ॥ ४
 मारिअँ बुच्चइ देव देव स-मुअङ्गमु चन्दण-रक्खु जेर्म ॥ ५
 लम्बिय-धिर-धोर-पलम्ब-वाहु अच्छइ कइलासहों उवरि साहु ॥ ६
 मेरु व अकम्पु उवहि व असोहु महियलु व बहु-क्खमु चत्त-मोहु ॥ ७
 मज्झणहँ-पयङ्गु व उगग-तेउ तहों तव-सत्तिएँ पडिखलिउ वेरें ॥ ८
 ओत्तारि विमाणुं दवत्ति देव फुट्टइ ण जाम खलु हियउ जेर्म^६ ॥ ९

॥ पत्ता ॥

तं नाम-वचणु णिसुणेप्पियु वहुंसुहु देहामुहु वंलिउ ।
 गयणदणं-उच्छिहें केरउ जोषण-भारु णाई गलिउ ॥ १०

[३]

॥ दुवई ॥

तो गज्जन्त-मत्त-मायङ्ग-तुङ्ग-सिर-पट्ट-कन्धरो ।
 उक्खय-मणि-सिलायलुच्छालियं-हलाविय-वसुन्धरो ॥ १

वहु-सूरकन्त-हुयवह-पलिंत्तु ससिकन्त-णीर-णिञ्जर-किलिंत्तु ॥ २
 भरगय-मज्जरं-सवेह-वन्तु णीउ-मणि-पहन्धारिय-दियन्तु ॥ ३
 धर-पउमरायं-कर-णियर-तम्पु गय-मय-गाइ-पक्खालिय-णिसुन्तु ॥ ४
 तरु-पडियं-पुप्फ-पट्टत्त-सिहरु मयरन्द-सुरां-रस-मत्त-भमरु ॥ ५
 अहि-णिलिय-गाइन्दं-पमुत्त-सासु सासुगाय-मोत्तिय-धवलियासु ॥ ६
 सो तेहउ गिरि-कइलासु दिट्ठु अण्णु वि मुण्णिंरु मुणिवर-वरिट्ठु ॥ ७
 पच्चारिउ 'उइ मुणिओ सि मित्त स-कसाय-कौव-हुवयँह-पलित्त ॥ ८
 अञ्जे वि रणु इच्छहि मइं समाणु जइ रिसि तो किं धम्मिउ विमाणु ॥ ९

॥ पत्ता ॥

अं^७ पइं परिहव-रिणु दिण्णं^८ तं स-कलन्तरु अट्टयमि ।
 पाहाणु जेम उम्भुलेंवि कइलासु जें सायरे धियमि^९ ॥ १०

३ अ किं सिरिण, ५ किं सरेण, ४ अ उरुणे ५ अ कयंत, ६ अ जेव, ७ अ मज्जण, ८ अ मज्जण-
 ८ अ वेसु ९ अ वरमुहु देहामुहु १० अ चत्तिउ, ११ अ गयणमणि.

३. १ अ 'गुंत', ५ 'गुन'. २ अ 'उत्तउदियपइछालिय'. ३ अ 'वुरकंति'. ४ अ 'पलित्त'.
 ५ अ 'पिकिच्छ'. ६ अ 'मभोइ'. ७ अ 'पोमराय'. ८ अ 'उठिय'. ९ अ 'सुता'. १० अ अ. ११ अ
 'पावंपवत्तु'. १२ अ मुणिवर. १३ अ इंसाइकोवहुवहु. १४ अ अ. १५ अ प्रो. १६ अ दिवन्त.

[४]

॥ दुवई ॥

एम भणेवि शक्ति पडिउं इय वालिहें तणेण सावेणं ।

तलु भिन्नेवि पड्डुं महिदारणियहें विज्जहें पंहावेणं ॥ १

- चिन्तेप्पिणु विज्ज-सहासु तेण उम्मूलिउ महिहरु दहमुहेण ॥ २
 सु-पसिद्धउ सिद्धउ लद्ध-संसु गावइ दुप्पुत्ते णियय-वंसु ॥ ३
 अहवइ णवन्तु दुक्किय-भरेण तइलोकुं बखित्तुं (?) व जिणवरेण ॥ ४
 अहवइ भुवइन्द-ललन्त-णालु णीमारिउ महि-उर्वरहों धं वालु ॥ ५
 अहवइ णं वसुह महीहराहें छोडाविय वालालुज्जिरीहें ॥ ६
 अहवइ चलवइ भुअङ्ग-थडु णं धरणि-अन्त-योद्धु विसडु ॥ ७
 खोलुक्खउ खोणि-खयालु भाइ पायालहों फाडिउ उअरु णाई ॥ ८
 गिरिवरेण चलन्तं चउ समुह अहिमुह उत्थएावियं रउडु ॥ ९

॥ घत्ता ॥

जं गयउ आसि णासेप्पिणु सौर-जारें माणियई ।

- ॥ तं मण्ड हरेवि पडीवउ जलु कु-कल्लु व आणियेउ ॥ १०

[५]

॥ दुवई ॥

सुरवर पवरकरि-कराफार-करगुग्गासिई धरे ।

भाग-भुयङ्ग-उग-णिग्गय-विसर्गि-लग्गन्त-कन्दरे ॥ १

- ॥ कथइ विहडिचई सिलायलाइ सइलग्गई कियई व खलहलाइ ॥ २
 कथइ गय णिग्गय उद्ध-सुण्डे णं धरें पसारिय बाहु-दण्ड ॥ ३
 कथइ सुअ पन्तिउं उट्टियाउ णं तुट्टुं मरगय-कण्ठियाउ ॥ ४
 कथइ भमरोलिउ धावडाउ उट्टुन्ति व कइलासहों जडाउ ॥ ५
 कथइ यणायर णिग्गय गुहेहिं णं वमई महागिरि वहु-सुदेहिं ॥ ६

4. 1 A पडिअ 2 S साविज, A भाविजा 3 S एणु 4 S परट्ट 5 S पहाविण 6 S लडु 7 P सिडोक, S विडोक, A तडलोक 8 P A सिउ 9 A भुभइ 10 P उवारे, S ओवारे, A उवरे दो वालु 11 S य 12 P S अ-पुषिणार. 13 A एत्तु वे वल. 14 P S खोलुक्खउ खाणिय सयाळ भाइ 15 P S उच्छहाविभ रवु, A एहावियसमु 16 P माणियर, S भाणय, A माणियउ. 17 P आणिय, S भाणिय, A भाणियउ

5. 1 P S करगुग्गासिइ धराधरे 2 A विसरण. 3 P S कथयि. 4 A सइलग्ग. 5 P S होड. 6 A धरवि 7 P एणिय 8 P पुईवि 9 A वमइ

[४] १ नाभितालम्, २ सिद्यु. ३ अतीवथाउन्, ४ परवत्तर्त्ता १ समुह, २ अग्गयकम् (१)

[५] १ होउ, परवत्त.

उच्छलिउ कहि मि जँलु धवल-भारु षं तुँदुँवि गउ गिरिवरहौं हारु ॥ ७
 कत्थइ उड्डियइ चलय सयइ षं तुँदुँवि गिरि-अड्डियइ गयइ ॥ ८
 कत्थइ उच्छलियइ विवुमाइ षं रुहिर-फुलिइइ अहिणवाइ ॥ ९

॥ वत्ता ॥

अणु वि जो अणुहौं हत्थेण गिय-धाणहौं मेलावियउ ।
 णिच्चलु ववसाय-विहणउ कवणु ष आवइ पावियउ ॥ १०

[६]

॥ दुवई ॥

ताम कडा-कडप-विष्फुरिय-परिष्फुड-मणि-णिहायहो ।
 आसण-कम्पु जाउ पायालंयले धरणिन्द-रायहो ॥ १

अहि अवहि पउल्लेवि आउ तेत्थु रावणु 'केलासुद्धरणु जेत्यु ॥ २
 जहिं मणि-सिलाचलुप्पीलुं फुट्टु गिरि-लिम्भहौं षं कडिसरउ तुट्टु ॥ ३
 जहिं वणयर-धट्ट-भरट्टुं भग्गु जहिं वालि महाारिसि सोवसग्गु ॥ ४
 जल्ल-भल-पसाहियं-सयल-गत्तु विजा-जोगेमरु रिद्धि-पत्तुं ॥ ५
 तिण-कणयकोडि-सामण्ण-भाउ सुहि-सत्तु-एकै-कारण-सहाउ ॥ ६
 सो जइवरु कुच्चिय-कर-कमेणं परिअञ्चिउ षंमिउ भुअइमेण ॥ ७
 महियल-गय-सीसायलि विहाइं किय अहिणव-कमलच्चणिय णाई ॥ ८
 रेहइ फणालि मणि-विष्फुरन्तिं षं बोहिय पुरउ पईव-पन्ति ॥ ९

॥ वत्ता ॥

पणवन्ते दंससथलोयणं हेट्टामुहुं कइलासु णिउ ।
 सोणिउं दह-मुहोइं वहन्तवें दहमुहु कुम्मागारुं किउ ॥ १०

[७]

॥ दुवई ॥

जं ओहिपवर-राय-गुरुभारकन्त-धरेण पेड्डिओ ।
 दस-दिसिवइ-भरन्तु दहवयणं घोराराउ भेड्डिओ ॥ १

10 P S वक. 11 P S उट्टिवि. 12 S उट्टिगई. 13 P S अणुण सहवयेण, 1 अणुणहो सहवयेण. 14 A उणहो.

6. 1 P कडा. 2 P परिष्फुड. 3 P पायालंय, 4 A रावणु केलास. 5 P S अहि 6 S सिलाचले पीलु 7 P पदभु कडय. 8 P S मरट्ट. 9 P पहासिय. 10 S लु 11 P वणु, 8 पउ. 12 S करेण 13 A परिअंवेति पविउ. 14 S विहाइ. 15 P विष्फुरन्तु. 16 P पइव. 17 S हेट्टामुहु, A हेट्टामुहु 18 A सोणिउ. 19 A सुपवर. 20 A कुम्मागारु.

7. 1 P S भेड्डिओ.

[६] १ धरणेण.

[७] १ धरणेण.

- तं सहु सुणेवि मणोहरेण सुरवर-करि-कुम्भ-पयोधरेण ॥ २
 केऊर-हार-णेउर-धरेण खणखणखणन्त-कट्ठण-करेण ॥ ३
 फखी-कलाव-रहुोलिरेण मुहं-कमलासंत्तिन्दिन्दिरेण ॥ ४
 विड्ढम-विलास-भूमहुरेण हाहारउ किउ अन्तेउरेण ॥ ५
 १ 'हा हा दहमुह जय-सिरि-णिवास दहवयण दसाणणं हा दसास ॥ ६
 वीसङ्ग-गीव वीसङ्ग-जीह दससिरि सुरवरं-सारङ्ग-सीह' ॥ ७
 मन्दोवरि पभणइ 'चारु-चित्तं अहो वालि-भडारा करे परित्त' ॥ ८
 लङ्केसहो जाइ ण जीउ जाम भत्तार-भिव्खे महुं देहि ताम' ॥ ९
 ॥ घत्ता ॥

- १० तं कलुण-वयणु णिसुणेप्पिणु धरणिन्दे उञ्जरिउं धरु ।
 मघ-दोहिणि-उत्तर-पत्तण अङ्गारेण वं अब्बुहरु ॥ १०

[८]

॥ दुयई ॥

सेल-विसाल-मूल-तल-तोलिउ लङ्काहिउ विणिग्गओ ।

- ११ केसरि-पहरं-णहर-खर-चण्डणं-चुक्को इव महग्गओ ॥ १
 लुअ-केसर-उक्कसय-ग्गह-णिहाउ णं गिरि-गुह मुएवि मइन्दु आउ ॥ २
 कुण्डलिय सीसं कर-चरण-जुम्मु णं पायालहो णीसरिउं कुम्मु ॥ ३
 कंकसउ झड-णिसुडिय-फड-कडप्पु णं गरुड मुहहो णीसरिउ सप्पु ॥ ४
 मयल-उणु दूसिउं तेय-मन्दु णं राहु मुहहो णीसरिउ चन्दु ॥ ५
 १२ गउ तेत्तेहो 'जेत्तेहो गुण गणालि अञ्छइ अत्तावणे सिलेहिं वालि ॥ ६
 परिउंअंवि चन्दिउ दससिरेण पुणु किय गरहण गगर-गिरेण ॥ ७
 'मइं सरिसउ अणु ण जणे अयाणु जो' करमि केलि' सीहो समाणु ॥ ८
 मइं सरिसउ अणु ण मन्द-भग्गु जो' मुंरुहु मि करमि महोवसग्गु ॥ ९
 ॥ घत्ता ॥

- १३ 'जं तिहुयण-णाहु मुएप्पिणु अण्णोहो णमिउ ण सिर-कमलु ।
 तं सम्मत्तं-महुमुमहो' उहु देव पइं परम-फळु ॥ १०

२ P 'काउ', ३ P 'करउ' ३ P s 'कोलिपण' ४ A 'मुह', ५ P s 'सत्तो'. ६ A अउरेण. ७ A दसासण ८ A सुरवइ' ९ P s 'चित्त' १० P परिणु ११ P 'भिव्बु' १२ P s 'हु' १३ P s 'पु' १४ P 'wanting', A 'वि'

१. १ s 'wanting' २ P A 'चवडण'. ३ P 'मदग्गउ', A 'महाग्गओ' ४ P s 'जहनिवाउ'. ५ P 'सीहु' ६ P s 'णामरिय' ७ P s 'कज' ८ A 'दूसिय' ९ P s 'जेत्तेहो तेत्तेहो' १० P s 'भण' ११ A 'मित्तइ' १२ P s 'परिअंवि', A 'परवच्चिउ' १३ P 'उ', s 'उ' १४ P s 'की' १५ A 'ज' १६ s 'करइ' १७ P 'मि' १८ A 'महोवसग्गु' १७ s 'उ' १८ A 'मिपरिणु' १९ P s 'णमिउ' २० A 'अण्णो' २० s A 'सम्मत्तु' २१ This pada is defective by one mora.

२ पवड (१) प्रदुस्सितम् (P s reading)

[८] १ प्रदत्त २ चकंठ ३ भम

[९]

॥ दुवई ॥

पुणरवि वारवार 'योमाएँवि	दसविहे-धम्मवालयं ।
गउ तेचँहें तुरन्तु तं जेत्तँहें	भरहाहिव-जिणालयं ॥ १
कइलार्स-कोडि-कम्पावणेण	किय पुज्ज जिणिन्दहों रावणेण ॥ २
फल-फुल्ल-समिद्ध-वणासई व	सावय-परियरिय महाडई व ॥ ३
अहिणव-उलाव विलासिणि व	णर-दह-धूर्वं खल-कुट्टणि व ॥ ४
वहु-दीव समुहन्तर-महि व	पेड्डिय-वलि णारावण-भइ व ॥ ५
पण्टारव-मुहलिय गय-घड व	मणि-रयण-समुज्जल अहि-फड व ॥ ६
ण्हाणहूँ वेस-केसावलि व	गन्धुक्कड कुसुमिव पाडलि व ॥ ७
तं पुज्ज करेँवि आहत्तु गेउ	मुच्छण-कम-कम्प-तिगाम-भेउ ॥ ८
सर-सज्ज-रिसह-गन्धार-वाहु	सज्जिस-पञ्चम-धइवय-णिसाहु ॥ ९

॥ वत्ता ॥

मूहुरेण धिरेण पँलोड्डेणं	जण-वसियरण-समत्थएँण ।
मार्यँइ गन्धवु मणोहरु	रावणु रावणहत्थएँण ॥ १०

[१०]

॥ दुवई ॥

सालङ्कारु सु-सरु सु-वियँहु	सुहावउ पिय-कल्लु वं ।
आरोहि-अँध(व ?)रोहि-थाइय-सँचारिहिं	सुरय-त्तँतु वं ॥ १
णव-वहुअ-णिडालु व तिलय-चारु	णिग्घण-गयणयल्लु व सन्द-तारु ॥ २
सण्णद्ध-वलं पिब लइय-त्ताणु	धणुरिय सँजीउ पसण्ण-चारु ॥ ३
तं गेउ सुणेप्पिणु दिण्ण णियय	धरणिन्देँ सत्ति अमोहविजय ॥ ४
'तिवसाहँ णवेप्पिणु रिसह-देउ	पुणु गउ णिय णयरहों कइकसेउ ॥ ५
पत्यन्तरें सुग्गीउत्तमासुं	उप्पण्णउ केवल्लुं णाणु तामु ॥ ६
वाहवलि जेत थिउ सुद्ध-गत्तु	उप्पण्णु अण्णु धवल्लायवत्तु ॥ ७

9. 1 P S वमविहु. 2 P कइलासे. 3 P S *पुप्प. 4 A वणासई व 5 A महाडई व. 6 P *पुप्प. 7 P S णाणद्ध 8 S *पडिपगाम. 9 P S वलोड्डेण. 10 A मावई.

10. 1 S सुवियदुव. 2 P S व. 3 P S *यधरेई, A *यधरोहि. 4 P S *याहि. 5 P *वणु, A *वट. 6 S *वाणु 7 P तिबसाह, marginally, 'वेवाहइ' पाडे, 8 तिबसाह, A तिबसाहि. 9 P S सुग्गीवसहोयसत्तु. 9 A उप्पण्णउ. 10 P केवळ.

[९] १ आधो कृत्वा २ प्रदत्तेन.

[१०] १ विचरिगति.

भामण्डलु कमलासण-समाणु
दससिक् वि सुरासुर-डंमर-भेरि

वहु-दिवसेहिं गड णिव्वाण-थाणुं ॥ ८

उब्बहइ पुरन्दर-चइर-खेरि ॥ ९

॥ घत्ता ॥

‘पइंसेरेवि जेण रण-सरवरे

१ तहो खलहो पुरन्दर-हंसहो

मालिहो खुडियेवं सिर-कमलु ।

पाडमि पाण-पक्खे-जुअलु ॥ १०

[११]

॥ दुवई ॥^१

एम भणेवि देवि रण-भेरि पयट्टुं सुरन्तु रावणो

जो जम-धणव-कणय-बुह-अट्टावय-धरं-धरहरायणो ॥ १

१० णीसरिएं दसाणंणं णिसियेरिन्द

माणुण्णय णिय-णिय-वाहणत्थ

समुहं वड णिविड गय-घड घरट्टु(?)

पायाललङ्क पावन्तएण

णं मुक्कहुस णिगाय गइन्दं ॥ २

दणु-दारण पहरण-पवर हत्थ ॥ ३

णन्दीसर-दीवुं व सुर पयट्टु ॥ ४

दहगीवे वइर वहन्तएण ॥ ५

पज्जलिज जलणु जालासएण(?) ॥ ६

११ बुच्चइ ‘खर-दूसण लेहु ताय

तं वयणु सुणेण्णिय मामएण

‘सहुं सालएहिं किर कवण काणि

लहु धेहिणि-सदोवरं णिलएं जाहुं

खल खुइ पिसुण परिधिडु पाव’ ॥ ७

लङ्काहिज बुज्जाविड भएण ॥ ८

जइ घाइय तो मुग्हेहुं जि हाणि ॥ ९

आरुसेवि किज्जई काइ ताहुं ॥ १०

॥ घत्ता ॥

१२ तं वयणु सुणेवि दहवयणेण

चूडामणि-पाहुड-हत्थव

मच्छईं मणे परिसेसियइं ।

इन्दइ कोफउ पेसियइं ॥ ११

[१२]

॥ दुवई ॥

आइय तेत्थु ते वि पिय-वयणेहिं जोफारिउ दसाणणो ।

१३ गड किक्किन्ध-णयरु सुगगीउ वि

मिलिउ सं-मन्ति-साहणो ॥ १

११. १ विग्वाणु यणु १२ पइसारेवि, १ पइसरवि, १३ १ सुंदिउ. १४ १ ‘पवख’.

११. १ wanting in P S A. २ P S पइय. ३ P ‘बुहप’. ४ P ‘ववधर’, ५ ‘वपधर’.
५ ३ दसाणण. ६ P णिसियेरिदं, ७ णिसियेरिदे ७ P गइंदं, ८ गइदे ८ P S पयट्टु. ९ ३
१ दीउ. १० ३ १ मुग्हेहु. ११ १ भइणि. १२ P S ‘सदोवर’. १३ १ कीरइ. १४ १ मच्छर. १५
P S आमेलियव. १६ १ पेसिय.

१२. १ wanting in P S A. २ P S समणु.

२ विद्धरम्, ३ वल्लयता

[१२] १ (P’s reading) उपस.

साँहिउ अरि-अकखोहणि-सहासु
रह-तुरय-गइन्दहुँ गाहिँ छेउ
धिय अँगिम-वेलि-महाविसाले
अत्थवणहोँ डुकु पयहु ताम
वेरि-सग-वत्ये सीमन्त-वाह
'कित्थिय-चच्चङ्किय-गण्डवास
यहुलक्षण ससहर-तिलय-तार
णं वंअेवि "दिट्ठि दिवायरसु

एत्तडिय सङ्ग णरवर-बलासु ॥ २
एवहइ पयाणउ पवण-वेउ ॥ ३
रेवा-विञ्चइरिहिँ अन्तराले ॥ ४
अह्ठीण पासु णिसिअडे य (?) णाव ॥ ५
णकखत्त-कुसुम-सेहर-सणाह ॥ ६
भगव-मेसइ-कण्णावयंस ॥ ७
जोणहा-रह्ठोलिर-हार-भार ॥ ८
णिसि-वहु अह्ठीण णिसायरासु ॥ ९

॥ वत्ता ॥

विण्णि वि दुस्सीले-सहायइ
'मा दिणयरु कहि मि णिएसडे'

सुरवं स इ भु जेन्ताइ ।
णाइ स-सङ्कइ सुसाइ ॥ १०

इयं इत्थ पउ म च रिप
कइ ला सु अर ण मिणं

धणञ्जयासिय-स य म्भु ए व-कए
तेरसमं साहियं पव ॥

॥ प्रथमं पर्व ॥

[१४. चउदहमो संधि]

विमले विहाणणं कियणं पयाणणं उययइरि-सिहरं रवि दीसइ ।
'महं मेलेण्णिणु णिसिथरुलेण्णिणु कहिं गय णिसि' णाइं गवेसइ ॥ १५

[१]

सुप्पहार्य-दहि-अंस-रवणणंउ
जय-हेरं पइसारिउ पइसन्ते

कोमल-कमल-किरण-दल-उण्णउ ॥ १
णावइ मङ्गल-कलसु वसन्ते ॥ २

३ P S सादिभ. ४ A गवेसइ. ५ गइ. ६ P A 'विहाणणं', 'विहाणणं'. ७ B गवेसइ. ८ P S णिसिपडेण. ९ A धरमगवत्त. १० P S 'पवेसइ'. ११ P S A वंथिये. १२ P दिह. १३ P S जं ससहरासु. १४ P दुस्सीले. १५ P S सरइसइ. १६ A णिएसडे. १७ S अणाह. १८ This Gāthā is wanting in P. १९ S सर. २० S प्रपत्तपर्वः.

१. १ S दीसइ. २ A गवेसइ. ३ A सुप्पहार्य इहिं फल. ४ P A 'रवणणं'. ५ P A 'उण्णउ'. ६ S A जयइ.

२ भाष्यते गच्छति. ३ अभिनव-वत्तो. ४ उपरि-स्वर्ग-श्रीः (१). ५ विगतर एव इतो वत्ताः
६ इतिमा. ७ पुनः. ८ चउदहमो. ९ विमिरम.
[१] १ दौमनप्रमातः, वैवाहिकवेन दधि-भक्षणः, आदित्यः पुरुषाभाभूर. २ जयदइ.
पउ-चरि. १५

फग्गुण-खलहोँ दूँउं णीसारिउ
जेण वणप्फइ-पय विव्भाडिय
गिरिवर नाम जेणं धूमाविय
सरि-पवाह-मिहुणइँ णासन्तइँ
जेण उच्चु-विट् जन्तेहिं पीलिय
जासु रंजे पर रिद्धि पळासहोँ

जेण विरहि-जणु कहू य ण मारिउ ॥ ३
फल-दल-रिद्धि-मडप्फर साडिय ॥ ४
वण-पट्टण-णिहाय संताविय ॥ ५
जेण वैरुण-घण-णियल्लेहिं घित्तइँ ॥ ६
पय-मण्डव-णिरिक्क आवीलियं ॥ ७
तहोँ मुहु मइल्लेविं फग्गुण-मासहोँ ॥ ८

॥ वत्ता ॥

पङ्कय-वयणंउ कुवलय-णयणंउ केयइ-केसरं-सिर-सेहरं ।
पहव-करयलु कुसुम-णहुज्जलु पइमरइ वसन्तं-णरेसर ॥ ९

[२]

डोळा-तोरण-वीरं पईहोँ
सररुह-चाण्होँहिं रव-णेउरु
कोइल-कामिणीउ उज्जाणेहिं
पङ्कय-छत्त-दण्ड सर-णियरोँहिं
कुसुमा-मज्जरि-धय साहारोँहिं
वीणर-मालिय साहा-वन्दोँहिं-
गंझु-ताल कळोळावासेहिं
एम पइहु विरंहि दिखन्तउ

पइहुँ वसन्तु वसन्तं-सिरी-होँ ॥ १
आवासिउ महुज्जारि-अन्तेउरु ॥ २
सुय-सामन्तं लयाहरं-थाणेहिं ॥ ३
सिहि-साहुलउ महीहर-सिहोँहिं ॥ ४
दवणा-गण्ठिवाल केयरोँहिं ॥ ५
महुअर-भत्तवाल (?), मयरन्देहिं ॥ ६
मुज्जा अहिणव-फल-संहणासेहिं ॥ ७
गयवइ-वम्मोहिं अन्दोलन्तउ ॥ ८

॥ वत्ता ॥

पेक्खेवि एन्तहोँ रिद्धि वसन्तहोँ महु-इँक्खु-सुरासव-मन्ती ।
णम्मय-वाली भुंम्मलं-भोली णं भमंइँ सलोणहोँ रत्ती ॥ ९

7 A होइ. 8 P S जेम. 9 P भावेलिय, 8 भावेलिय. 10 P S रंजे. 11 P A मुहुँ. 12 P S मइल्लेवि, A मइल्लेवि. 13 A °वयणउ. 14 S A णयणउ. 15 S °केसरय, A °केसर. 16 A °सिहरु. 17 S वसंतु.

2. 1 S जोडोतोरणवास. 2 P पइहु. 3 A वसंतु. 4 P °मासं. 5 P S A केयारिहिं. 6 P marginally, 'वंडरखादिय मालावंदेदि' पाठे. 7 P °माल. 8 A मंत. 9 A मुज्जा. 10 A विरहि. S विरहु. 11 P S 'इंसुसुतरस'. 12 A °मती. 13 S भंमल, A मुंभर. 14 A भमंइँ.

१ फलवः (१). ४ वसुदायः. ५ नदी (१).. ६ मेघः (१). ७ व्रतवन्धः. ८ वीरः.

[२] १ विगिरिस. २ भग्वात्-प(ण)लघः. ३ जये भोजघः. ४ वित्तिउ (१). ५ भविष्य, अइठिळा.:

पम्भयाएँ मयरहरहो जन्तिएँ
 घवघवन्ति जे जल-पम्भारा
 पुलिणई जाईं वै त्रि सच्छायईं
 जं जलु खलइ चलइ उछोलइ
 जे आवत्त समुद्रिय चङ्गा
 जे जल-हृत्थि-कुम्भ' सोहिला
 जो डिण्डीर-णियरु अन्दोलइ
 जं जलयर-रण-रङ्गिउं पाणिउं
 मत्त-हृत्थि-मंघ-मईलिउं जं जलु
 जाउ तरङ्गिणिउं अवर-ओहईं
 जाउ भमर-पन्तिउ अंहीणउं

[३]

णाईं पसाहणु लइउ तुरन्तिएँ ॥ १
 ते जि णाईं णेवर-झङ्कारा ॥ २
 ताईं जे उहणीं णं जायईं ॥ ३
 रसणा-दामु तं जि णं घोळइ ॥ ४
 ते जि णाईं तणु-तिवलि-तरङ्गा ॥ ५
 ते जि णाईं थण अखुम्मिहा ॥ ६
 पावइ सो जे हारु रङ्गोलइ ॥ ७
 तं जि णाईं तम्बोलु समाणिउं ॥ ८
 तं जि णाईं किउ अंकिवाहिं कज्जलु ॥ ९
 ताउ जि भङ्गराउ णं भउहईं ॥ १०
 केसवलिउ ताउ णं दिण्णउ ॥ ११

॥ वत्ता ॥

मञ्जेँ जन्तिएँ मुहुँ वरसन्तिएँ माहेसर-लङ्क-यईंईहुँ ।
 मोहुप्पाइईं णं जरु लाइउ तहुँ सहसकिरण-दहगीवहुँ ॥ १२ ॥

[४]

सो वसन्तु सा रेवा तं जलु
 ताईं असोय-णाय-चूय-घणइ,
 ते धुयगाय ताउ कीरोलिउ
 ते पलय सो कोइल-कलयलु
 ताउ णयउउ मखिय-कलियउ
 ते अन्दोलु तं जुवईयणु
 सहुँ अन्तेउरेण गउ तेत्तहँ
 दूरें थिउ आरक्खिय-णिय-वलु

सो दाहिण-मारुउ मिय-सीयलु ॥ १
 महुअरि-महुर-सरइ लय-भवणईं ॥ २
 ताउं कुमुम-मङ्गरि-रिञ्जोलिउ ॥ ३
 सो केयइ-केसर-रय-परिमलु ॥ ४
 दयणा-मङ्गरियउ णवँ-फलियउ ॥ ५
 पेक्खेवि सहसकिरणुं हरिसिय-मणु ॥ ६
 णम्भय पवर महाणइ जेत्तहँ ॥ ७
 जलु जन्तिएँहिं गिरुइउं गिम्मलु ॥ ८

3. 1 P S वे वि जामु. 2 P उवणाइ, A ओवणाइ. 3 P S खवउकुमिहा. 4 P S डिदी-
 रु. 5 S अंरोलइ. 6 A ति, 7 S १रगुउ. 8 P A पाणिउं. 9 P सयामिउ, A ०समाविउं. 10 P
 मइलिउं. 11 P अविउहुँ, S अविउहु. 12 A धाणिउिउ. 13 P ०वइउ, A उदउ. 14 P A अउ-
 इउ, S भउहओ. 15 S अहीणो, A अहीणउ. 16 A ताउ त्रि अउयालिउ महीणउं. 17 S
 A महु, मुहुँ. 18 P ०वईवहु, S ०वईवहु. 19 P उप्पाइउ, S उणवउ. 20 P S मजे.

4. 1 A रेवय. 2 S ताव. 3 A णवइलिउ. 4 P S दूरे (S दूहिं) थिय, A दूरधरें
 थिय भागीखयउ. 5 P S अंतिअव. 6 P विउदउं.

॥ घटा ॥

वद्विय-हरिसंज जुवइहिं सरिसज माहेसरपुर-परमेसर ।
सलिल-भन्तरें माणस-सरखेरें णं पइहुं सुरिन्दु स-अच्छरु ॥ ९

[५]

- १ सहसकिरण सहसत्ति णिउंहुंवि आळ णाईं महि-चहुं अवरुणेंवि ॥ १
दिहुं मज्जु छुडु अद्दुम्मिल्लज रवि व दरुगामन्तु सोहिल्लज ॥ २
दिहुं णिउालुं वयणु वच्छत्थल्लु णं चन्दल्लु कमलु णह मण्डलु ॥ ३
पभणइं सहसरंति 'लइ दुक्कहों जुञ्जहों रमहों ण्हहों उलुक्कहों' ॥ ४
तं णिसुणेंवि कडक्ख विक्खेविउं बुडुज उंकराउ महएविउ ॥ ५
११ उप्परि-करयल-णियरु परिट्टिउ ण रत्तुण्यल सण्डु समुट्टिउ ॥ ६
णं केयइ-आरामु मणोहरु णक्ख सुइ कडक्ख कसरुं ॥ ७
महुयर सरं-भरेण अळीणा कामिणि-मिसिणि भणेंवि णं लीणा ॥ ८

॥ घटा ॥

- सलीलें-तरन्तहुं उम्मीलन्तहुं मुह-कमलहुं केइ पभाइय ।
११ आयइं सरसइं किय(१) तामरसइं णरवंइहें भन्ति उप्पाइय ॥ ९

[६]

- १ अवरोप्परु जल-कील करन्तहुं घण पाणांलि-यहर मेहन्तहुं ॥ १
कहि मि चन्द कुन्दुजल वारेंहिं धवलिउ जलु मुट्टंतेहिं हारेंहिं ॥ २
कहि मि रंसिउ णेरेंहिं रसन्तेहिं कहि मि फुरिउ कुण्डलेंहिं फुरन्तेहिं ॥ ३
११ कहि मि सरस तन्मोलाउत्तउ कहि मि घउल-कायन्विय मत्तंउ ॥ ४
कहि मि फलिह फप्पूरेंहिं यासिउ कहि मि सुरहि मिगंमय-वामीसिउ ॥ ५
कहि मि विविह मणि-रयणुज्जलियउ कहि मि धोअ-कज्जल-सवलयिउ ॥ ६
कहि मि बहल-कुडुम पिञ्जरियउ कहि मि मरुय-चन्दण-रत्त भरियउ ॥ ७
कहि मि जक्खकइमण करन्वियउ कहि मि भमर रिञ्छोलिहि चुम्बिउं ॥ ८

७ वद्वियहरिसिउ ८ P ५१इहु

5 1 s महियल्लु 2 P ५ अद्दुम्मिल्लिउ, A अद्दुम्मिल्लिउ 3 s मिलाडु 4 A पभणइ 5 P
५ A पहाडु 6 A मल्लुक्कहो 7 P ५ विक्खेविउ 8 P उप्पर 9 P marginally, A उंवेइहु
10 A उंम 11 A कामिणि मिसिणइ मिलाणा 12 A सलिल 13 B णवरहे

6 1 s 'पाळालि' 2 P उट्टिउ, 3 A उट्टिउ 3 P ५ उलुक्कहिं, A उंवेइहिं 4 A
उंम 5 s 'योय' A 'योय' 6 A मय 7 B चुम्बिउ

[५] १ जळे बुडियिवा २ इय, ३ रसय (1) ४ आयन्वक-पमसा

[६] १ जलरुण्डय २ मुमे ३ उंम कृत जडेन ४ मरिउ ५ कट्टी

॥ वचा ॥

विह्वम-भरणयं- इन्दर्णाल-सर्व- चामियरं-हार-संधायैर्हि ।
 बहु-चणुज्जलु णावइ णहयलु सुरधणु-धणं-विज्जु-चलायर्हि ॥ ९

[७]

का वि करन्ति केलि सहुं रापं पहणइं कौमल-कुयलव-धापं ॥ १
 का वि मुद्ध दिट्ठिपे सुविसालपे का वि णवल्लपे मळियं-मालपे ॥ २
 का वि सुयंन्धेहिं पाडलि-हुहेहिं का वि सु-पूयकलेहिं वउहेहिं ॥ ३
 का वि जुण्ण-यप्पोहिं पट्टणियेहिं का वि रयण-नणि-अवलम्भणियेहिं ॥ ४
 का वि विलेवणेहिं उवरियाहिं का वि सुरहि-दवणा-मज्जरियाहिं ॥ ५
 कहे वि गुञ्जु जले अज्जुम्मिलंउ णं मेयरहर-सिहरु सोहिलउ ॥ ६
 कहे वि कसण रोमावलि दिट्ठी काम-वेणि णं गलेवि पट्ठी ॥ ७
 कहे वि धणोवरि ललइ अहोरणु णाई अणद्धो केरउ तोरणु ॥ ८

॥ वचा ॥

कहे वि स-रुहिरइं - विट्ठइं णहरइं धण-सिहरोवेरि सु-पहुचइं ।
 वेणेणं वलगाहो मयण-तुरज्जहो णं पार्येइं लुडु लुडु लुचइं ॥ ९ ।

[८]

तं जल-कील जिणवि पहाणहुं जाय बोह णहयले गिपाणहुं ॥ १
 पभणेइं पक्कं हरिस-संयणउं तिहुअणे सहसकिरणु पर धणउं ॥ २
 सुयइं सहासु जासु स-वियारुं विन्भम-हार-भार-वामारउ ॥ ३
 णलिणि-यणु च दिणयर-कर-इच्छंउ कुमुय-यणु च सनहर तण्णि-पट्टउं(१) ॥ ४
 कालु जाइ जसु मयण-विलासे माणिणि-पत्ति-अवणायासे ॥ ५
 अणउउ सुरउ जेण जयु मत्तउ जल-कीलपे जिं किण्ण पज्जत्तउं ॥ ६
 तं णिसुणेवि अवरंफु पयोहिउ 'सहसकिरणु केरल मलिलोहिउ ॥ ७

१ P s 'सायवद्, २ P s 'वपद्, १० P s 'पार्या', ११ P s 'पु, & wanting.

७. १ P s 'पार्येहिं, २ A 'वहन्', ३ P s 'पार्येहिं, ४ P s 'सुविसालवद्, ५ P s 'माउद्, ६ A 'वउहेहिं, ७ P s 'वारउ', ८ P s 'वउ'विउउ, & 'अज्जुम्मिलउउ, ९ P s 'वेणेण, १० P s 'वपद्.

८. १ A 'पहाणद्, २ A 'वहन्'उ माउ बोउ, ३ P s 'गिरयाहिं, ४ गिरयावद्, ५ A 'पभन्', ६ P s 'पु, ६ P s 'गिरयाहिं, ७ A 'पभन्', ८ P s 'पु, ९ P s 'पार्या', १० P s 'वउउ, & 'विउउ, ११ P 'वप'उउ, १२ 'वप'उउ, १३ 'वप'उउ, १४ 'वप'उउ, १५ 'वप'उउ, १६ P s 'वप'उउ.

[१३]

अवरोकेण वुचु 'मई जन्तई' . दिट्टई णिम्मलें सलिलें तरन्तई ॥ १
 अइ सुन्दरई सुकिय-कम्माई व सुघडियाई अहिणव-पेम्माई व ॥ २
 णिग्गलाई सु-किविण-हिययाई व 'णित्तण-समासिय मुकइ-पयाई व ॥ ३
 संचारिमई कु-पुरिस-धणाई व कारिमाई कुट्टणि-वयणाई व ॥ ४
 पेइरिक्कई सज्जण-चित्ताई व यद्धई अत्थइत्तं-वित्ताई व ॥ ५
 दुल्लहणियई सुकलत्ताई व चेट्ट-विहणई वुहन्ताई व ॥ ६
 यारि वमन्ति ताई तिरि-णासेहि उरं-कर-चरणं-कण्ण-णयणासेहि ॥ ७
 तेहि एउं जलु थम्भेयि मुक्कउ तेण पुज्ज रेखन्तु पटुक्कउ ॥ ८

॥ घण ॥

ते णिसुणेप्पियु 'लेहु' भणेप्पियु अत्तिवरु सं ई भुवेणं पकडिउं ।
 सहइ समुज्जलु सत्ति-कर-णिम्मलु णं पत्त-दाणं-फलु वडिउं ॥ ९

* * *

जल-कीलाएँ सयम्भू चउमुहएवं च गोग्गह-कहाएँ ।
 भइं (इं) च मच्छवेहे अज्ज वि कइणो ण पावन्ति ॥

* * *

[१५. पण्णरहमो संधि]

दाण-मयेन्धेण गय-गन्धेण जेम मइन्दु वियट्टे ।
 जग-कम्पावणु रणे रावणु सहसकिरणे अणिभट्टे ॥ १ ॥

[१]

आपसु दिण्णु 'णिय-किट्टरहुं' यज्जोयर-मयर-सहोयरहुं ॥ १
 मारिच्च-मयहुं सुय-सारणहुं इन्दइकुमार-घणु-नाहणहुं ॥ २
 हंय-हत्थ-यहत्थ-विहीसणहुं विहि-कुम्भयण्ण-खर-वूसणहुं ॥ ३
 सत्तिकर-सुग्गीय-णील-णलहुं- अवरहु नि अणिट्टिय-भुयवलहुं ॥ ४

13 1 P B उवइ, A उवइ 2 P B जिम्मलं. 3 P B रवंतर 4 P अण्टट्टि, 5 अण्टट्टि
 5 P B ताहि 6 P B उवइ. 7 P A कण, 8 मइसिण 8 P B कोइनु 9 P B सय. 10 B
 भुवे, A भुएण. 11 P एण्डिय, 12 कडिय, A पकडिय. 12 P B 'किट्टरहुं' 13 A व
 14 P B 'दाणु' 15 P B वडियउ

1. 1 A 'वचधेण' 2 P B वियट्टे, A वियट्टे. 3 P B सहसकिरणहो. 4 P मणिट्टे,
 5 P B रणे.

[१३] १ यहावा परावरकचिच, २-५म टिठ्ठावन्-ति. ३ प्रयुगादि. ४ गोचमसुधे.

[१] १ अधराहनल (१)

उद्धाइय भच्छर-मलिय-कर मीसावण-पेहरण-णियर-धर ॥ ५
 सहसयरु वि जुवइहिं परिधरिउ लुडु जे लुडु सलिलहों णीसरिउं ॥ ६
 ताणन्तरे तूरईं णिसुणियईं पणवेप्पिणु मिच्चहिं पिसुणियईं ॥ ७
 'परमेसर पारकउ पाडिउं' लइ पहरणु समरु समावडिउं, ॥ ८

॥ घटा ॥

तं णिसुणोप्पिणु धणुं करे लेप्पिणु णिसियर-पवर-समूहहे ॥ १
 धिव समुहाणणुं णं पञ्चाणणुं णाईं महा-गय-जइहों ॥ ९

[२]

जं जुञ्झ-सञ्जुं धिव लेवि धणुं तं डरिउ असेमु वि जुवइयणु ॥ १
 मन्मीसिउ रापं वुण्ण-मणुं 'फिं अण्णहों णाउं सहसकिरणु ॥ २
 एकेकहों एकेकइ जे करु परिरक्खइ जइ तो कणु उरु ॥ ३
 अच्छहों भुव-मण्डयें वइसरेंवि जिह करिणिउ गिरि-गुहं, पइसरेंवि ॥ ४
 जा दलमि कुम्भि-कुम्भत्थलईं होसन्ति कुडुम्भिहिं उक्खलईं ॥ ५
 जा खणमि 'विसाणईं प्रवराईं होसन्ति पयहों पेच्चवराईं ॥ ६
 जा कइमि करि-सिर-मोत्तिर्यईं होसन्ति तुम्ह हारत्तिर्यईं ॥ ७
 जा फाडमि फरहरन्त-धयईं होसन्ति वेणि-वन्धण-सयईं ॥ ८

॥ घटा ॥

एम भणेप्पिणु तं धोरेप्पिणु णरयइ रहवरें षडियउं ।
 जुंरइहें केरुणेण(१) ×विणुं अरुणेण णाईं दिवायरु पाडियउं ॥ ९

[३]

पत्यन्तरे आरोडिउ भडोहिं णं केमरि मत्त-इत्थि-इडेहिं ॥ १
 तो एफु अणन्तउ जइ वि यलु पप्फुडु तो वि तहों मुह कमउ ॥ २
 जं लइउ अखत्ते सहसयरु तं चविउ परोप्पठ सुर-वयठ ॥ ३
 'अहों अहों अणीईं रइरेहिं वियं एफुं यें बहु अणुणु वि-गयणें विय ॥ ४
 पहरणईं पण-गिरि-व्यारि-इंमि आयहिं सरिस अणें मीरु ण वि' ॥ ५

6 P जोसरिभउं, 8 जोसरिभउ. 7 P परिभउ, 9 इडिभउ. 8 A तें पणु

2. 1 P 'सणु, 4 A 'सणु 2 P 8 'अणु. 3 P 'गुदे 4 P 8 वणु 5 P 8 पञ्चा
 रा 6 P 8 'ओविपार 7 P 8 हारलिपार 8 B डि. 9 P 8 पाइमि. 10 P उरइहिं, 8 उर
 इहिं 11 P 8 वारणेण

3. 1 P 8 भगवि 2 P लपेटहिं. 3 P एणुदे, 8 वेणुदे- 4 A भणुण 5 P 8 वण.

[२] १ ओयडी २ इणु, ३ इणु. ४ हारपयना. ५ अ-त-गुण, ६ निरु पाठि.

[३] १ तापवे: २ अग्नितापुष (१).

तं गिसुणेंवि गिसियर लज्जियइँ
तो सहसकिरण सहसहिं करेहिं
दूरहो जि गिरुद्धउ वइरि-वल

धिय महियलें विज्ज-विवज्जियइँ ॥ ६
णं विद्धइँ सहस-सहस-सरहिं ॥ ७
णं जम्वूदीवें उवहि-जल ॥ ८

॥ पत्ता ॥

अमुणिय-धाणहो किय-संघाणहो दिट्ठि-मुट्ठि-सर-गयरहो ।
पासु ण दुक्कइ ते उल्लुक्कइँ तिमिरु जेम दिवसरहो ॥ ९

[४]

अद्वावय-गिरि-कम्पावणहो
परमेत्तर एकं होन्तएण
रणे रहवर एकु जें परिभमइ
धणु एकु एकु पारु दुइ जें कर
करु कंहो वि कंहो वि उरु कप्परिउ
तं गिसुणेंवि उवहि जेम खुहिउ
गउ तेत्तेहो जेत्तेहो सहसकरु
हउं रावणु दुँजउ-केण जिउ

पडिहारें अक्खिउ रावणहो ॥ १
वलु सयलु धंरिउ पहरन्तएण ॥ २
सन्दण-सहासुं णं परिभमइ ॥ ३
चउदिसहिं णवर णिवडन्ति सर ॥ ४
करि कंहो वि कंहो वि रहु जजरिउ ॥ ५
उरु तिजगविहसणें आरहिउ ॥ ६
कोक्किउ मरु पाव पहरु पहरु ॥ ७
जें पाराउद्धउ धणउ किउ ॥ ८

॥ पत्ता ॥

एम भुणन्तेणं विद्धन्तेणं सरंहि महारहु छिण्णउ ।
पणंद-सहासोहिं चउ-पासोहिं जसुं चउदिसु विक्खिण्णउ ॥ ९

[५]

माहेसरपुर-यइ विरंहु विउ
णं अज्जण-महिहरे सरंय-वणु
सण्णाहु खुरुणं कप्परिउ
जें सवायामं मुभइ सर
दससयकिरणेण गिरिक्खियउ
जज्जाहि ताम अबभासुं करे

णिविसेज्जे मत्त-गइन्दे विउ ॥ १
उत्थरिउ स-मच्छरु गीठ-धणु ॥ २
उद्धाहिउ कह वं समुवरिउ ॥ ३,
उअ-पक्ख'पक्खिउ णं जन्ति धर ॥ ४
पच्चारिउ 'कहिं धणु सिक्खियउ ॥ ५
पच्छले जुग्गेजहि पुयु समरे ॥ ६

६ A सो. 7 P 8 विषइ. 8 A अद्धकरं.

4. 1 A धरिउ सपत्तु. 2 P 8 एकं वि. 3 A संज्ञणं सहसु. 4 P 8 चउ. 5 A पार. 6 P 8 भयंतएण. 7 P 8 विद्धएण, A विद्धेण. 8 A सरहिं. 9 P 8 पणय', A पणइ'. 10 P 8 णं जसु. 11 P विक्खिण्णउ, 8 विक्खियउ.

5. 1 P 8 A निवसदं. 2 B सोइहो. 3 P 8 वणु. 4 P 8 कहि नि. 5 P गिरिक्खियउ, 8 गिरिक्खियउ. 6 B धणंजसु.

[५] १ रपरदितः

तं गिसुणेंवि जमण व जोइयउ कुञ्जर कुञ्जरहों पचोइयउ ॥ ७
आसणें चोपेंवि विगय-भउं णरवइ णिडालें कोन्तेण हउ ॥ ८

॥ पत्ता ॥

जाम भयङ्कर असिवर-कंरु , पहरइ मच्छर-भरियउ ।
ताम दसासेणं आयासेणं उप्पएवि पहु धरियउ ॥ ९

[६]

णिउं गिय-णिल्लयहों मय-विग्रलियउ णं मत्त-महागउ णियलियउ ॥ १
'मा मइ मि-धरेसइं दहवयणु' णं भइयएँ रवि' गउ अत्थवणु ॥ २
पसरीउ अन्धारु पमोक्कलउ णं णिसिणें' पित्त मसि-पोट्टलउ ॥ ३
ससि उगउ सुट्टु सुसोहियउ णं जग-हरेँ दीवउ बोहियउ ॥ ४
सुविहाणें दिवायरु उग्गमिउ णं रयणिहिं मइयवट्टु भमिउ ॥ ५
तो णवर जह्वचारण-रिसिहें सयकरहों 'विणासिय-भन-णिसिहें ॥ ६
गय वत्त 'सहासकिरणु धरिउ' चउविह-रिसि-सहें परियरिउं ॥ ७

॥ पत्ता ॥

रावणु जेत्टहें गउ (सो) तेत्तहें पच्च-महायय-धारउ ।
दिट्टु दसासेणं सेयसेणं णावइ रिसहु भंडारउ ॥ ८

[७]

गुरु वन्दिय दिण्णइं आसणइं मणि-वेयडियइं सुह-वंत्तणइं ॥ १
सुणि-पुत्तउ चयइ विसुद्धमइ 'सुएँ सहसकिरणु लङ्काहियइ ॥ २
एँहु चरिमदेहु सामण्यु ण वि महु तणउ भव-राइवं-रवि' ॥ ३
तं गिसुणेंवि जम-कम्पायणेण पणवेण्णिणु बुच्चइ रावणेंण ॥ ४
'महु एण समाणु कोउ कवणु पर पुज्जहें कारणे जाइं रणु ॥ ५
अजु वि एहु जें पहु सा 'जि सिय अणुत्तउ मेइणि जेम तिय' ॥ ६
तं गिसुणेंवि सहसकिरणु चयइ 'उत्तमहों एउ किं संभवइ ॥ ७
तं मणहर सलिल-कील करेवि पइं समउ महाहयें उत्थरेवि ॥ ८

॥ पत्ता ॥

एवाहिं आयएँ विच्छायएँ राय-सियएँ किं किज्जइ ।
वीरि थिर-कुलहरें अजरामर सिद्धि-चहुयें परिणिज्जइ ॥ ९

7 S A गवचउर, also noted marginally in r. 8 A वर. 9 P S दसासेण.

8. 1 S विउ. 2 P S गउ रवि. 3 P विसिरिधु. 4 A मइयवट्टु. 5 A सहसकरणइ
णसिय'. 6 This pada missing in A. 7 P S दसासेण.

7. 1 P S A आसयाइ. 2 वंत्तणाइ. 3 P S चरम'. 4 P S 'पारीय'. 5 P A पुत्तय, S
पुत्तइ. 6 A हउ. 7 A सो जि. 8 P S महारउ. 9 P S वर. 10 S 'कुलपर. 11 P S 'वट्टुप.

[८]

तं वयणे मुकु विसुद्ध-मइ
 णिय-गन्दणु णियय-थाणं धेवेवि
 णिक्खन्तु खणद्धे विगय-भउ
 परिपेसिउ लेहु पढाणाहो
 मुह-वत्त कहिय 'दहमुहेण जिउ
 तं णिसुणेवि णरवइ हरिसियउ
 संगाम-सहासेहिं दूसहहो
 सहसत्ति सो वि णिक्खन्तु पहु

माहेसर-पवर-पुराहिचइ ॥ १
 परियणु पट्टणु पय सथेवेवि ॥ २
 रावणु वि पयाणउ देवि गउ ॥ ३
 जणरण्णहो उग्गहो राणाहो ॥ ४
 लइ सहसविरणु तउ-वरणे थिउ ॥ ५
 इंसीसि विसाउं पदरिसियउ ॥ ६
 सिय सयल समप्पेवि दसरहहो ॥ ७
 अणु वि तहो तणउ अणन्तरहु ॥ ८

॥ घटा ॥

ताम मुकेसेण लङ्केसेण जमहर-अणुहरणाणउ ।
 'जागुं पणासेवि' रिउ तासेवि मगहहो मुकु पयाणउ ॥ ९

[९]

णारउ धीरेवि मरु वसिकेरेवि
 णव णव सवच्छर तेत्थु विउं
 'पेक्खेवि रावणु आसद्धियउ
 जसु चंमरे अमरे दिणु वरु
 णियं तणय तासु लाएवि करे
 मंन्दाइणि दिट्ठ मणोहरियं
 गय-मय णइं मइलिय उभय तउ
 वन्देप्पिणु जिणवर-भवणाइं
 'इह सिद्धु सिद्धि मुहकमल-अलि

तहो तणिय त्तरयं करयले धरेवि ॥ १
 पुंणु दिणु पयाणउ मगहु गउ ॥ २
 महु महुरपुराहिउ वसिकियउ ॥ ३
 सुलाउहु सयलाउइ-पवर ॥ ४
 थिउ णवर गम्भि कइलास-धरे ॥ ५
 ससिकन्त-णीर-णिज्जर भरियं ॥ ६
 स-नुरङ्गम कुज्जर ण्हाय भउ ॥ ७
 दहमुहु दप्पवइ णिघाणाइं ॥ ८
 जिणवर भरहेसरु चाहुअलि ॥ ९

॥ घटा ॥

पत्तु सिलासणे- अत्तावणे अच्छिउ वालि-भटारउ ।
 जसु पय-भारेण गरुयारेण हउं विउ कुम्मावारउ ॥ १०

8. 1 A *अण देवेवि 2 P विसार वि 3 B A उवु 4 A णासवि 5 A विदुसेवि 6 B मगइ

9. 1 P S पीव 2 A डिउ 3 A पुणु विणम पनु मउ उदो रसिउ 4 A transposes the Pādas of this line 5 A सभरे 6 P S A सुलाउहु 7 B थिय 8 P S मणोहरिय 9 P S *भाए 10 P S भावावणे

[८] १ वर विभवस
 [९] १ मग

[१०]

जम-धणय-सहासस्तिरण-दमणु
 तं पत्त वत्त णलकुवरहो
 परिचिन्तिउ 'हय-गय-रह-पवल्ले
 एत्थु वि अमराह्विं रणे अजणें
 एहणें अवसरें उवाउ करणु'
 'वल्लवन्तइं जन्तइं उट्टुवहो
 जं होइ अछेउ अमेउ पुरु
 तं णिसुणेवि तेहि' मि तेम विउ

जं विउ अट्टावणें दहवयणु ॥ १
 दुल्लङ्ग-गय-परमेसरहो ॥ २
 आसण्णे परिट्टिणें धइरि-यल्ले ॥ ३
 जिणै-चन्दणहत्तिणें मेरु गणें ॥ ४
 तो मन्ति परोल्लिउ हरिदवणु ॥ ५
 चउदिसु आसाउ विज्ज उवहो ॥ ६
 ता रफ्फहुं पाउइ जा ण सुरु ॥ ७
 सइ-चित्तु व णयरु दुल्लहुं विउ ॥ ८

॥ वत्ता ॥

ताय विरुद्धेहिं जस-लुद्धेहिं रायण भिच्च सहासेहिं ।
 वेट्टिउं पुरवरु सपच्छरु णावइ वारह-मासेहिं ॥ ९

[११]

जन्तहं भइवणें विहउप्फउहिं
 'हुग्गेञ्जु भडारा त णयरु
 तहिं जन्त-सयइं-समुद्धियइं
 जोयणहो मग्गे जो सचरइ
 त णिसुणेवि चिन्तायणु पहु
 अशुरत्त परोत्तए जे' जसेण
 ण गणइ कप्पुरु ण चन्दमसु
 तहें दसमी कामायत्थ हयें

दहमुहो कहिउ केहि मि भेउहिं ॥ १
 दृसिउहें विह तिहुअण-सिहउ ॥ २
 जम करइं जमेण व छडियइं ॥ ३
 सो पडिजीवन्तु ण णीमरइ' ॥ ४
 विउ ताम जाम उवरम्भ वहुं ॥ ५
 जिह महुअरि कुमुम गन्ध-वसेण ॥ ६
 ण जलहुं ण चन्दणु तामरसु ॥ ७
 विसग्गि-ददु णउं कह मि मुय ॥ ८

॥ वत्ता ॥

'इमुं महु जोवणु पें (तो) रायण पहु रिद्धि परिवारहो ।
 जइ मेरुणहि तो हल्ले सदि एत्तिउ णउ ससारहो' ॥ ९

10 1 A विउ 2 P परउवर 3 P S पुठपणवण 4 P marginally विनयणप
 करवाणि गद' पाटे 5 P S उट्टुवहु, A भट्टुवहु 6 P A उवहु, 1 उवहु 7 A जान 8 A नउ
 वि 9 P S पुठणु 10 S 1 चरिउ

11 1 P उर, 8 उर 2 P S दुमियदु 3 P S तमाडिपाट 4 P उठम, 8 उठ-
 म 5 P S विहु 6 P वसवणव, 8 परोरथ 7 S उव', 1 वि 8 A उवइ 9 P वण.
 10 A विहउ 11 S व 1 P S उर 13 P S विणवहि

[११] १ (P's reading) उत्तरभा एते विहं एव

[१२]

तं गिसुणोवि चित्तमाल चवइ
 आएसु देहि छुडु एत्तडव
 तुहं रूप्हो रावणु होइ जइ
 १ तं गिसुणोवि मणहरे-अहरयलु
 'हले हले सहि ससिमुहि हंस-भाइ
 आसाल-विज्ज तो देहि तहो
 बुच्चइ रहइ भंड-लिह-लहणु
 तं गिसुणोवि दूई गिगाइय

'मइं होन्तिँ काई ण संभवइ ॥ १
 एँड सुन्दरि कारणु केत्तडव ॥ २
 लइ वइइ तो एत्तडिय गइ' ॥ ३
 उवरम्भेँ विहसिड मुह-कमलु ॥ ४
 सो सुहउ ण इच्छइ कह वि जइ ॥ ५
 अण्णु वि वज्जरहि दसाणणहो ॥ ६
 इन्दाउहु अच्छइ सुअरिसणु ॥ ७
 लङ्केसावासु णवर गइय ॥ ८

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॥ वत्ता ॥

कहिउ दसासहो सुर-तासहो जं उवरम्भेँ वुत्तउ ।
 'एत्तिउ दाहेणं तुह विरहेण सामिणि मरइ गिरुत्तउ ॥ ९

[१३]

उवरम्भ समिच्छहि अज्जु जइ
 12 आसाली सिज्जइ पुरवरु वि
 तं गिसुणोवि नुडु वियक्खणहो
 पइसारिय दूई मज्जणएँ
 'अहोँ साहसु' पभणइ पहु सुयवि
 दुम्महिल जि भीसण जम-णयरि
 13 दुम्महिल जि स-पिस भुयङ्ग-फंड
 दुम्महिल जि गहव वाहि णरहोँ

तो जं चित्तहि तं संभवइ ॥ १
 सुअरिसणु चक्कु णलकुव्वरु वि' ॥ २
 'अवलोइउ वयणु विहीसणहो ॥ ३
 विय वे वि सहोयर मन्तणएँ ॥ ४
 जं महिल करइ तं पुरिसु ण वि ॥ ५
 दुम्महिल जि असणि जगन्त-यरि ॥ ६
 दुम्महिल जि वइयस-महिँस-इउ ॥ ७
 दुम्महिल जि वग्धि मग्गेँ धरहोँ ॥ ८

॥ वत्ता ॥

भणइ विहीसणु सुह-दंसणु 'एत्थु एउ ण वइइ ।
 सानि गिसण्णहो णउ अण्णहो भेयहो अवरसु वइइ ॥ ९

12, 1 P S सुणेवि विचित्रमाल 2 P S तुव 3 P S A मणहरे. 4 A उवरम्भए विय-
 विड. 5 P S लडेसरो पाणु. 6 P S सुरसगावरो 7 P S वाहय.

13, 1 P S नुडु जोइव पइइ (P पइइँ) विहीसणहो 2 A पभणइ महिसुव वि. 3 P
 ०इइ 4 A 'विसम'. 5 P 'सइ'.

[१२] १ मद्यनां रेखा

[१३] १ (P's reading) धरणेन. २ विपुट. ३ अत्र मन्त्रवे एतद् वचन न पाठं पठते.

[१४]

जइ कारण वेइरिं सिद्धएँण
तो कवडेण वि "इच्छामि" भणु
छुडु केम वि विज्ज समावडड
तं णिसुणंवि गउ दहगीउ तहिं
देवइइं वत्यइं दोइयइं
केऊर-हार-कडिसुत्ताइं
अवरइ नि देवि तोसिय-मणेंण
ताएँ वि दिण्ण परितुट्ठियाएँ

णयरें धण-कणय-समिद्धएँण ॥ १
पुण्णालि असच्चि दोसु कवणु ॥ २
उवरम्भ तुज्जु पुणु मा वडड' ॥ ३
मज्जणवहो णिगग्य दूइ जहिं ॥ ४
आहरणइं रयणुज्जोइयइं ॥ ५
णोउरइं कडय-संजुत्ताइं ॥ ६
आसाल-विज्ज मगिय खणेंण ॥ ७
णिय हाणि ण जाणिय मुद्धियाएँ ॥ ८

॥ वता ॥

ताय विसालिय आसालिय णहें मज्जन्ति पराइय ।
तं विज्जाहरु णलकुव्वरुं मुएँवि णाईं सिय आइय ॥ ९

[१५]

गय दूइं किउ कलयल भडोहिं
सण्णहोवि समरें णिच्छिय-मणहो
यल वलहो महाहवें तुज्जयहो
हउ हयहो णराहिवु णरवरहो
चिन्धित चिन्धियहो समावडिउ
तहिं तुमुँले जुज्जे, मीसावणेंण
तिह विरहुं करेविणु तक्खणेंण
सहें पुरेंण सिद्धु तं सुअरिसणु

परिवेडिउ पुरवरु गय-घडोहिं ॥ १
'णलकुव्वरुं भिडिउ विहीसणहो ॥ २
रहु रहहो गइन्दु महागयहो ॥ ३
पहरण-धरु अर-पहरण-धरहो ॥ ४
'वइमाणिउ वइमाणिहें भिडिउ ॥ ५
जिहें सहसकिरणु रणें रावणेंण ॥ ६
णलकुव्वरु धरिउ विहीसणेंण ॥ ७
उवरम्भ ण इच्छइं दहववणु ॥ ८

॥ वता ॥

सो जें पुरेसरु णलकुव्वरुं णियय केर लेवाविउं ।
समउ सरम्भएँ उवरम्भएँ रज्जु सं इं भु ज्जाविउं ॥ ९

*

14. 1 स वहरिदि 2 प स सिद्धिण. 3 प स आसालि. 4 A णलकुव्वरु.

15. 1 This pada is missing in P. 2 A णलकुव्वरु. 3 प स मुम्बले. 4 प जह.
5 A करेवि पहरेवि खणेंण. 6 स भिडिउ. 7 प स लेवाविभउ, A लेवाविडिउ. 8 प सपट, ९
सय 9 प स मुच्चाविउउ.

[१६. सोलहमो संधि]

णलकुन्वरे धरियएँ विजेएँ सुट्टे चइरिहें तणएँ ।
णिय-मन्तिहि सहियउ 'इन्दु परिट्टिउ मन्तणएँ ॥

[१]

- १ जे गूहपुरिस पट्टविय तेण ते आय पडीवा तक्कणोण ॥ १
परिपुच्छिय 'लइ' अक्खहों देवत्ति केहउ पहु केहिय तासु सत्ति ॥ २
किं वलु केहउ पाइक-लौउ कि वसणु कवणु गुणु को विणोउ ॥ ३
तं णिसुणेंवि दणु-गुण-पेरिएहिं सहसक्खहों अक्खिउ हेरिएहिं ॥ ४
'परमेसर रणें रावणु अचिन्तु उच्चअह-मन्त-पहु-सत्ति-वन्तु ॥ ५ ..
११ चउ-विज्ज-कुसलु छगुणु णिवासु छग्निह-वलु सत्त पैयइ-वयासु ॥ ६
सत्तविह-वसण-विरहिय-सरीरु बहु-बुद्धि-सत्ति-सम-काल-धीरु ॥ ७
अरिवर-छवग णिणासयालु अट्टारहविह-तित्थाणुपाळु ॥ ८
॥ पत्ता ॥

तहों केरएँ साहणें

'सब्बु सामि-सम्माणियउ ।

११ णउ कुन्डउ लुद्धउ

को वि भीरुं अवमाणियउं ॥ ९

L. 1 P S माणं मखिए विजए 2 P जणएए कइउ इहु, 3 जणएइ कहियउ इहु.
3 A °धएइ 4 A °उदिं 5 P S काळु 6 P S सखळ पत्ताहणे सखु, 7 A चीर

* Between the first and the second Kadavaka all the Mss read the following Sanskrit passage which is obviously a sort of commentary on the poetical terms occurring in the 1 Kadavaka. In all probability it was not a part of the original text, but got incorporated in the body of the text from its natural place as a marginal gloss. The slight incorrectness of the Sanskrit of the passage is ignored: का निख दाचय । प्रभुयकि । उत्तराहनाकि । मन्त्रसक्तिधेति ॥ का चतस्रो विद्याः । आम्बीक्षिपी प्रयी वाको दण्डनीतिधेति । साधुो योगो लोकाय चान्नीक्षिपी । सामर्थ्यदुर्बदा खयी । कृपि पादुपाजय बालिख्य वाको च । आम्बीक्षिपी प्रयी वाकोनां योगक्षेमसाधनो दण्डसख नीतिदण्डनीतिरिति ॥ पट्टुणा के वे । सधि विद्यद यत्तान्न सत्रय द्वैधीभावाः । किं वरु धक्षिध बलम् । मूलपलम् । मूल्यपलम् । श्रेणायलम् । मिथयलम् । भविष्यलम् । आदिककलु चेति ॥ का सख प्रकृतय । काम्यमाय-जनपद दुर्ग-कोष-यत् (v 1, इष्ट) मियाणि (gloss on स्वामिं—'स्वाम्यनामौ च साह च दुर्ग कोनो यल सुदय' इत्यमर) ॥ कानि सख स्वसनामि । पानम् । पूषम् । क्षी । सुगया (gloss पापदि) । पाठ्यम् । दण्डपाठ्यम् । अर्थदूषण चेति (gloss on वानम्—'दूष मय विहित च वेदना धारादि धीयं परदारलेवा' इत्यारि) । उग्रारी चापारि कामनामि, प्रीमि कोपनामि ॥ कोऽरिपट्टुणाः । काम कोष लोभ-भाव-मद हपोः ॥ काम-हादश लोभानि । मन्त्रिपुरोद्धि सेनायति युवराज-नौवारिकान्तर्वेशिक-प्रशास्तु-भमारह-संवि-धादु प्रदेष्टु-नायक-नौव्यावहारिक-कर्माभिरु-मन्त्रिपरिपट्टु-दण्डट्टुणास्तपाकारतिकाः ॥ १६।१।१ (? not in A.) [च] एजानि ते ॥ ११ ॥

[१] १ दुर्गं कथयत. २ क्षीप्रम् ३ प्ररति.

[२]

विष्णु 'गित्तिपे एक्कु वि पठ ण देइ अट्टविह-विणोपं दिवसु णेइ ॥ १
 पहरहु पयाव-गवेसणेण अन्तेउर-रक्खण-पेसणेण ॥ २
 पहरहु णवरु कन्दुअ-खणेण अहवइ अत्थाण-णिवन्धणेण ॥ ३
 पहरहु ण्हाण-देवच्चणेण भोयण-परिहाण-विलेचणेण ॥ ४
 पहरहु दव-अवलौयणेण पाहुड-पडिपाहुड-ढोयणेण ॥ ५
 पहरहु लेह-वाचण-खणेण सासणहर-हेरि-विसज्जणेण ॥ ६
 पहरहु सइरं-पविहारणेण अहवइ अब्भन्तर-मन्तणेण ॥ ७
 पहरहु सयल-वल-दरिसणेण रह-गय-हय-हई-गवेसणेण ॥ ८

॥ घटा ॥

पहरहु पराहिउं
 जम-थाणें परिट्टिउ

तेणावइ-संभावणेण ।
 परमण्डल-आरुसणेण ॥ ९

[३]

जिह दिवसु तेने 'गिवाण-राय गिसि णेइ करेप्पिणु अट्ट माय ॥ १
 पहिलए पहरजे विचिन्तमाणु अच्छइ णिगुळुं पुरिसिंहें समाणु ॥ २
 चीर्येण पुणो वि ण्हाणासणेण अहवइ णरवइ-सुह-दंसणेण ॥ ३
 तइयए जय तूर-महारवेण अन्तेउरु 'विसइ मणुच्छवेण ॥ ४
 चउत्तए पद्धमं सोयण-रुणेण चउदिसु दिवेण परिरक्खणेण ॥ ५
 छट्टए हय-पडह-विउज्जणेण सवत्थसत्थ-परिवुज्जणेण ॥ ६
 सत्तमं मन्तिहिं सहुं मन्तणेण णिय-रज्ज-कज्ज-परिचिन्तणेण ॥ ७
 अट्टमं सासणहर-पेसणेण सुंविहाणें वेज्ज-संभासणेण ॥ ८
 महंणसि-परिपुच्छण-आसणेण णिम्मिन्ति-पुरोहिय-घोसणेण ॥ ९

॥ घटा ॥

इय सोळह-भाषेहिं
 मणु जुज्जहो उप्परि

दिवसु वि रयणि वि णिचहइ ।
 तासु णिरारिउ उच्छहई ॥ १० ॥

2. 1 P S कट्टवत्तणेण, A कट्टवत्तणेण 2 A गियवत्तणेण 3 P S ण्हाणे. 4 P S धुरइ. 5 P S पराहिउं. G P corrects to 'संभावणेण 7 S परमण्डले.

3. 1 P S वेण. 2 A सिगुरउ. 3 P S चीर्य. 4 P S मन्तणेण. 5 P S सुविहाण. G P S 'संभावणेण. 7 A महंणसि भातण-परिपुच्छणेण. 8 P S णिम्मिन्ति. 9 P S सोळह. 10 S उप्परइ.

[२] १ नीला विना. २ प्रजानां, प्रतापं च (१) ३ 'घुर' खेपुटा, विदामिनीदेव.
 ४ 'हेहि' भावुप.

[३] १ नो इत्. २ प्रविगति. ३ वेध. ४ मूरधार-छेद्यायार-उत्तेमणान्.
 ५०. परि. १७

तुन्हँ धँ एकं वि पाहिं तत्ति
 चालत्तणं जें पाउ गिहउ सत्तु
 जइयहुं णामउ छुडु छुडु दसासु
 ११ जइयहुं करे लगउ चन्दहासु
 जइयहुं सुरसुन्दरु वरु कणउ
 जइयहुं जगभूसणु धारउ णाउ
 जइयहुं सुत्तणूपरि गँउ हरेवि
 तइयहुं जें पाहिं जं^{१०} गिहउ सत्तु

॥

बुद्धइ सहसकलं
 पेच्चेल्लिउ हुआवहु

पच्चत्तरु देवि गइन्द-गमणु
 ११ जहिं भेउः ण भिन्दइ को वि लोउ
 तहिं पइसेवि पभणइ अमर-राउ
 किं सांसु भेउ किं उयवैयाणु
 किं कम्मरम्भुववाव-मन्तुं
 किं देस-काल-पविहाय-सारु
 ११ किं कज्ज-सिद्धि पछमउ मन्तु
 तो भोरदुवापं वुत्तु एम
 कज्जन्ते^{१०} णवर गिब्रइ छेउ
 तं गिसुपेवि भणइ विसालचक्खु

॥

ता अचउउ सुरवइ
 पहु मन्ति-विहणउ

[४]

सुविपाएः वि ण हुय उच्छाह-सत्ति ॥ १
 णह-मेत्तु जिं कियउ कुडार-मेत्तु ॥ २
 जइयहुं साहिउ विज्जा-सहासु ॥ ३
 जइयहुं मन्दोवरि दिणण तासु ॥ ४
 जइयहुं ओसारिउ समरे धणउ ॥ ५
 जइयहुं परिहविउ कियन्त-राउ ॥ ६
 अण्णु वि रयणावलि करे धरेवि ॥ ७
 तं एयहिं वड्डारउ 'पयसुं' ॥ ८

॥ वचा ॥

'किं केसरि सिसु-कैरि-वहइ ।
 सुकउ प्रायउ सुहुं डहइ' ॥ ९

[५]

पुणु दुष्णु सक्कु-एकन्त-भयणु ॥ १
 जहिं सुअ-सारियहुं वि णाहिं ढोउ ॥ २
 'रिउ दुज्जउ एयहिं को उवाउ ॥ ३
 किं दण्डु अबुग्गिय-परिपमाणु ॥ ४
 किं पुरिस-दय-संपत्ति-वन्तु ॥ ५
 किं विणिवाइय-पडिहार-चारु ॥ ६
 को सुन्दरु सचं-विसार-वन्तु ॥ ७
 'जं पइं पारउउ-तं जि-देय ॥ ८
 परं मन्तिहिं केवलु मन्त-भेउ ॥ ९
 'रेहुं पइं उग्गाहिउ कवणु पक्खु ॥ १०

॥ वचा ॥

जो पीसेसु रउउ करइ ।
 चउरइहि मि ण संचरइ ॥ ११

4. 1 S A तुहइ. 2 S पइ. 3 P पकु, 8 इकु. 4 P S णाह. 5 A सुरणे. 6 A वि. 7 P S वि. 8 A विजइ. 9 P S भवइरेवि. 10 S वि. 11 P S गिहउ. 12 A पउनु. 13 A करे पइइ. 14 P S सुवि, A सुइ.

5. 1 A एयउ. 2 S साउ. 3 P S उयवैयाणु, A उवयद्याणु. 4 P S परिपयाणु. 5 P S 'रंभोवायवणु. 6 A वाह. 7 S के. 8 S सन्तु. 9 A भारवापे. 10 P S कम्मणमणे. 11 P S इह; P records also a variant पहु. 12 A चउरंमेहि वि संचरइ.

[४] १ वच-वर्तनीयोऽपि यदासीत् तदा कुडारलेयं संजातम्. २ प्रयत्नय. ३ सचयः (1). ४ इयः.

[५] १ उपप्रदानं एवम्, २ अन्तर-प्रतिपादितं. ३ मन्त्रिय.

[६]

पारासरु पभणइ 'विहि मणोज्जु
पिसुणेण वुत्तु 'वेण्णिं वि ण ह्योन्ति
कउटिहें वुच्चइ 'कण भन्ति
मणु चवइ 'गरुअ वारहहुं बुद्धि
तं णिसुणेवि पभणइ अंमरमन्ति
'भिणुणन्दणु योछइ 'बुद्धिवन्तु
तं णिसुणेवि चवइ सहासणयणु
अण्णहो अण्णारिस होइ बुद्धि

णउ एक्के मन्तिएँ रज्ज-कज्जु' ॥ १
अवरोप्परु धेडवि कु मन्तु देन्ति' ॥ २
तिण्णि वि' च्यारि वि चारु मन्ति' ॥ ३
णउ एक्के विहिं तिहिं कज्जे सिद्धि' ॥ ४
'अइसुन्दरु जइ सोलह हवन्ति' ॥ ५
अभिलेसे वीसहि होइ मन्तु' ॥ ६
विणु मन्ति-सहासे मन्तु कवणु ॥ ७
अभिलेसे सिग्गइ कज्ज सिद्धि' ॥ ८

॥ वत्ता ॥

जयकारिउ संधेहिं
तो समउ दसासे

'अग्रहहुं केरीं बुद्धि जइ ।
सुन्दर सन्धि सुराहिवइ ॥ ९

[७]

बुह अत्थसत्थं पभणन्ति एव
एकु वि मालिहें सिरु खुडेंदि घित्तु
तो तउ परमेसर कणण हाणि
जइ साम-अेय-दौणेहिं जि सिद्धि
अच्छन्ति वालि रणु सभरेवि
णल-णील ते वि हियवपें असुद्ध
खर दूस्सणा वि णिय-वाण-भीय
मोहेसरपुरवइ-मरुणरिन्द'

काहिं लज्जइ उत्तम सन्धि देव ॥ १
अण्णु वि जइ रायणु होइ मित्तु ॥ २
अहि असइ तो वि 'सिहि महुर-वाणि ॥ ३
तो दण्डे पउज्जिएँ कवणं विद्धि ॥ ४
सुग्गीय-चन्दकरं कुद्ध वे वि ॥ ५
सुणन्ति णिरारिउं अत्थ-लुद्ध ॥ ६
कज्जेण जेणं चन्दणहि णीय ॥ ७
'अर्धमाणेवि वसिक्किय जिह गइन्द ॥ ८

॥ वत्ता ॥

आएहिं उवाएँहिं
दहवधण-णिहेरणु

भेइज्जन्ति णराहिवइ ।
जाइ दूउ चित्तज्जु जइ' ॥ ९

6 1 P 8 मतिहि 2 B विण्ण वि 3 P 8 वरि, विरिदि. 4 P 8 मति 5 P 8 कउटिहें, marginally 'कउटिहें' पाठे; 6 कउटिहें 6 A वि तिहि 7 1 8 इति 8 A कउ. 9 P 8 पभणिउ, A पभणइ

7 1 P 8 सत्थं अत्थ 2 A उत्तर 3 P 8 दौण 4 P 8 व, व दि 5 P 8 पउज्जियि. 6 P 8 कवणु 7 B पउज्जियि, A पउज्जियि 8 B विरारिउ 9 A वेण 10 P 8 भवमाणमि

[६] १ बुद्धि २ बुद्ध.

[७] १ ततः २ मयूर. ३ अहकियेण. ४ नो इत्य (१)

तं मन्ति-वयणु पठिवणु तेण
 सिक्खवइ पुरन्दरु किं पि जाम
 'ओसरेंवि दिज्जइ कण्ण-जाउ
 आवेसइ इन्दहों तणउ दूउ
 सो भेउ करेसइ णरवराहें
 सहुं तेण महुर-यंयणेहिं तेव
 सो थोवउं तुहुं पुणु पवउ अज्जु
 एत्थु जें अवसरें सर्गामें संकु

॥

मरु-जग्गें दसाणण
 उवयारहों तहों मइ

गउ णारउ कहि मि णहङ्गणेण
 'पर-गूढपुरित्त ण विसन्ति जेम
 एत्तडिय परोप्परु वोळ जाव
 पुर-रट्टाउवि' वंहु सधवन्तु
 रण-सुग्ग पंरिग्गह-महि णियन्तु
 वंहुसंध-बुद्धि-णीइउ सरन्तु
 स-उणेहुं समाइच्छिउ करेवि
 पइसणउ दिण्णु सवाहुं थोरु
 पुज्जेपिण्णु कैप्पिण्णु गुण-सवाइ

॥

बुच्चइ चित्तङ्गेणं
 तं कवथु दुल्लउ

[८]

चित्तङ्गल कोक्खिउ तक्खणेण ॥ १
 गउ णारउ रावण-भवणु ताम ॥ २
 परिरक्खहि लन्धावारु साउ ॥ ३
 चउवीस-पवर-गुण-सार-भूउ ॥ ४
 सुगीव-समुह-विज्जाहराहें ॥ ५
 वोळ्ळिज्जइ सन्धि ण होइ जेव ॥ ६
 आवग्गउ जें लइ हरेवि रज्जु ॥ ७
 सङ्किज्जइ णंतो पुणु असकु ॥ ८

॥ वत्ता ॥

जं पइं विग्घंहें रक्खियउ ।
 परम-भेउ षंहु अक्खियउ' ॥ ९

[९]

सेणावइ वुत्तु दसाणणेण ॥ १
 परिरक्खहि खन्धावारु तेम ॥ २
 चित्तहु स-सन्दणु आउ ताव ॥ ३
 णक्खन्तोमालियहन्ति-वन्तु (?) ॥ ४
 उत्तरहों पडुत्तरु चिन्तवन्तु ॥ ५
 मारिच्चि-भवणुं पइसइ तुरन्तु ॥ ६
 णिउ पासुं णरिन्दहों करे धरेवि ॥ ७
 चूडामणि कण्ठउ कउउं दोरें ॥ ८
 पुणु पुच्छिउ 'वलहु पमाणु काइ' ॥ ९

॥ वत्ता ॥

'कि देवहों सीसइ णरेंण ॥
 जं ण वि दिट्ठु दिचावरेंण' ॥ १०

8. 1 A साउ 2 A 'वयणेण 3 P S A वोळिज्जइ 4 P S थोउउ. 5 P S वि 6 P S
 क्कान्त. 7 A सङ्किज्जइ. 8 P S विष्णु.

9. 1 A पुरारवहारि 2 P पडु, marginally records वडु 3 P सउवद, margi-
 nally records सधवत्तु, A 'सधवत्तु 4 P 'सिउद. 5 A दुग्गयासिभइ 6 B 'भवणि, A
 'भवण. 7 S सामणहु 8 A पउ 9 P S सवाइ. 10 P कणउ. 11 P S दोर. 12 A अवि-
 ण. 13 A चित्तमे. 14 A देवहु 15 A दुल्लउ

[८] १ धर्मम् २ लम्बं .

[९] १ बहुविचार-बुद्धि . २ ताम्बूल . ३ कपविचा

[१०]

तं वयणु सुणेंवि परितुहु राउ
जिम सासणहरु जिम परिमियत्थु
धणउ सुरवई तुहुं जासु 'अत्तुं
भणु भणु पेसिउ कजेण केण'
'पहु सुन्दर अम्हेंहुं तणिय बुद्धि
रुववइ-णामं रुवे पसणण
करि लद्धा-णय्यरिहें विजय-जत्त

'मई चिन्तिउ को वि कु-डूव आउ ॥ १
एवहिं मुणिओ-सि 'णिसिद्ध-अत्थुं ॥ २
वर-पञ्चवीस-गुण-रिद्धि पत्तु ॥ ३
विहसेवि बुत्तु चित्तंगण ॥ ४
सुहु जीवहुं वे वि करेवि सन्धि ॥ ५
परिणेप्पिणु इन्दहों तणिय कण ॥ ६
चलं लच्छि मणूसहों कंबण मत्त ॥ ७

॥ घत्ता ॥

इसु वयणु महारउ
जिह मोक्खु कुं-सिद्धहें

तुम्हेंहें सबहें धारं मणें ।
तेम ण सिद्धइ इन्दु रणें ॥ ८

[११]

तं सुणेंवि सत्तु-संतावणेण
'वेयहुहें सेदिहिं जाईं ताईं
सबईं महु अण्णेंवि सन्धि करहों
तं णिसुणेंवि पहरिसियङ्गण
'एकु वि सुरवइ सयमेव उग्गु
परिभमियंउ परिहउ तिण्णि तासु
'सकम वि चयारि चउदिसासु
'यलवन्तहुं जन्तहुं भीसणाहें

चित्तहु पभणित रावणेण ॥ १
पण्णास उ सद्धि वि पुरवरुई ॥ २
णं तो कळणें सगामें मरहें ॥ ३
दहवयणु बुत्तु चित्तङ्गण ॥ ४
अण्णु वि रहणेउर-णायरु दुग्गु ॥ ५
सरिसाउ जाउ रयणायरुसु ॥ ६
चउ-वारंई एकेकणें सहासु ॥ ७
अक्खोदणि अक्खोदणि 'पण्णाहें ॥ ८

॥ घत्ता ॥

जोयण-परिमाणें
जिह दुज्जण-वयणंहुं

जो हुक्कउ सो णउ जियइ ।
को वि ण पासु समित्थियंइ ॥ ९

10. 1 A लिसिद्धअत्थु 2 P S सुरवइ धणउ (P धणउ), 3 धणउ सुरवइ 3 P S महु 4 A जेण 5 A अम्हें 6 A जीवहु 7 S दहवयणामे, A रुववइणामं 8 P S 'णपरिहि-
9 A चल 10 P S एउ 11 S तुम्हहु 12 A राउ 13 A कुसिद्ध.

11. 1 P S जाइ 2 P परिभमिय, S परिमाणित 3 P S सकम चयारि वि चउदिसासु
4 P S चउवारण 5 A चलवत्तहु जउहु भीसणाइ 6 P भीसणाइ, S भीसणाइ 7 P पणाइ, S
पणाइ 8 P 'यपणइ, S वयणाइ, 9 S समित्थियइ, 1 सन्नासवइ

[१०] १ अक्खोदण २ दणवणंता ३ तिसय्यः ४ आम ५ इणो वा माणा वत्ता वा
[११] १ योजकपापजानाम्

जसु एहउ अत्थि-सहाउ दुग्गु
जसु अट्ट लक्ख भइहुँ गयाहुँ
संकिण्ण-गाइन्दहुँ वीस लक्ख
एहउ पहिलारउ, मूँल-सेणु
तइयँउ सेणी-वल्लु दुण्णिवारु
दुज्जइ पञ्चमउँ अमित्त-सेणु
रावण पुणु धूहँ णाहि छेउ
हय-भाय-रह-णार-जुँझहुँ तहेव

॥

वुच्चइ दहवथणें
तो अप्पउ घत्तमि

इन्दइ पभणइ 'सुर-सार-भूअ
जं किउ जम-धणयँहुँ विहि मि ताहँ
तं तुहँ वि करेसइ ताउ अज्जु
तं वयणु सुँणवि उट्टन्तएण
'णिम्मन्तिओ-सि इन्देण देव
सिरिमाळि कुमारेहिँ सत्तिधएहिँ
जमराएँ जम्बव-णील-णलहोँ
सोमेण 'विहीसण' कुम्भयण्ण

परिधीसिणें तुम्हँहुँ
भुजेधँउ सव्वेहिँ

12. 1 A णाहि. 2 A सवल०. 3 A उइउ. 4 P S चउउधउ. 5 P S वाह 6 P पचमउ,
S पचमु 7 P S णाहि. 8 A उउसइ. 9 P S जालाउले जलवजलणे.

13. 1 A °पणपइ 2 S उइ मि. 3 P णेमविउत्ति, S णेमनिओत्ति 4 P S तेण. 5 P
सिरिसाळे: 6 P S हरिकेत्ती 7 P S विहीसणु कुम्भयणु. 8 S अवरहिँ इणेससि. 9 P S अणु.
10 P पडिवाउिउ. 11 A पउ. 12 A उइ. 13 P भुजेधउ, S भुजइउ. 14 P S °पहाउ रण-
भोयणउ. 15 S wrongly numbers this Kadavaka as a 14 u

[१२] १ सहाउ; सहावो वा, दुग्गुम् २ अज्ञातगणना.

[१३] १ इन्द्रपुत्रेण.

[१२].

अणु वि साहणु अच्चन्त-उग्गु ॥ १
वारह मन्दहुँ सोलह मयाहुँ ॥ २
रह-तुरय-भइहँ पुणु णत्थि सङ्ग ॥ ३
वल्लु वीयउ मिच्चहँ तणउ अणु ॥ ४
चउउउँ मित्त-वल्लु अणाय-पारु ॥ ५
छट्टउ आउविउ 'अणाय-गणु ॥ ६
अमरा वि वल्लहँ ण मुणन्ति मेउ ॥ ७
सो सुरवइ जिज्जइ समरें केव ॥ ८

॥ वत्ता ॥

'जइ तं जिणमि ण आहयणें ।

'जालामालाउले जलणे ॥ ९

[१३]

किं जम्पिएण यहवेण दूअ ॥ १
जं सहसक्किरण-णलकुपराहँ ॥ २
लहु ठाउ पुरन्दरु जुँझ-सणु ॥ ३
चित्तं पुच्चइ जन्तएण ॥ ४
'विजयन्ते इन्दइ तुहु मि तेव ॥ ५
सुग्गीय तुहु मि मीहइएहिँ ॥ ६
हरिकेसिं हत्थ-पहत्थ-खलहोँ ॥ ७
अवरेहि नि केहि मि' के वि'अण्ण ॥ ८

॥ वत्ता ॥

दिण्णउ एउं णिमन्तणउ ।

गरुअ-पँहारा-भोयणँउ ॥ ९

गड एम भणेंवि चित्तहु तेथु
 'परमेसर दुज्जड जाडहाणु
 तं णिसुणेंवि पवल अराइ-पक्खु
 हय मेरि-तूर पडु पडह वंज
 पक्खारिय तुरङ्गम' जुत्त सयड
 वीसावसु वसु 'रण-भर-समत्थ
 किंपुरिस गरुड गन्धव जक्ख
 जं णयर-पओलिहिं वलु ण माइ

सण्हेंवि पुरन्दरु
 णं विञ्जहोँ उप्परि

मिग-मन्द-भह-संकिण्ण-गणेंहिं
 थिउ अगणें' पच्छणें भड-समूहु
 सुरवर स-पवर-पहरण-करालु
 डसियाहर रत्तुप्पल-दलक्ख
 हर्यं पञ्च पञ्च चञ्चल वल्लगं
 एउ जेत्तिउ रक्खणु गयवरसुं
 चउदह अहुँलिहिं णरो णरासु
 पञ्चहिं पञ्चहिं गउ गयवरसु

तं० दूहु रयप्पिणु
 समरङ्गणें मेइणि

[१४]

सुर-परिमिउ सुरवर-राड जेत्यु ॥ १
 ण करेइ सन्धि तुम्हेंहिं समाणु ॥ २
 सण्णज्जइ सरहसु दससयक्खु ॥ ३
 किय मत्त महागय सारि-सज्ज ॥ ४
 जस-लुद्ध कुद्ध सण्णज्ज सुहड ॥ ५
 जम-सत्ति-कुवेर पहरण-विहत्थ ॥ ६
 किण्णर णर अमर विरल्लियक्खं ॥ ७
 तं णहयलेणं उर्पणेंवि जाइ ॥ ८

॥ घत्ता ॥

णिग्गउ अइरावणें चडिउ ।
 सरय-महाघणु पांयडिउं ॥ ९

[१५]

घड विरणेंवि पञ्चहिं चाव-सणेंहिं ॥ १
 सेणावइ-मन्तिहिं रइउ वूहु ॥ २
 घण-कक्खहिं पक्खहिं लोयवाल ॥ ३
 गणें गणें पण्णारह गत्त-रक्ख ॥ ४
 भड तिण्णि तिण्णि हणें हणें सन्खग ॥ ५
 तेत्तिउ जें पुणु वि थिउ रहवरसु ॥ ६
 'रयणिहिं तिहिं तिहिं हउ हयवरसु ॥ ७
 धाणुंकिउ छंहिं धाणुकिवासु ॥ ८

॥ घत्ता ॥

मीसणु तूर-त्रमालु किउ-।
 सकु सं ई भू सेवि थिउ ॥ ९

*

14. 1 A मज्जे. 2 P S तुरिय सत्तुच 3 P खवरह मध्य, S सुरवरभरथमध्य, A रणस-
 यमस्य. 4 A विरित्तियक्ख. 5 A ज. 6 S णहयले ण. 7 P उप्पयति, S उप्पहि वि. 8 S पय-
 विउ. 9 S Wrongly numbers this Kadavala as ॥ १५ ॥
 15. 1 A भग. 2 A पच्छइ अगणइ. 3 S सन्वइ. 4 P इए 5 S पडग. 6 A पडव-
 राणु. 7 P अणुलेहिं 8 S धाणुकिओ. 9 P S वि. 10 S ज. 11 S लय.

[१४] १ पवण २ जरापी.
 १ हसो. विभि.

[१७. सचरहमो संधि]

मन्तणोँ समत्तणँ दूँ णियत्तणँ उभय-वल्लहँ अमरिसु चडइ
तइलोक्क-भयङ्करु सुरवर-डामरु रावणु इन्दहोँ अविभडइ ॥

[१]

- १ किय करि सारि-सज्ज पक्खरिय तुरय-थट्ठा
उच्चिभय धय-णिहाय स विमाण रह पयइ ॥ १
- आहय समर-भेरि भीसावणि सुरवर-वइरि-वीर-कम्पावणि ॥ २
हृथ-पहृथ करेवि सेणावइ दिण्णु पवाणउ पचलिउ णरवइ ॥ ३
कुम्भयण्णु लक्खेस विहीसण णल सुगीवि-णील-खर-दूसण ॥ ४
- १० मय-मारिच्च भिच्च-सुअसारण अङ्गुल्लय-इन्दइ-घणवाहण ॥ ५
रण-रसेण भिज्जन्त पधाइय णिविसे समर-भूमि सपावियँ ॥ ६
पच्चहिँ धणु-सण्हिँ पहु देप्पिणु रिउं-चूहहोँ पडिचूहु रपप्पिणु ॥ ७
णिवडिउ जाउहाण-वल्ल सुर-वल्ले पहय पडह परिवड्डिय-कलयल्ले ॥ ८
जाउ महाहउ सुवण भयङ्करु उट्टिउ रउ मइलन्तु दियन्तरु ॥ ९
- ११ - ॥ घत्ता ॥

णर-हय-गय-भात्तइँ रह धय-उत्तइँ संवेइँ खणँ उट्टुलियइँ ।
जिठ कुलइँ वुपुत्तेँ तिह यइन्ते वेण्णि वि सेण्णइँ मइलियइँ ॥ १०

[२]

- विच्चम-हाव भाव-भूभङ्गर-च्छराइँ ।
जायइँ सुर विमाणइ धूलिधूसराइँ ॥ १
- ताय हेइ घट्टेण क्कालउ उच्छलियउ सिहि-जाउ-मालउ ॥ २
सिवियँहिँ छत्त-धयँहिँ लम्भान्तिउ अमर विमाण-सयाइँ दइन्तिउ ॥ ३

1 1 A reads the following SL stanza in the beginning of this Sandhu वावइ गजेउ मुद्धा कट्ठर(✓)आवाणपीरा(?)इगण्डा

—माणइइव्वक्षयगुदणियो मत्तवावाहुमीया ॥
ओओउरैँकामेँनिनुयवतिकरे। सेव्वमाना यथेउ ।
यावओ कुम्भकुम्भस्यउड्डकनरदु क्वरी समयाति ॥

2 A पराह्य 3 A सवाह्य 4 F रिउं 5 A पणइ 6 S (marginally), A विणिग वि (A विणिग वि) खणे ओणडियइ

2. 1 F भगुरवरच्छराइ, 5 भगुरवरच्छराइ, 6 भगुरधुराइ 2 F पूवाइ, 5 धूलिधूसराइ,
A धूलिधूसराइ 3 F S सिधियँहिँ

[१] १ मयाणं(न)क २ मणी

पुण्य पच्छल्लं सोणियं-जल-धारउ रय-पसमणउ हुआस-णिवारंउ ॥ ४
 'ताहिं असेसु दिर्सासुहु सित्तउ थिउ णहु णाई कुमुम्भपे पित्तउ ॥ ५
 अण्णउ परियत्तउ गयणङ्गहो णं घुसिणोलिउं णह-सिरि-अद्दहो ॥ ६
 जाय वसुन्धरि रुहिरायन्विरि सरहस-सुहड-कयन्ध-पणच्चिरि^{१०} ॥ ७
 करि-सिर-मुंचाहल्लेहिं विमीसिय सञ्ज व ताराइणो पदीसिय ॥ ८
 रह सुप्पन्ति वहन्ति ण च्चकई वाहण-जाण-विमाणइ थकई ॥ ९

॥ पचा ॥

तेहपे वि महारणे मेइणि-कारणे रत्ते तरन्ते तरन्ति णर ।
 जुञ्जन्ति स-मच्छर तोसिय अच्छर णाई महण्णवे वारियं ॥ १०

[३]

तो गज्जन्त-मत्त-मायङ्ग-वाहणेणं ।
 अमरिस-कुड्ढएणं गिघाण-साहणेणं ॥ १

जाउहाण-साहणु पडिपेछिउ णं खय-सायरेण जगु रेछिउ ॥ २
 णिसियर परिभमन्ति पहरण-भुअ णं आवत्त-सुद्ध जल-बुहुय ॥ ३
 पेक्खेवि णिय-वल ओहट्टन्तउ 'सुरवगला-मुहे आवट्टन्तउ ॥ ४
 पेक्खेवि उत्थल्लन्तेइ छत्तइ मत्त-गयहे भिज्जन्तेइ गत्तइ ॥ ५
 पेक्खेवि फुट्टन्तेइ रह-वीढइ जाण-विमाणइ भंमरुवगीढइ ॥ ६
 पेक्खेवि हयवर पाडिज्जन्ता सुहड-मटप्पर साडिज्जन्ता ॥ ७
 'आयामेप्पिणु रह-गय-वाहणे भिडिउ पनणफित्ति सुर-साहणे ॥ ८
 वाणर-चिन्धु महागय-सन्दणु चाव-विहत्थु महिन्दहो णन्दणु ॥ ९

॥ पचा ॥

णर-दय-नाय तजेवि रह-धय भजेधि, बूहहो मग्गे पइहु विह ।
 यम्मेहिं विन्धन्तउ जीविउ लिन्तउ कामिणि-दियउ वियहु जिह ॥ १०

4 B A जलसोणियं, 5 P विपारउ, 9 विपारउ, A निपारउ 6 A विमावहु 7 A रत्तउ.
 8 A घुसिणुउउ. 9 P S सारमु मुहड कवउ 10 P पणचिदि 11 A 'सुणहकयामीसिय.
 12 A तारावध पदीसिय. 13 A गुप्पन्ति 14 P णइ, A नर मवि.
 3. 1 P S A कुडेण. 2 P S उजउवइ. 3 A जिज्जत्तइ. 4 P सारिज्जन्ता. 5 P S सुर.

[३] १ इतिरपारणि २ जनचय.

[३] १ वेणुसुवे २ विपाममरुदीदापि ३ मृगुनीधुव, कनर्ध्व इत्या वा
 पउ० परि० 18

[४]

सुरवर-किङ्करोहिं उत्थरेवि अहिमुहेहिं ।

लडउं पसण्णफित्ति तिक्खेहिं सिल्लिमुहेहिं ॥ १

तो एत्थन्तरे दिड-भुअ-डालें रावण-पिच्चिण सिरिमालें ॥ २
 रहवर वाहिउ सुरवर-^१यन्दहों पढमउ 'भिद्दु महाहवें चन्दहों ॥ ३
 कुन्त-विहत्थहों सीहारुडहों जयसिरि-पवर-गारि-अँवगूढहों ॥ ४
 'अरे स-कलङ्क वङ्क महिलाणण पुरउ म धाहि जाहि मयलञ्छण' ॥ ५
 तं णिसुणेंवि ओखण्डियं-माणउ व्हल्लिउ मियँकु थक्कु जमराणउ ॥ ६
 महिसारुडु दण्ड-पहरण-धरु तिहुअण-जण-मण-णयण-भयङ्करु ॥ ७
 सो वि समुत्थरन्तु दर्ण-दुड्डउ किउ णिविसद्धे पाराउट्टउ ॥ ८
 ताम कुवेरु थक्कु सवडम्महु किउ गाराँपेहिं सो वि परम्महु ॥ ९

॥ घटा ॥

सिरिमालि धणुद्धरु रणंमुहे दुद्धरु धरेवि ण सक्किउ सुरवरोहिं ।
 संताउ करन्तउ पाण हरन्तउ वम्महु जेम कु-मुणिवरोहिं ॥ १०

[५]

भग्गें कियन्ते समरे तो ससि-कुवेर-रापँ ।

केसरि-केणय-हुअवहा महवन्त-जापँ ॥ १

तिण्णि वि भिडिय खल्लु आमिहेवि धय-धूचन्त महारह पेहेवि^१ ॥ २
 तीहि मि समकण्डिउं रयणीयरु णं धाराहर-घणेहिं महीहरु ॥ ३
 सरवर-भरवरोहिं विणिवारिय तिण्णि वि पुट्ठि देन्त ओसारिय ॥ ४
 अमर-कुमार णवर उद्धाइय रिउ जिह 'एकहिं मिलेवि पराइय'^५ ॥ ५
 लइय सिलीमुहेहिं सिरिमालि परम-जिणिन्द-चरण-कमलालिं ॥ ६
 अद्धससीहिं सीसे उच्छिण्णइं णं णीलुप्पलाइं विप्पिण्णइं ॥ ७
 जउ जउ जाउहाणु परिसक्कइ तउ तउ अहिमुहु को विण थक्कइ ॥ ८
 णिपेवि कुमार-सिरइं छिज्जन्तइं रण-देययहे पलि धं दिज्जन्तइं ॥ ९

4. 1 P लइजउ. 2 P S A सिलीमुहेहिं. 3 P 'विदरो 4 A पदमुभिद्दु. 5 P S अँव-
 कियं. 6 A मयङ्क. 7 P marginally, 'रजे' पाठे; A रजे. 8 P S गारापँ. 9 P S रणउट्टे.
 10 P कुमुणिवरुद्धं, 8 कुमुणिवरुद्धो.

5. 1 A भग्ग. 2 P S कियंत. 3 S 'रायणं. 4 S 'जायेयं. 5 P S A धामेडिदि. 6 P
 S A वेत्तिमि. 7 A लमउंविपड. 8 P S जमजीह एक्किहिं. 9 A पधाइय. 10 P S सिरिमालें.
 11 A चरणकमलाहिं. 12 S सीसइ. 13 P S वि.

[४] १ समुद्ररु. २ भद्र. ३ साक्षितितरु.

[५] १ 'तिण्णि वि भिरिय' इति सम्भन्धः.

॥ घत्ता ॥

सहस्रकलु विरुज्झाह किर सण्णज्झाह ताव जयन्ते दिण्णु रहु ।
 'मइ ताव जियन्ते मुहड-कयन्ते अप्पुणु पहरणु धरहि कहँ ॥ १०

[६]

जयकारेवि मुरवइं धाईओ जयन्तो ।

'णिसियर धाहि धाहि कहँ जाहि महु जियन्तो ॥ १

वाहि वाहि सवडन्मुहु सन्दणु हउँ धव देमि पुरन्दर-गन्दणु ॥ २
 वीरिय-तोमर-कण्णिय-धायँहु बहु-वावह-भल-णारायँहु ॥ ३
 अद्धससिहिं खुरुप-सेहँगहुँ पडिस-फलिहँ-मूल-फर-खगँहुँ ॥ ४
 भोगार-लउडि-चित्तदणुण्डिहिं सबल-हुलि-हल-मुसल-मुसुण्डिहिं ॥ ५
 असर-तिसत्ति-परसु-इसु-पासँहुँ कणय-कोन्त-घण-चक्र-सहासँहुँ ॥ ६
 रुक्ख-सिलायल-गिरिवर-घायँहुँ हवि-जल-पवण-विजुँ-संघायँहुँ ॥ ७
 तं णिसुणेवि सिरिमाळि पहरिसिउ मुरवइ-सुअहँ महारहु दरिसिउ ॥ ८
 'पइं मेहेण्णु जय-सिरि-लाहवँ को महु अणु देइ धव आहवँ ॥ ९

॥ घत्ता ॥

तो एव वित्सेवेवि सर संपेसेवि छिण्णु जयन्तहो तणउ धउं ।
 गयणङ्गणी-लच्छिहँ कमल-दलच्छिहँ हारु णाई उच्छलेवि गउ ॥ १०

[७]

दहमुह-पित्तिपण दणु-देह-दारणेणं ।

मुसुमूरिउ महारहो कणय-पहरणेणं ॥ १

एउ ण जाणँहुँ कहँ गउ सन्दणु चुकँउ कह वि कह वि मुर-गन्दणु ॥ २
 दुम्भु दुम्भु मुच्छा-विहलङ्गल उट्टिउ उद्ध-सुणु णं मयाल ॥ ३
 भीसण-भिण्डिवाल-पहरण-धरु जाउहाण-रहु किउ सय-सकरु ॥ ४
 सो वि पहार-विहुरु णिचेयणु मुच्छ पराइउ पैसरिय-चेयणु ॥ ५

14 P लिह, 3 किहा.

6. 1 P S मुरवइ, 2 P धावउ. 3 A °वापदि. 4 A °णारावदि. 5 P S °वेलयदि.

6 P S °फलिस°. 7 P S °सगोहिं. 8 P S °दंडदिहिं. 9 P S °मुसुण्डिहिं. 10 P S °पावेहिं.

11 P S °सहासेहिं. 12 P S °वापदि. 13 P S °विजसंपापदि. 14 P S घण, A घउं.

15 P S गयणगवि.

7. 1 A धावइं. 2 P S उकु. 3 P S °भिडिमाळ°. 4 S A °वेयणु.

१ इन्द्रपुत्रेण.

[७] १ पुनर्भूत-जीवित्त्या.

धाइउ धुणेंवि सरीरु रणङ्गणें कूर-महागहु णाई गहङ्गणें ॥ ६
 विण्णि मि दुज्जय दुद्धर पवयलं विण्णि मि भीम-गयासणि-करयल ॥ ७
 वेण्णि मि परिभमन्ति गह-मण्डलें लीह दिन्ति रावणें आखण्डलें ॥ ८
 सुरवइ-गन्दणेण आयामैंवि कुलिस-दण्ड-सण्णिह गय भामैंवि ॥ ९

॥ वता ॥

आहउ वच्छंत्थलें पविउ रसायलें पाण-विचज्जिउ रयणियरु ।
 जउ जाउ जयन्तहों णिसियर-तैन्तहों घिचुं णाई सिरें रय-णियरु ॥ १०

[८]

१ जं सिरिमालि पाडिओ अमर-गन्दणेणं ।

११ तां इन्दइ पधाविओ समउ सन्दणेणं ॥ १

‘अरे बुधियह्ठ मम ताउ वहेवि कहिं जाहि सण्ड ॥ २
 वलु वलु हयास मइ जीवमाणें कहिं जीवियास’ ॥ ३
 वयणेण तेण करे धणुहरु किउ ‘सुर-गन्दणेण ॥ ४
 उत्थरिय वे वि समरङ्गणें सर-मण्डलुं करेवि ॥ ५
 ११ रिउ-महणेण ‘आयामैंवि दहमुह-गन्दणेण ॥ ६
 विण्णिहय-पहरेंहि सण्णाहू छिण्णु तीसहिं सरेहिं ॥ ७
 रक्खिउउ सरीरु कह कह वि णाहिं कप्परिउ वीरु ॥ ८
 उप्पएवि जाम किर धरइ पुरन्दरु पत्तुं ताम ॥ ९

॥ वता ॥

११ उगामिय-पहरणु चोइय-चारणु अन्तरें विउ अमराहियइ ।
 ‘अरें अरिचर-महणं रावण-गन्दणे उर्यरें धँलि चारइडि जइ ॥ १०

[९]

खलु मुएवि सयेंहि ‘भिउडि-भासुरेहिं ।

उड्ढाहिवहों गन्दणो ‘वेडिओ सुरेहिं ॥ १

5 A पुणु मि 6 P S A वि 7 A पयउ 8 P दउ, 9 दिउ 9 P S रावणं 10 P S वणु
 वले 11 A विरवहो 12 A तिसु

8. 1 P S read बुवइ in the beginning 2 P S पाडिउ 3 P S व 4 P S पभाइ
 5 P S जीवमाण 6 A कउ 7 P समरणण with *ण scored off, 8 समरणण, A
 मपणणणे 8 S A *मउउ 9 P पुणु 10 S *मएणु 11 S *णएणु 12 P S उरें 13 P वउ

9 1 P S read बुवइ at the beginning of this stanza 2 P S भातरि
 भिउडि*. 3 P S वेडिउ सुरेहिं

१ समरं १ उल्ल कण्ठम् ४ धूळिनिचर, निघावरं वा

[८] १ अन्दणेण. १ दरं जानयं इत्या.

वेदिच एकु अणन्तेहिं रावणि
 रोकइ वलइ धाइ अब्भिइइ
 सन्दण सन्दणेण संचूरइ
 तुरउ तुरङ्गमेण विण्णिवायइ
 जाम वियम्भइ सवायामे
 पभणइ 'रावण किं णिच्चिन्तउ
 अण्णु वि रावणि लइउ अखत्ते
 वुज्जउ जइ वि महाहवे सक्इ

तो वि ण गणइ सुहउ-चूडामणि ॥ २
 रिउ पण्णास-सट्ठि दलवइइ ॥ ३
 गयवर गयवरेण मुसुमूरइ ॥ ४
 णरवर णरवर-घाएं घायइ ॥ ५
 ताव सु-सारहि सम्मइ-णामे ॥ ६
 महवन्त-णन्दणु अत्थन्तउ ॥ ७
 वेदिच सुरवर-वल्लेणं समेत्ते ॥ ८
 एकु अणेय जिणेवि कित्त कइ ॥ ९

॥ घत्ता ॥

ते वयणे रावणु जण-जुरावणु चडिउ महारहे खग-करु ।
 लक्खिज्जइ देवेहि बहु-अवलेवेहि णाई कियन्तु जगन्तियरु ॥ १०

[१०]

दूरत्थेण 'णित्थिरिन्देण सुरवरिन्दो ।

सीहेणं' विरुद्धेणं 'जोइओ गइन्दो ॥ १

'सारहि वाहि वाहि रहु तेत्तहे
 जेत्तहे अइरावणु गलगज्जइ
 जेत्तहे सुरवइ सुर-परियरियउ
 वं णिसुणेवि 'सम्मइ उच्छाहिउ
 किउ कलयल दिण्णइ रण-तूरइ
 समरुं घुहु वलइ मि अब्भिइइ
 पवर-तुरङ्गम पवर-तुरङ्गहुं
 रह रहवरहुं परोप्परु धाइय

आयवत्तु आपण्डुरुं जेत्तहे ॥ २
 जेत्तहे मीसण दुन्दुहि वज्जइ ॥ ३
 जेत्तहे वज्ज-दण्डु करे धरियउ ॥ ४
 पूरिउ सहु महारहु वाहिउ ॥ ५
 हसियइ सणि-जम-मुहइ व कूरइ ॥ ६
 रण-रत्थिवइ सण्णाह-विसट्ठइ ॥ ७
 भिडिय मयङ्ग मत्त-भायङ्गहुं ॥ ८
 पायालहुं पायाल पराइय ॥ ९

॥ घत्ता ॥

मेडिय-हुङ्कारइ दिण्ण-पहारइ सिर-कर-णारसं णमन्ताइ ।
 भित्थियइ अ-णिविण्णइ वेणि मि सेणइ मिहुणइ जेमि अणुरत्ताइ ॥ १०

4 A अजइइ 5 P S णरवरेण सपायइ 6 P S मत्तवउ 7 P वलण 8 P सगणे, A
 समसे 9 P S पाइ, A नाइ 10 P जगत्तु corrected to जगउ, S जगत्तु, A जगत्तु.
 10. 1 तेण कित्थिवरिन्देण 2 P S A सीहेण 3 I S विरुद्धेण 4 I जोइओ व. 5 A
 भारइइ 6 S समरुहु, A समरुगुहु 7 In all the cases P S have 'हु' and A 'हु'
 8 P नाइवहु, 3 मयववहु 9 I 'णाहु. 10 S विम, A विइ.

[९] १ इन्द्रवति २ विरिमाकी मृत ३ इन्द्रवति . ४ इन्द्रवधवने . ५ गये .
 [१०] १ मन्त्रे .

[११]

जाउ महन्तु आहवो 'विहिं विहि जणाहुं ।

इन्दइ-इन्दतणयहुं इन्द-रावणाहुं ॥ १

- | | |
|------------------------------|-----------------------------------|
| रयणासय-सहसार-जणेरहुं | मय-भेसइ-भारिचं-कुवेरहुं ॥ २ |
| १ जम-सुग्गीवहुं दूसम-सीलहुं | 'अणल-गलहुं पलयाणिल-णीलहुं ॥ ३ |
| ससि-अङ्गचहुं दिवायर-अङ्गहुं | खँर-चित्तहुं दूसण-चित्तङ्गहुं ॥ ४ |
| सुअ-चर्महुं वीसावसु-हत्थहुं | सारण-हरि-हरिकेसि-पहत्थहुं ॥ ५ |
| कुम्भयण्ण-ईसाणणरिन्दहुं | विहि-केसरिहिं विहीसण-खन्दहुं ॥ ६ |
| घणवाहण-त्तडिकेसकुमारहुं | मल्लवन्त-कणयहुं दुवारहुं ॥ ७ |
| ११ जम्बुनालि-जीमुत्तणिणायहुं | वज्जोयर-वज्जाउहरायहुं ॥ ८ |
| चाणरधय-यञ्चाणणचिन्धहुं | एम जुञ्जु अग्निइ पसिद्धहुं ॥ ९ |

॥ वत्ता ॥

करि-कुम्भ-विकत्तणु गज्जोल्लिय-त्तणु जो रणे जासु समावडिउ ।

सो तासु समच्छरु तोसिय-अच्छरु 'गिरिहे दवग्गि व-अग्निडिउ ॥ १०

११

[१२]

को वि किपाण-पाणिए सुरवह्ण णिएवि ।

ण मुअइ सण्डलग्गुं पहरं समद्धिपंवि ॥ १

- | | |
|-------------------------------|--------------------------------|
| को वि णीसरन्तन्त-सुळ्भल्लो | भमइ मत्त-हत्थि व स-सङ्गलो ॥ २ |
| को वि कुम्भि-कुम्भवल-दारणो | मोत्तिओह-उज्जालिय-पहरणो ॥ ३ |
| ११ को वि दन्त-मुसल्लुक्खयाउहो | धाइ मत्त मायङ्ग-सम्महो । ४ |
| को वि खुडिय-सीसो धणुञ्जरो | वलइ धाइ चिन्धइ स-मच्छरो ॥ ५ |
| को वि याण विणिभिण्ण-यच्छओ | वाहिरन्तरुच्चरिय पिच्छओ ॥ ६ |
| सोणियारुणो सहइ णरवरो | रत्त कमल पुज्जो व सं-भमरो ॥ ७ |
| को वि एक्क-चेलणे तुरङ्गमे | 'हरि व विट्ठिओ ण भरिए कमे ॥ ८ |
| ११ को वि 'सिरउडे करेवि करयले | जुञ्जा भिक्ख मग्गोइ पर-चले ॥ ९ |

11. 1 S 'भेसइ' 2 A 'भारिचं' 3 P 'परदूसमविषयु विषयदु' 4 P S 'जम्बु', A 'जम्बु' 5 A 'करिकेसि' 6 S 'गिरिहि' 7 A 'दवग्गि'

12. 1 P S 'महल्लग्ग' 2 A 'समग्गि' 3 A 'सुमहो' 4 P S A 'सुमहल्लग्ग' 5 P S 'विच्छओ', A 'विच्छओ' 6 P 'मग्गो' 7 A 'उज्जालिय' 8 A 'करि' 9 S 'विरिडिउ'.

[११] १ डो डो सुमहानां संघानो जाउ २ जम १ पवन

[१२] १ विष्णु इव, वया पाद लिखत वाउ-दान्त-वत्तानं २ मल्लकण्डु

॥ यत्ता ॥

भद्रु को वि पडिच्छिरं गिवष्टिय-सिरु सोणिय-धारुच्छलिय-तणु ।
लखित्तज्जइ दारुणु सिन्दूरारुणु फत्तुणुं गाई सहसकिरणु ॥ १०

[१३]

कथ-ई मत्त-कुञ्जरा जीवियण चत्ता ।

कसण-महाघण व दीसन्ति घरभि-पत्ता ॥ १

कथ इ स-विसाणई कुम्भयलई णं रणवहु-उक्खलई स-मुसलई ॥ २
कथ इ हय करवालई राण्डिय अन्त-खलन्त खलन्त पहिण्डिय ॥ ३
कथ इ छत्तई हयई विमालई णं जम-भोयणं दिण्णई थालई ॥ ४
कथ इ सुहड-सिराई पलोड्ढई णाई अ-गालई णव-कन्दोड्ढई ॥ ५
कथ इ रह-चकई विच्छिण्णई कलि-कालहो आसणई वं दिण्णई ॥ ६
कथ वि भडहो सिवङ्गण दुक्किय 'हियवड णाहि' भणेवि उडुक्किय ॥ ७
कथ वि गिण्हु कवन्धे परिड्ढिड णं अहिणव-सिरु सुहड्ढे समुड्ढिड ॥ ८
कथ इ गिञ्जे मणुसु ण खड्ढड वाणोहि चञ्चुहि मेड ण लड्ढड ॥ ९

॥ यत्ता ॥

कथ इ णर-रुण्डेहिं कर-कम-तुण्डेहिं समर-वसुन्धरि भीसणिय ।
वहु-खण्ड-पयारोहिं णं सूआरोहिं रइय रसोद जमहो तणिय ॥ १०

[१४]

तेहिं तेहणं महाहवे किय-महोच्छवेहिं ।

कोकिड एकमेकु लड्ढेस-वासवेहिं ॥ १

'उरें उरें सक सक परिसकहि जिह णिडुविड मालि तिह थकहि ॥ २
हवं सो रावणु भुवण-भयङ्करु सुरवर-कुल-कियन्तु रणं दुड्ढरु ॥ ३
तं णिसुणेवि वलिड आखण्डलु पच्छायन्तु सरंहेहिं णह-मण्डलु ॥ ४
दहमुहो वि उत्थरिड स-मच्छरु किड सर-जालु सरंहेहिं सय-सकरु ॥ ५
तो एत्थन्तरें हय-पडिवक्खं सरु अग्गेड मुक्कु सहसक्खें ॥ ६

10 s परिधिह.

13. 1 P s mostly read कथ वि. 2 P करवालिहि, 3 करवालिहि. 3 The portion from व दिण्णई up to गिण्हु क' in line 8 is missing in A. 4 P s सुवर. 5 P वंसुहे.

14. 1 s reads दुवई in the beginning of this stanza. 2 A उर उर. 3 P सुरवल, 5 सुरवल. 4 A आहड्ढ.

धाइउ धगधगन्तु धूमन्तउ चिन्धेहि छत्त-धपेहिं लग्गन्तउ ॥ ७
 रावण-चलु णासधिय-जीविउ णासइ जाला-मालालीविउ ॥ ८

॥ घत्ता ॥

रयणियर-पहाणें वारुण-चाणें - सरवरग्गि उरंहावियउ ।
 मत्ति-चण्णुपरत्तउ धूमल-गत्तउ पिसुणु जेम वोह्णवियउ ॥ ९

[१५]

उवसमिए हुआसणे वयण-भासुरेणें ।

बहल-तमोहं-पहरणं पेतियं सुरेणं ॥ १

किउ अन्धारउ तेण रणङ्गणु किं पि ण देक्खंइ गिसियर-साहणु ॥ २
 जिम्भइ अङ्गु बलइ णिहायइ सुअइ अचेयणुं जोमुविणायइ ॥ ३
 पेक्खेंचि णिय-बलु ओणलन्तउ मेह्लिउ दिणयरत्थु पजलन्तउ ॥ ४
 अमराहिवेण राहु-वर-पहरणु णाग-पासं सर मुअइ दसाणणु ॥ ५
 पवर-भुअङ्ग-सहाँसिंहं दट्टउ सुर-बलु पाण लएवि पणट्टउ ॥ ६
 गारुडत्थु वासवेण विसज्जिउ विसहर-सरवर-जालु परज्जिउ ॥ ७
 खगउडं-पवणन्दोलिय-मेइणि डोला-रूढी णं वर-कामिणी ॥ ८
 पक्ख-पवण-पडिपहय-महीहर णचाविय सं-दिसिवह् स सायर ॥ ९
 ॥ घत्ता ॥

मेह्लेवि रिउ-धायणु सरु णारायणु तिजंगविहूसणें गएँ चट्टिउ ।
 जेत्तेहं अइरावणु तेत्तेहं रावणु जायँवि इन्दहो अच्चिड्डिउ ॥ १०

[१६]

मत्त गइन्द दोवि उच्चिष्ण-कत्तण-देहा ।

णं गज्जन्त धन्त सम-उत्तरन्तं मेहा ॥ १

परोवरस्स पत्तया मयम्बु-सित्त-गत्तया ॥ २
 यिरोर थोर-कन्धरा पलोह-दाण-णिन्दारा ॥ ३
 स-सीयर व पाउसा मयन्ध मुक्क-अनुसा ॥ ४

5 P s धूमन्तउ 6 P विजइ, 4 विधइ 7 P णासधिय 8 P उरंहावियउ, 9 उरंहावियउ, 10 P परंत्तउ.

15. 1 s reads बुवइ in the beginning of the stanza. 2 P s उरंहावियउ
 3 A पेक्खइ 4 P s गिचेयणु 5 A वास. 6 P s यहासं 7 s खगउडु. 8 P s इम दिमि-
 पह सायर 9 s तिज्यं.

16 1 A दोवि 2 P s मनुपरंत्त 3 P परोवरस्स मत्तया corrected to परोवरपत्त-
 तया, 4 मत्तया

* [१४] १ विष्णुवित्त

[१५] १ प्रभात (?) २ प्रच्छ (?)

विंशाल-कुम्भमण्डला
अधक-कण्ण-चामरा
समुद्र-सुण्ड-भीसणा
मणोज्ज-गोज्ज-पन्तिणो

णिवद्ध-दन्त-उज्जला ॥ ५
णिवारिवालि-गोयरा ॥ ६
विसङ्ग-घण्ट-णीसणा ॥ ७
भमन्ति वे वि दन्तिणो ॥ ८

॥ वचा ॥

मयगल्लेहिं महन्तेहिं विहि मि भमन्तेहिं सुरवइ-लङ्काहिं पर्वर-।
भव-भवणोहिं छुंढी णं भहि मूढी भमइ स-सायर स-धरधर ॥ ९

[१७]

तिजगविहूसणेण किउ सुर-करी णिरत्थो ।

परिओसिय णिसायरा ल्हसिउ वरि-सत्थो ॥ १

रावणु पाव-जुवाणु बलचन्तउ अमराहिउ गय-वैस-महन्तउ ॥ २
भमेवि ण सकिउ करिवरुं खच्चिउ रक्खे सयवारउ परियच्चिउ ॥ ३
गउ गणण पहु पहुणोद्धउ श्मय देवि असुएण णिवद्धउ ॥ ४
विजउ घुहु रयणीयर-साहणे देवेहिं दुन्दुहि दिण्णं दिवङ्गणे ॥ ५
ताव जयन्तु दसाणण-जाएं आणिउ वन्धेवि वाहु-सहाए ॥ ६
जसु सुग्गीवे तुसम-सीले अणलु णलेण अणिलु रणे णीले ॥ ७
खर-दूसणेहिं चित्त-चित्तङ्गय रवि ससि लेवि आय अङ्गङ्गय ॥ ८
सुरवर-गुरु मएण णिञ्चिच्चो लहुउ कुवेरु समरे मारिच्चो ॥ ९

॥ वचा ॥

जो जसु उत्थरियउ सो ते धरियउ गेण्हेवि पवर-वन्दि-सयइं ।
गउ सुरवर-डामरु पुरु अजरामरु जिणु जिह जिणेवि महाभयइं ॥ १०

[१८]

लङ्क पुरन्दरे णिए जय-सिरी-णिवासो ।

सहसारेण पत्थिओ पत्थिवो दसासो ॥ १

'अहो जम-धणय-सफ-कम्पायण देहि सुपुत्त-भिकख महु रावण' ॥ २

4 P B 'सोस'. 5 A दोवि. 6 A नवर. 7 P B 'भवणे व. 8 A सुग्गी.

17. 1 A 'विहूसणेण 2 A गइये' 3 A गवचक. 4 A 'जोद्धउ. 5 P B A दुइहिं.

6 P B विण्णु, A दिच 7 P B णहमणे.

18. 1 A णिभो. 2 P B 'सिरी'. 3 P B परियवे, A missing.

[१६] १ 'दन्दी.

[१७] १ वृद्ध. २ वरणेण ३ भवि. ४ वाड

[१८] १ प्रथम २ राजा.

पत्र० पत्रे० १७

तं गिसुणोवि भणइ सुर-वन्धणु ॥ ३ ॥ तुम्ह वि अन्ह वि एउ गिवन्धणु ॥ ३ ॥
 जमु तलवरु परिपालउ पट्टणु ॥ ४ ॥ पङ्गणु पिफिउं करउ पहञ्जणु ॥ ४ ॥
 पुष्क-पयरु १ घरे देउ वणासइ ॥ ५ ॥ सहुं गर्न्धोहिं गायउ सरसइ ॥ ५ ॥
 वत्थ-सहासइ हवि पक्खालउ ॥ ६ ॥ कोसु असेसु कुवेरु गिहालउ ॥ ६ ॥
 ॥ जोण्ह करेउ मियंक्कु गिरन्तरु ॥ ७ ॥ सीयलु पहयले तवउ दिवायुरु ॥ ७ ॥
 अमरराउ मज्जणउ भरावउ ॥ ८ ॥ अण्णु वि १ घणोहिं छडव देवावउ ॥ ८ ॥
 तं पडिवण्णु सव्बु सहसारे ॥ ९ ॥ मुक्कु सक्कु लक्कालक्कारे ॥ ९ ॥
 ॥ घत्ता ॥

गिय-रज्जु विवज्जेवि गउ पव्वज्जेवि चासयपुरहो सहसणयणु ॥
 ॥ जय-सिरि-वहु मण्णेवि चिउ अवरुण्णेवि सँ इं भुय-कडिहोहिं दहवयणु ॥ १० ॥

इय चारु-पञ्चमचरिए धणञ्जायासियं-सयम्मुएव-कर ॥
 जाणोह 'रावण वि जयं' सत्तारहमं इमं पव्वं ॥

[१८. अट्टारहमो संधि]

॥ रणे माणु-मलेवि पुरन्दरहो परियञ्चेवि सिहरइ मन्दरहो ॥
 ॥ आवइ वि पडीवउ जाम पहु ताणान्तरे दिट्ठु अणन्तरहु ॥

[१]

पेक्खेप्पिणु गिरि-कञ्चण-सुभहुं ॥ १ ॥ जिण-वन्दण-वूरुच्छलिय-सहुं ॥ १ ॥
 सुरवर-सय-सेव-करावणेण ॥ २ ॥ मारिच्चिं पपुच्छिउ रावणेण ॥ २ ॥
 ॥ भउ-भज्जण भुवणुच्छलिय-णाम ॥ ३ ॥ उहु कलयलु सुम्मइ काइं माम' ॥ ३ ॥
 ॥ तं गिसुणोवि पभणइ समर-घोरं ॥ ४ ॥ 'एहुं जइ णामेण अणन्तवीरु ॥ ४ ॥
 दसरह-भायरु अणरण-जाउ ॥ ५ ॥ सहसयर-सणेहें तवसि जाउ ॥ ५ ॥
 उप्पणउ एयहो एत्थु णाणु ॥ ६ ॥ उहुं दीसइ देवागमु स-जाणु' ॥ ६ ॥
 तं धयणु सुणेप्पिणु गिसियरिन्दु ॥ ७ ॥ गउ तेत्तेहें जेत्तेहें मुणिवरिन्दु ॥ ७ ॥
 परियञ्चेवि णवेवि थुणेवि गिविट्ठु ॥ ८ ॥ मयलु वि जणु धयइ छयन्तु दिट्ठु ॥ ८ ॥

४ P निरुड. ५ P S पुरे. ६ P S गणोहिं, A गंधविहिं. ७ A सयंक्कु. ८ A नि. ९ P S उव. १० P S 'वलेहिं, A 'कडिहिं. ११ P पयंजयामु, S पयंजयामि. १२ P उउहाण, S जावहाण.

१. १ A भावेवि. १ α, P S उमुहाउ. २ P S उणाउ. ३ A मारिइ. ४ A सुखइ. ५ P S वीरु. ६ P S उहु. ७ P S पहु.

[१] १ अणन्तपविगमेदम्.

॥ पत्ता ॥

महवयई को वि कौ वि अणुवयई
कौ वि दिहुँ सम्मत्तु लएवि यिउ

कौ वि सिक्खावयई गुणवयई ।
पर रावणु एकु ण उवममिउ ॥ ९

[२]

धम्मरहुं महारिसि भणइ तेत्थु
अहोँ दहसुह मोहन्धरोँ छूढ
अमियालएँ अमिउ ण लेहि केम
तं वयणु सुणेप्पिणु दससिरेण
'सकमि धूमज्जएँ इम्म देवि
सकमि गिरि-मन्दरु णिदुँलेवि
सकमि मारुड 'पोडुँलेँ छुहेवि
सकमि रयणायरँ-जलु पिएवि

'मणुयत्तुं लहेवि वइसरँवि एत्थु ॥ १ ५
रयणायरँ रयणु ण लेहि मूढ ॥ २
अच्छहि णिहुअउ कडुमउ जेम' ३
बुच्चइ धोत्तुभीरिय-गिरेण ॥ ४
सकमि फण-फणिमणि-रयणु लेवि' ॥ ५
सकमि दस दिसि-वह दरमलेवि ॥ ६ ॥
सकमि जम-महिसेँ समारुहेवि ॥ ७
सकमि आसीविसु अहि णिएवि ॥ ८

॥ पत्ता ॥

सकमि सकहोँ रणेँ उरथरेँवि
सकमि महि गयणु एकु करेँवि

सकमि ससि-सूरहँ पँह हरेँवि ।
दुज्जरु णउ सकमि' वउ धरेँवि ॥ ९ ॥

[३]

परिचिन्तेँवि सुइरु णराहिवेण
'जं मइँ ण सगिच्छइ चारु-गात्तु
गउ एम भणेप्पिणु णियय-णयरु
एत्तहेँ वि महिन्दु महिन्द-णामेँ
सहोँ 'हिययवेय णामेण भज्ज
झिन्दुएणं रमन्तिहेँ धण णिएवि
उप्पण चिन्त 'कहोँ कणण देमि
विज्जाहर-सयई मिलन्ति जेतु

'उइ लेमि एकु वउ' वुत्तु तेण ॥ १
तं मण्ड लएमि णे पर-कलत्तु' ॥ २
विउ अचलु रज्जु भुज्जन्तु खयरु ॥ ३
पुरवरेँ इच्छिर्य-अणुहअ-कामेँ ॥ ४ ॥
तहेँ दुहियज्जणसुन्दरी मणोज्ज ॥ ५
विउ णरवइ सुहे कर-कमलु देवि ॥ ६
उइ वट्टइ गिरि-कइलासु जेमि ॥ ७
वरु अवसे होसइ को' वि तेत्थु' ॥ ८

८ P ५ महवयइ को वि अणुवयइ. ९ P ५ को वि गुणवयइ, A DISSIDIT. 10 P ५ दिहुँ.

2. 1 A धम्मरव. 2 A मणुयत्तु. 3 A लेमि 4 A णिदुँलेमि 5 P ५ पोडुँले, A पोडुँले.

6 P समारुहेमि. 7 P ५ रयणायरँ. 8 P 'धूमज्ज, ५ धूमज्ज, A धूमज्ज. 9 A पहरँवि. 10 A पर
दुपक न सकमि.

3. 1 P ५ णउ मण्ड लेमि ण 2 P इच्छिर्य. 3 P गडुएहि', ५ गडुएहि. 4 P ५ कवणु.

[३] १ मनीवेण. २ पूर्ववे, पर्ववेचने प्रत्याये, पूर्ववे.

॥ घत्ता ॥

गंड एम भणोवि पहु पवयहो जिर्ण-अट्टाहिणँ अट्टाययहो ।

आवासिअ पासेहि^१ णीयडेहि^२ णं तारायणु मन्दर-त्तडेहि^३ ॥ ९

[४]

१ एत्तहो वि ताव पेह्वाय-राउ
स-विमाणु स-साहणु स-परिवारु
एकत्तहो दूसावासु लउउ
अवर वि जे जे आसण-भव
पहिलएँ फग्गुणणन्दीसरहो
॥ दिणँ वीर्यएँ विहि मि णराहिवाहँ
पह्वाएँ खेडुं करेवि^४ वुत्तु
किण कीरइ पाणिग्गहणु राय^५
परिओसु पवहिउ सज्जणाहँ

सहुँ केउमइएँ रेचिपुरहो आउ ॥ १
अणु वि तहँ पवणज्जय-कुमार ॥ २
णं वन्दणहत्तिएँ इन्दु अइउ ॥ ३
ते ते विज्जाहर मिलिय सब ॥ ४
किय पवण-पुज तइलोक-णाहँ ॥ ५
मित्तइय परोप्परु इअ ताहँ ॥ ६
'तउ तणिय कण्ण महु तणउ पुत्तु ॥ ७
तं णिसुणेवि तेण वि दिण्ण वाय ॥ ८
मइलियइँ मुहइँ खल-दुज्जणाहँ ॥ ९

॥ घत्ता ॥

॥ 'बहु अज्जण वाउकुमार वरु'
'तइयएँ वात्तेरँ पाणिग्गहणु'

घोतेप्पिणु णयणाणन्दयरु ।
गय णरवइ णियय-णियय-भवणु ॥ १०

[५]

१ एत्थन्तरेँ दुज्जउ दुण्णिवारु
णउ विसइइ तइयउ दिवसु एण्तु
॥ धूमाइ वलइ धगधगइ चित्तु
चन्दिणउ चन्दु चन्दणु जलहु
दाहिण-मारुउ सीयल-जलाइँ
णिदुहइ अहुवइँइँ अणहु
णीसत्तइ सत्तइ वेउइ तमेण
॥ उहण-आहरण पसाहणाइँ

मयणाउरु पवणज्जय-कुमार ॥ १
अच्छइ विरहाणलेँ जम्प देण्तु ॥ २
णं मन्दिरं अन्नन्तरेँ पलित्तु ॥ ३
कप्पूर-कमलदलसेज-महुँ ॥ ४
तहो अग्गि-फुलिइँ केवलाइँ ॥ ५
सज्जण हिययाइँ य पिसुण-सहु ॥ ६
धाहावइ धाहा पञ्चमेण ॥ ७
सबइँ अइहो असुहावणाइँ ॥ ८

५ P गय ६ P SA त्रिय ७ P वातेहि अवासिउ (connected to आवासिउ), ८ पासेहि अवासिउ.

४. १ P S अण्णेतदे २ A एकनदे ३ S वीर्यइ रिणि ४ P खेडुं, S खेडुं ५ P S करीवि.
६ P सज्जणादे, ५ सज्जणादे, A MISSING ७ P 'दुज्जणादे ८ P S णियणिय, A णियय.

५. १ P S पत्त २ S मइइ ३ P S 'मइ ४ P SA अयवेणइ ५ S A MISSING

[४] १ प्रह्लादः २ केतुमतीभार्यया ३ आदिलपुरस

[५] १ रत्नान्या

॥ यत्ता ॥

पासेउ बलग्गइ ल्हसइ तणु तं इङ्गिउ पेक्खवि अण्ण-मणु ।
पभणिउ पंहेसिएण णिएवि मुहु 'किं दुवल्लिहुयउ कुमार तुहु' ॥ ९

[६]

विरहग्गि-दह-मुह-कञ्जएण पंहेसिउ पवुत्तु पवणञ्जएण ॥ १
'भो णयणाणन्दण चारु-चित्त णउ विसहउं तइयउ दिवसु मित्त ॥ २
जइ अज्ज ण लक्खिउ पियहे वयणु तो कल्लेँ महु णिसुलउ मरणु' ॥ ३
तं णिसुणेवि वुच्चइ पहेसिएण कमलेण व वयणे पहेसिएण ॥ ४
'फणि-सिर-रयणेण वि णाँहे गण्णु एउ कारणु केत्तिउ जे विसण्णु ॥ ५
किं पवणहो कवणु वि दुप्पवेसु' गय वेण्णि वि रयणिहिं तप्पवेसु ॥ ६
धिय जाल-गयक्खएँ दिट्ठ वाल णं मयण-वाण-धणु-तोण-साल ॥ ७
'भारो वि मरइ विरहेण जाँहे को वण्णेवि सक्कइ रूवु तोहे ॥ ८

॥ यत्ता ॥

तं बहु पेक्खेवि परितोसिएण वरइत्तु पसंसिउ पहेसिएण ।
'तउ जीविउ सहलु अणन्त सिय जसु करे लग्गेसइ एह सिय' ॥ ९

[७]

एत्थन्तरे अट्टमी-चन्द-भाल मुहु जोएँवि चवइ वसन्तमाल ॥ १
'सहलउ तउ माणुस-जम्मु माएँ भत्तारु पहेसणु लहु जाएँ' ॥ २
तं णिसुणेवि दुम्मुहं दुडु-वेस सिरु विहुणेवि भणइ वि सीसकेस ॥ ३
'सोदामणिपहु पहु परिहरेवि धिउ पवणु कवणु गुणु संभरेवि ॥ ४
जं अन्तरु गोपय-सायराहुँ जं जोइङ्गणहं दिवायराहुँ ॥ ५
जं अन्तरु केसरि-कुञ्जराहुँ जं कुसुमाउह तित्थङ्काराहुँ ॥ ६
जं अन्तरु गरुड-महोरगाहुँ जं अंमरराय-पहरण-णागाहुँ ॥ ७
जं पुण्डरीय-चन्दुज्याहुँ तं विञ्जुप्पहु-पवणञ्जयाहुँ ॥ ८

6 s विक्रितवि.

6. 1 P s a °मुहु. 2 P s a कउह. 3 P s a णाहि. 4 P s कित्तिउ, 1 कित्ठ.

5 s व.

7. 1 s मरइसियइ. 2 P सउहउ. 3 P s दुम्मह, इम्महउ.

१ प्रथित मित्रेण.

[६] १ मुक्कमलेण. २ भग्ना. ३ सनोइवि.

[७] १ मिथकेकी. २ विगुञ्जु. ३ वयः.

॥ वृत्ता ॥

आपॅहिं आलावॅहिं कुविउ णरु
'किं वयणोहिं बहुएँहिं थाहिरेँहिं

धिय भीसणु उक्खय-खग्ग-करु ।
'रिउ रक्खउ विहि मि लेमि सिरइँ' ॥ ९

[८]

कटु-अक्खरेण परिभासिरेण
'जं करि-सिर-रयणुज्जलिय(?) देव
लज्जिज्जहि योहहि णाईं मुक्खु'
दस-वरिस-सरिस गय रयणि तासु
कोक्कावैविं णरवइ पवर वर(?)

करे-धरिउ पहङ्गणु पहंसिएण ॥ १
तं असिवरु मइलहि एरथु केम ॥ २
णिउ णिय-आवासहोँ दुक्खु दुक्खु ॥ ३
रवि उग्गउ पसरिय-कर-सहासु ॥ ४
हय मेरि पयाणउ दिण्णु णवर ॥ ५

अँज्जणसुन्दरीहेँ तुरन्तएण
संचलइ पउ पउ जेम जेम
तेहएँ अवसरें बहु-जाणएहिं

उम्माहउ लाइउ जन्तएण ॥ ६
कर्प्पिजइ हियवउ तेम तेम ॥ ७
कर-चरण धरेण्णियु राणएहिं ॥ ८

॥ वृत्ता ॥

वलि-चण्ड मँण्ड परिपत्तियउ
'लईं एकवार करयले धरेविं

तेण वि उवाउ परिचिन्तियउ ।
पुणु चारह वरिसइँ परिहरेविं' ॥ ९

[९]

तो दुक्खु दक्खु दुम्मिय-मणेण
धिय चारह वरिसइँ परिहरेवि
वारे वि ण जाइ ण(?) जेम जेम
उग्गन्तउ उरु विरहाणलेण
परिवार-भित्ति-चित्ताइँ जाइँ
दिहँ आहरणइँ परियलन्ति
गउ रुहिरु णवर धिय अँइणु अरिय
ताहिं तेहएँ कोल दसाणणेण

किउ पाणिग्गहणु पहङ्गणेण ॥ १
णवि सुअइ आलवैइ सुइणवे(?) वि ॥ २
खिज्जइ खिज्जइँ पुणु तेम 'तेम ॥ ३
णं बुग्गावइ अंसुअ-जलेण ॥ ४
णीसास-धूम-मलियाइँ ताइँ ॥ ५
णं णोह-खण्ड-खण्डइँ पडँन्ति ॥ ६
णउ णावइ जीयिउ अस्थि णत्थि ॥ ७
सुरवर-कुरङ्ग-पयाणणेण ॥ ८

॥ वृत्ता ॥

जो दुम्मुहु दउ विसज्जिय
हय समर-मेरि रँहवरे चडिउ

सो आयउ कप्प-वियजियउ ।
रणे रावणु वरुणहोँ अट्ठिडिउ ॥ ९

4 B आवहे. 5 P B A वहुअहि.

8. 1 P B A कोक्काविहि. 2 A उ अँज्जण. 3 P S 'मँट्ट, A वलिवंदइ मँट्ट. 4 A छए, 5 P B A धरेवि.

9. 1 A दुक्खु दुक्खु. 2 A ण. 3 A आलव. 4 A जेम. 5 P विज्जइ marginally corrected to सिअइ. 6 P तेम तेम. 7 P S विरु, A विज्ज. B A महेवि. 8 P S अरिय. 10 P S रहर.

[९] १ प्रलेदति (v. 1, विज्ज). २ चमोदिय.

[१०]

एत्थन्तरे वरुणहो गन्दणेहिं समरङ्गणे वाहिय-सन्दणेहिं ॥ १
 'राजीव-पुण्डरीक' पवर खर-दूसण पाडेवि धरिय णवर ॥ २
 गय पवण-गमणं 'केण वि ण दिट्ठं' सहे वरुणे जल-दुग्गमे पइट्ठ ॥ ३
 'साल्येहं म होसइ कहि मि घाउ' उवेडेवि गउ रयणियर-संउ ॥ ४
 णीसेस-दीव-दीवन्तराहं लहु लेह 'दिण्ण विज्जाहराहं ॥ ५
 अयरेकु रणङ्गणे वुज्जयासु पट्टविउ लेहु पवणज्जयासु ॥ ६
 तं पेक्खेवि तेण वि ण किउ 'खेउ णीत्तरिउ स-साहणु वाउ-वेउ ॥ ७
 यिय अज्जण कलसु लपवि वारे णिग्गच्छिय 'ओत्तरुं दुट्ठ दारे' ॥ ८

॥ मत्ता ॥

तं णिसुणेवि अंसु फुसन्तिर्येणं बुच्चइ लीहउ कहन्तिर्येणं ।
 'अच्छन्ते अच्छिउ जीउ महु जन्ते जाएसइ पई जि सहे' ॥ ९

[११]

तं यणु पडिउ णं असि-पहारु अवहेरि करेप्पिणु गउ कुमारु ॥ १
 माणस-सरये आवसु मुक्कु अत्थवणहो ताम पयहु दुक्कु ॥ २
 दिट्ठइ सयवत्तइ मज्जियाइ पिय-विरहिय-महुअरि-मुहलियाइ ॥ ३
 चकी वि दिट्ठ विणु चक्कणं वाहिज्जमाण मयरद्धणं ॥ ४
 विहुणन्ति चञ्चु पद्दाहणन्ति विरहाउर पक्कन्दन्ति धन्ति ॥ ५
 तं णियेवि जाउ तहो कलुण-भाउ 'मई सरिसउ अणु ण को वि पाउ ॥ ६
 ण कयाइ वि जोइउ णिय-कलु अच्छइ मयणग्गि-पलित्त-गत्तु ॥ ७
 परिअत्तेवि समाणउ ण जाम रणे वरुणहो जुञ्जु ण देमि ताम' ॥ ८

॥ मत्ता ॥

सम्भाउं सहायहो कहिउ पुणु पत्तिसिणं वुत्तु 'पँहु परम-गुणु' ।
 उप्पएवि णहङ्गणे वे वि गय णं सिय-अहिसिञ्चणे मच गय ॥ ९

10. 1 P 8 नचण 2 P 8 इट्ठ 3 P साउपहु, 8 साल्यहो, A सक्कयह 4 P 8 रपणे
 वराउ 5 A 'दीवतराह. 6 P 8 लेहु दिण्ण 7 A विज्जाहराह. 8 A लह 9 P 8 पुसतिर्येण.

11. 1 P 8 चक्केण 2 P 8 मयरद्धेण, A रद्धप 3 P 8 प कदन्ति. 4 P 8 कदण.
 5 P 8 महु 6 P परिअत्तेवि, 8 परिअत्तिवि 7 P 8 सम्भाव.

[१०] १ राजी [व] पुण्डरीक पुत्रो २ केनापि न इष्ट . ३ वित्तमन्त्र

[११] १ चन्द्र उवाच . २ पावन्ती.

णिविसेण पत्त अज्ञणहें भवणु
 गड पहसिउ अचभन्तरे पइहु
 'परिपुण्णं मणोरह अञ्जु देवि
 तं णिसुणेंवि भणइ वसेन्तमाल
 'भव-भव-संचिय-दुह-भायणीए
 तो किं वेयारहि' रुअइ जाव
 महुरक्खर विणयालाव लिन्तु
 पछङ्कं चडिउ करे लेवि देवि

[१२]

पच्छण्णु 'होवि थिय कहि मि पवणु ॥ १
 पणवेप्पिणु पुणु, आगमणु सिद्धु ॥ २
 हउं आयउं वाउकुमारु लेवि ॥ ३
 थोरंसु-सित्त-थण-अन्तराल ॥ ४
 एवहु पुणु जइ अञ्जणाए ॥ ५
 सयमेव कुमारु पइहु ताव ॥ ६
 आणन्दु सोक्खु सोहग्गु दिन्तु ॥ ७
 विहसन्त-रमेन्तइ विवइ वे वि ॥ ८
 ॥ घत्ता ॥

स इ भु वं हिं परोप्परु लिन्ताइ सरहसु आलिङ्गणु दिन्ताइ ।
 णीसन्धि-गुणेणं ण णायाइ 'दोणिण वि एंके पिव जायाइ ॥ ९

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इय रामएवचरिए धणञ्जयासियं-सयम्भुएव-कए ।
 'पवण इण णा वि वा हो' अट्टारहंमं इमं पवं ॥

*

[१९. एगुणवीसमो संधि]

पच्छिम-पहरे पइञ्जणेण आउच्छियं पिय पंवसन्तएण ।
 'तं' मरुसेज्जहि सिगणयणि जं मइ अवहत्थिय भेन्तएण ॥

[१]

जन्तएण आउच्छियं जं परमेसरी ।

॥ थिय विसणं हेट्टामुह अञ्जणसुन्दरी ॥ १

कर मँउलिकरेप्पिणु विणणवइ 'रयसँलहें गव्भु जइ संभवइ ॥ २
 तो उत्तरु काइं देमि जणहो ण वि सुज्जइ एउ मञ्जु नणहो' ॥ ३

12. 1 P S अञ्जणहो 2 A होइ 3 P records a variant 'वय पुण्ण', A उउ
 सुहक. 4 P S वाइउ 5 A 'भव' 6 P corrects to 'भायणाइ'. 7 P corrects to
 अञ्जणाइ. 8 P किं ण, S किं वि. 9 P च विवारहि 10 P च देउ 11 P S एवह 12 A
 सुएहि. 13 A 'गुणे णायाइ 14 P S विधि 15 P S एकस्मिन्, A इण पिय. 16 P S अट्टा-
 रसम.

1. 1 S आउच्छिय 2 A ज वि वसवएण. 3 P सभाकसेज्जहो, S संभाहसेज्जहो.
 4 P S सिगणयणे. 5 P जतएण. 6 A परमेसदि. 7 P S पतएण. 8 A अञ्जणसुददि. 9 P रइ-
 सलहि, S रइसरहि

[१] १ धर्मो इह. २ असातेन. ३ पद्मदस्ती. ४ रजन्वया.

चित्तं तेण सुंपरिद्वेवि
गव णरवइ सहुं मित्तेण तहिं
गुरुहार ह्वअ एत्तेहं वि सइ
'एउ काइं कम्मु पइं आर्यरिउ
दुवार धरि-विणिवाराहों
तं सुंणंवि वसतमाल चवइ

कङ्कण अहिणाणु समंल्लवेवि ॥ ४
माणसमरे वूसावासु जहि ॥ ५
कोक्खवेवि पभणंइ 'केउमइ ॥ ६
णिम्मल्ल महिन्द-कुलु धूतरिउ ॥ ७
मुहु मइल्लिउ सुअहों महाराहों ॥ ८
'सुविणे' वि कलङ्कु ण सभवइ ॥ ९

॥ वत्ता ॥

इमुं कङ्कणु इमुं परिहणंउ इमुं कञ्चीदामु पहज्जणहों ।
णं तो का 'वि परिकख करे परिसुज्जहूं जेणं मज्जे जणहों ॥ १०

[२]

तं गिसुणेवि वेवन्ति समुद्धिय अंणुणु ।

वे वि ताउ कसघाएहें हयउ पुणुंणुणु ॥ १

'किं जारहों णाहिं सुवणुणु घरे
अणुणु वि एत्तिउ सोहरुणु कउ
कङ्कअक्खर-पहर-भयाउरउ
हकारेवि पभणिउ कूर-भइ
पयउ बुद्धउ अथलक्खणउ
माहिन्दपुरहों दूरन्तरेण
जिह मुअहुं ण आवइ वत्त महु'
गउ वे वि चडावेवि णवर तहिं -

जे कउउ घडावेवि छुहइ करे ॥ २
जे कङ्कणु देइ कुमारु तउ' ॥ ३
सजायउ वे वि गिरुत्तरउ ॥ ४
'हय जोत्ते महारहं-वीडे चहु ॥ ५
सत्ति धवलामल-कुल-लउच्छणउ ॥ ६
परिघिर्ववि आउ सहुं रहवरेंण ॥ ७
तं गिसुणेवि सन्दणु जुत्तु लहु ॥ ८
सामिणि-केरउ आपसु जहिं ॥ ९

॥ वत्ता ॥

णयरहों दूरे वरन्तरेण
'माए खमेज्जहि जामि हउं'

अज्जण रुवंन्ति ओआरिया ।
सहुं धाहए पुणु जोकारिया ॥ १०

10 A ष परिद्वेवि 11 A समुल्लवेवि 12 P S पभणिय, A पभणइ 13 A सचरिउ.
14 P S गिसुणेवि 15 P S तिविणु 16 P S पउ 17 P S परिदाणउ, A परिहणउ.
18 P S किं वि 19 P S जेम

2. 1 A अणुणु 2 P S पुउ वि पुउ 3 P S हकारि वि 4 P S महादे 5 P S दूर-
वेण 6 A परिघिर्ववि 7 P S चडावि 8 P S दूरवरेंण 9 A कर्मल

५ परांभोत्थ ६ ध(ध)म्
पउ० चरि० २०

[३]

कूर-वीरं परिभूत्तपै रवि अत्यन्तओ ।

अज्ञणार्णै केरउ बुक्खु वं असहन्तओ ॥ १

- मीसण-रयुण्णिहिं भीसण अँडइ खाइ व गिलइ व उवारे व पँडइ ॥ २
 १. भिठिभँयइ व भिङ्गारी-रवोहिं रुवइ व सिच-सँदोहिं रररवोहिं ॥ ३
 पुण्फुवइ व फणि फुकारपँहिं बुक्कइ व पंमय-बुकारपँहिं ॥ ४
 सा दुक्खु दुक्खु परियल्लिय णिसि दिणयरेण पसाहिय पुव-दिसि ॥ ५
 गइयउ णिय-णयरु पराइयउ अगपँ पडिहारु पधाइयउ ॥ ६
 'परमेसर आइय सिग-णयण अज्ञणसुन्दरि सुन्दर-वयण' ॥ ७
 ११ तं सुणोवि जाय दिहि णरवरँहो 'लहुं पट्टणँ हट्ट-सोह करहो ॥ ८
 उन्भहँ मणि-कञ्चण-तोरणइ वर-वेसउ लेन्तु पसाहणइ ॥ ९

॥ घटा ॥

सब पसाहहँ मत्त गय

पलाणहँ पवर तुरङ्ग-धउ ।

(जय)-मङ्गल तूरइ आहणहँ

सवडम्मुह जन्तु असेस भउ' ॥ १०

॥

[४]

भणोवि एम पडिपुच्छिउ पुणु वद्धायओ ।

'कइ तुरङ्ग कइ रहवर को बोलावँओ' ॥ १

- पडिहारु पवोछिउ अनुल-वल्लु 'णउ को वि सहाउ ण किं पि वल्लु ॥ २
 अज्ञण वसन्तमालार्णै सहँ आइय पर एत्तिउ कहिउ महु ॥ ३
 ११ एकपँ असुअ-जल सित्त-धण दीसइ गुरुहार विसण्ण-मण' ॥ ४
 तं णिसुणोवि विउ हेट्टामुहउ णं णरवइ सिरे वज्जेण हउ ॥ ५
 'दुस्सील दुट्ट मं पइसरउ विणु खेवँ णयरहँ णीसरउ' ॥ ६
 पमणइ आणण्डु नन्ति सुचँवि 'अपरिक्खिउ किज्जइ कञ्च ण वि ॥ ७
 सासुअउ होन्ति विरुआरियउ महसइहँ वि' अयगुण-नारियउ ॥ ८

॥ घटा ॥

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सुकइ-कहहँ जिह खल-मइउ

हिम-यइलियउ कर्मलिणिहिं जिह ।

'होन्ति सहावे वदरिणिउ

णिय-सुणँहँ खल-सासुअउ तिह ॥ ९

३ 1 P S A अथउ 2 P S ति 3 P S A मसहउ 4 P अरइ corrected to अरइ, 5 अरइ, A अरइ व 5 P पइइ corrected to पइइ, 6 पइइ, A पइइ वी 6 P S विंभियइ 7 A वइ 8 A गउउ 9 P 'रइइ'

4. 1 B missing 2 P S 'रइयव 3 P corrects to मेडावउ, 8 जोडावउ 4 S सुववि, A सुणेवि 5 A मि 6 P S 'आरियउ 7 P कपडणइ, 8 कडडणइ 8 S इति' 9 P S 'सुणँहँ 10 P A खल

[३] १ सटल्या (१) २ मंडं-पूजापै (१)

[४] १ उपपववाउ

[५]

सासुआण सुण्हाण जणे सुपसिद्धइं ।

एकमेक-चइराइ अणोइ-णिवद्धइं ॥ १

भचारु भणोसइं जं दिवसु

वयणेण तेण मन्तिहें तणेण

किं कन्तएँ णेह-विहणियँएँ

किं सु-कहँएँ णिरलङ्कारियँएँ

परें अज्जण समरंज्जणें पणणु

तं णिसुणेवि परेंण णिवारियउ

वणु गम्पि पइहउ भीसणउ

‘हा विहि हा काइं कियन्त किउ

विरुआरी होसइ तं दिवसु’ ॥ २

आरुहु पसण्णकित्ति म्पेण ॥ ३

कि कित्तिएँ चइरिहिं जाणियँएँ ॥ ४

कि घीयएँ लज्जण गारियएँ ॥ ५

गब्भहों सवन्धु एत्थु कजणु’ ॥ ६

पडहउ देप्पिणु णीसारियउ ॥ ७

धाहाविउ पहणेवि अप्पणउ ॥ ८

णिहि दरिसेवि लोयण-जुयलु हिउं ॥ ९

॥ यत्ता ॥

विहि मि कलुणु कन्दन्तियहिं वणें दुक्खे को व ण पेहियउ ।

सच्छन्देहिं चरन्तएँहिं हरिणेहि वि ‘दोवँउ मेहियउ ॥ १०

[६]

वारवार सोआउर रोवइ अज्जणा ।

‘का वि णाहिं मइं जेही दुक्खहँ भार्यणा ॥ १

सासुआएँ हयासएँ परिहविय

हा भाइ-जणेरहों णिजुरहों

कुलहर-पइहरहि मि दइयहु मि

गब्भेसरि जउ जउ संचरइ

तिस-भुक्ख-किलामिय चत्त सुह,

तहिं दिहु महारिसि सुद्धमइ

अत्तार्यण-त्तवें तावियउ

तहिं अयसेँ वे वि पढुक्कियउ

हा माएँ पइं वि णउ सधविय ॥ २

णीसारिय कह रयन्ति पुरहों ॥ ३

पूरन्तु मणोरह सवहु मि’ ॥ ४

तउ तउ रुहिरहों छिउरु भरइ ॥ ५

गय तेत्थु जेत्थु पलियंङ्क-मुह ॥ ६

णामेण भडारउ अमियगइ ॥ ७

खुँडु जें खुडु जोगु खम्मावियँउ ॥ ८

णं दुक्ख-विलेसँहिं मुक्कियउ ॥ ९

॥ यत्ता ॥

चलण णवेप्पिणु मुणिवरहों अज्जण विण्णवइ लुहन्ति सुह ।

‘अण्ण-भयन्तरे काइं मइं किउ दुक्कियउ जें अणुहवमि दुहु’ ॥ १०

5. 1 P S वाप 2 P सवर्णणे, 3 P S इउ 4 P S परतेहिं 5 P दोउउ, 8 दुहो.
6. 1 A जंगण, 2 P णहि, 8 A णाहि, 3 I मइ, 4 S A भायव 5 S मर, 6 P S
पररविहिं इवहु मि, 7 P देउरे, 8 देउरे, 8 P S परिअइ 9 P S भायावव, 10 P S
खुँडु जें 11 P A जोग, 8 जोग 12 P S A खमावियउ, 13 P S विलेसो, 14 A ज.

[५] १ मधो (१) २ इत्तां.

[६] १ मनेभेयन्तो

[७]

गुणु वसन्तमालार्णु बुत्तु 'णउ तेरउ ।

एउ सधु फलु एयहो गवभहो केरउ ॥ १

- तं गिसुणेवि विगय-राउ भणइ 'एउ गवभहो दोसु ण संभवइ' ॥ २
 'जइ घोसइ 'होसइ तणउ तउ ' एहु चरिम-देहु रणे छउ-जउ ॥ ३
 पइ पुच-भवन्तरे सइ करेण जिण-पडिम सयत्तिहे मच्छरेण ॥ ४
 परिषित पत्त 'तं एहु दुहु एवहिं पावेसहि सयल-सुहु' ॥ ५
 गउ एम भणेप्पिणु अमियगइ ताणन्तरे दुक्कु मयाहिवइ ॥ ६
 विहुणिय-त्तणु दूरुग्गिण्ण-कमु सणि असणि पाइ जमु काल-समु ॥ ७
 'कुञ्जर-सिर-रुहिरारुण-धाहरु कीलाल-सित्त-केसर-पसर ॥ ८
 अइ-वियड-दाड-फाडिय-वयणु रत्तुप्पल-गुञ्ज-सरिस-णवणु ॥ ९
 सय-सायर-रव-गम्भीर-गिरु लङ्गुल-दण्ड-कण्डुइय-सिरु ॥ १०

॥ पत्ता ॥

- तं पेक्खेवि हरिणाहिवइ अज्जण स-मुच्छ महियलें पडइ ।
 'विज्जा-पार्ष्णं उप्पपेवि आयासे वसन्तमाल रउइ ॥ ११

[८]

'हा समीर पवणञ्जय अणिल पहज्जणां ।

हरि-कियन्त-दन्तन्तरे वट्टइ अज्जणां ॥ १

- हा कम्मं काइं किउ केउमइ खलें सुइय लहेसहि कवण गइ ॥ २
 'हा ताय महिन्द मइन्दु धरे सु-पसण्णकित्ति पडिरक्ख करे ॥ ३
 हा मायर तुहु मि ण 'सधवहि मुच्छाविय वुहिय समुत्थयेहि ॥ ४
 गन्धवहो देवहो दाणवहो विज्जाहर-किण्णर-माणउहो ॥ ५
 जक्खहो रक्खहो रक्खहो संहिय णं तो पञ्चाणणेण महियं' ॥ ६
 तं गिसुणेवि गन्धवाहिनइ रणे दुज्जउ पर-उवयार-मइ ॥ ७
 'मणिचूडु रयणचूडहे दइउ पञ्चाणणु जेतु तेषु अइउ ॥ ८
 अट्ठावउ सावउ होवि यिउ हरि पाराउट्टउ तेण किउ ॥ ९

7. 1 A तउ उणउ. 2 A चान. 3 A ते. 4 A काल-कालसमु 5 A 'पुजगुजगवणु.
 6 P S 'सरे'. 7 S णगुल. 8 A विज्जापाण.

8. 1 पहज्जण. 2 A अज्जण. 3 S A काइ कमु. 4 P सुमुत्तरइ, 5 ससुत्तवहिं, 6 ससु-
 इवहि. 5 A वहिय. 6 P S रयणचूडरि, 7 रयणचूडरी.

[७] १ आत्मीयीयाउ (?) पदात्रय विधिमा. २ वधि

[८] १ हे आता. २ न करोधदसि ३ मो उधउजुवः पलगा (१). ४ सजी. ५ कथ
 पः धापरी मभूइ.

॥ वृत्ता ॥

तावैहिं गयणहोँ ओअरेंवि अङ्गणहें वसन्तमाल मिलिय ।
 'इहुँ अद्वावड होन्तु ण वि ता वड्डइ(?)आसि माएँ गिलिय' ॥ १०
 [९]

एम वोल किर विहि मि परोपर जावैहिं ।

'गीउ मेउं गन्धवें मणहर तावैहिं ॥ १

तंगिसुणेंवि परिओसिय णिय-मणें(?)	'पच्छणु को वि सुहि वसइ वणें ॥ २
असमाहि-मरणु जें णासियड	अणु वि गन्धडु पयासियड' ॥ ३
अवरोपर एम चवन्तियहुँ	पलियङ्क-गुहहिँ अच्छन्तियहुँ ॥ ४
साहवमासहों वहुँलडुमिणें	रयणिहें पच्छिम-पहरडें 'धिणें ॥ ५
णक्खत्ते सवणें उप्पणु सुउ	हल-कमल-कुलिस-अस-कमल-जुउ ॥ ६
चकहुँस-कुम्म-सङ्ग-सहिउ	सुह-लक्खणु अवलक्खण-रहिउ ॥ ७
तागन्तरेँ पर-वल-णिम्महेंण	पैडिसुरें सूर-सम-प्पहेंण ॥ ८
णहें जन्तें वे वि णियच्छियड	ओअरेंवि विमाणहों पुच्छियड ॥ ९

॥ वृत्ता ॥

'कहिं जायड कहिं वड्डियड कहीं धीयड कहीं कुलउत्तियड ।
 कसु केरड एयँडु डुहु वणें अच्छहों-जेण रुअन्तियड' ॥ १०

[१०]

पुणु वसन्तमालाएँ पडुत्तर दिज्जइ ।

णिरयसेसु तहों णिय-वित्तन्तु कहिज्जइ ॥ १

'अङ्गणसुन्दरि णामेण इतं	सइ सुउ सुउ जिह जिण-पडिम ॥ २
मणवेय-महाएविहें तणयं	जइ मुणहों महिन्दु तेण जणियं ॥ ३
पावड पसण्णकित्तिहें भइणि	मणहर पवणङ्गयाहों धरिणि ॥ ४
विजाहर तं गिसुणेंवि धयणु	पभणइ वाहम्भ-भरिय-णयणु ॥ ५
'हवँ माएँ महिन्दहों मेहुणड	सु-पसण्णकित्ति महु भायणड ॥ ६
तउँ होमि सहोयर-माउलड	पडिसूरु हणूरुह-राउलड' ॥ ७

7 P S जइ वहे.

9. 1 P S गीउ. 2 P बहुलडुमीभ, S अवलडुमिया, A बहुलडुमिए. 3 P S णिय. 4 P S वड्डियड. 5 P missing. 6 P S एवडु.

10. 1 A इया. 2 P S णिय, A तमिया. 3 A मुणडु. 4 A जणिया. 5 P S भायणडं. 6 S अं.

[९] १ त्रिनोफ गीतं पाइतम्. २ धेरे. ३ कृष्णाटमी. ४ करकमलयुगम्. ५ विद्याधरेण.

[१०] १ द्वीपस नामेदम्. २ राजा.

तं गिसुणोवि जाणोवि सरोवि गुणु अत्तिंहु तेहिं ता रुणु पुणु ॥ ८
जं लइउं आसि पुण्णोहिं विणु तं दिणुणु विहिंहे णं सोयं-रिणु ॥ ९

॥ घत्ता ॥

सैरहसुं सोइव देन्तएहिं अं एकमेकु आवीलियउं ।
अंसु पणोले णीसरइ णं कलुणु महारसु पीलियउ ॥ १०

[११]

दुकलु दुक्खु साहारेवि णयण लुहावेवि ।

माउलेण णिय णियय-विमाणे चडांवेवि ॥ १

सुर-करिवर-कुम्भत्थल-थणहे गयणङ्गणे जन्तिहे अङ्गणेहे ॥ २
॥ १ ॥ णीसरिउं वाहु अइ-दुल्लिउं णं गहयल-सिरिहे गब्भु गलिउ ॥ ३
मारुइ दयत्ति णिवडिउ इउहे णं विज्जु-पुब्भु उप्परि सिउहे ॥ ४
उच्चाएवि णिउ विजाहारेहे णं जग्गणे विणवरु सुरवरोहिं ॥ ५
अङ्गणहे समप्पिउ जाय दिहि णं णहुं पढीवउ लड्डु णिहि ॥ ६
णिय-पुरु पइसारेवि णरवरोणं जम्मोच्छउ किउ पेडिदिणयरोण ॥ ७

॥ घत्ता ॥

‘सुन्दरु’ जणे सुन्दरु भणेवि ‘सिरिसइलु’ सिलायलु चुणु णिउ ।
‘हणुवन्तु’ गामु ते तासुं किउ ॥ ८

[१२]

‘एत्तहे वि’ खर-दूसण मेहावेपिणु ।

वरुणहे रावणहो वि सन्धि करेपिणु ॥ १

॥ १ ॥ णिय-णद्धरु पईसइ जाय मरु णीसुणु ताम णिय-घरिणि-पुरु ॥ २
पेक्खेपिणु पुच्छिय का वि तिय ‘कहिं अङ्गणसुन्दरि पाण-पिय’ ॥ ३
तं गिसुणोवि बुच्चइ यालियए ‘णव-रम्भ-गन्भ-सोमालियए’ ॥ ४

7 P S अत्तिंहु तेण ता रुणु पुणु. 8 P S लइउं, A लयउ. 9 A विसदि. 10 The Ghatta is missing in A. 11 P सहरसु. 12 S पञ्जाणे.

11. 1 P संहारेवि, S सहारिणि, A साहारिणि. 2 P S A चडांविदि. 3 A अण्णहे. 4 A अज्जणहे. 5 A इद्वि. 6 S निउहि. 7 P S जम्मण. 8 A णहु. 9 A खर. 10 P S हणुवन्तु.

11 P S णर, S णसु. 12 A वहो तेण.

12. 1 wanting A. 2 P S A मेहावेपिणु. 3 This half is metrically defective by two moras.

१ अलन्तम्. ४ सोच्छरणम्, ५ आतिष्ठनम्.

[११] १ नीत्य. २ चण्य. ३ प्रतिघट्टेन. ४ धीयेवं नाय.

[१२] १ पवनसयः.

किर गभु भणेंवि पर-परवरहों
तं सुणेंवि समीरणु षीसरिउ
गई तेथु जेथु तं सासुरउ
पिय इह्व ण दिह्व णवर तहि मि
परियेंत्तिय पंहसियाइ-सयण

केउमइयें घळिये कुलहरहों ॥ ६
अणुसरिसेहिं वयसेहिं परियेरिउ ॥ ६
किर दरिसावेसइ सा सुंउ ॥ ७
असहन्तु पदुअणु गउ कहि मि ॥ ८
दुक्खाउर ओहुंछिय-ययण ॥ ९

॥ वता ॥

‘एम भणेंजहु केउमइ
विरह-दवाणल-दीवियउं

पूरन्तु मणोरह माएँ तउं ।
पवणअय-पायहुं खयहों गउ’ ॥ १०

[१३]

दुक्खु दुक्खु परियत्तिय सयल वि संजणा ।

गय रूयन्त गिय-णिलैयहों उम्मण-दुम्मणा ॥ १

पवणअओ वि पडिक्ख-खउ

काणणु पइसरइ विसाय-उउ ॥ २

पुच्छइ ‘अहों सरवर दिह्व धण

रत्तुणल-दल-कामल-चलण ॥ ३

अहों रायहंस हंसाहिवइ

कहें कहि मि दिह्व अइ हंस-गइ ॥ ४

अहों दीहर-णहर मयाहिवइ

कहें कहि मि गियम्मिणुणि दिह्व जइ ॥ ५

अहों कुंभिं-कुम्भे-सारिच्छ-थण

केत्तेहं वि दिह्व, सइ सुअ-मण ॥ ६

अहों अहों असोय पलविय-पाणि

कहिं गय पैरहुएँ परहूय-वाणि ॥ ७

अहों रुन्दे चन्दे चन्दाणणिय

मिग कहि मि दिह्व मिग-लोयणिय ॥ ८

अहों सिहि, कलाव-सणिह-चिहुर

ण गिहालिय कहि मि विरह-विहुर ॥ ९

॥ वता ॥

एमं भयन्तं विउलें वणे

णगोह-महादुमु दिह्व किहे ।

सासय-पुंर-परमेसरेंण

णिकखवणे पयागु जिणेण जिह ॥ १०

[१४]

तं गिएवि घड-पायहुं अणु विं सरवर ।

कालमेहु णामेण खमाविउ गयवर ॥ १

4 A घडिउ. 5 P परिगरिउ. 6 This and the following line are missing in A.

7 B एहसिय अइ. 8 A पायउ.

13. 1 P A संजणा. 2 A रुयति. 3 A °णिलयहुं. 4 P A °दुम्मणा. 5 B राहूयें, A परहूय. 6 A पाहुयें, B राहुयें. 7 A विउळ, 8 P B °पुवर.

14. 1 SA पायउ. 2 A मि.

१ मित्रैः. २ अघनी, ४ कामभोर्यं (गं). ५ म्यागुदितः. ६ इधः.

[१३] १ कोकिलाखरा (१).

- ‘जं सयलं-काल कण्णारियउ अङ्कुस-खर-पहर-वियारियउ ॥ २
 आलार्ण-खम्मं जं आलियउ जं सङ्कुल-णियलहिं णियलियउ ॥ ३
 तं सयलु खमेज्जहि कुम्भि महु’ ‘तहिं पच्चक्खाणउ उइउ लहु ॥ ४
 ‘जइ पत्त वत्त कन्तहं तणिय तो णउ णिवित्ति गइं एत्तडिय ॥ ५
 * जइ धइं पुणुं एह ण ह्य वदिहि तो एत्थु मज्जु सण्णास-विहि’ ॥ ६
 यिउ मउणु लण्वि णराहिवइ द्वायन्तु सिद्धि जिह परम-जइ ॥ ७
 सच्छन्दु गइन्दु वि संचरइ सामिय-सम्माण ण वीसरइ ॥ ८
 पडिरक्खइ पासु ण मुअइ किह भव-भव-किउं सुक्खिय-कम्मु जिह ॥ ९
 ॥ वचा ॥

- ॥ ताम रुअन्तें पइसिएण अक्खितउ जणणिहें वुण्णाणणहें ।
 ‘पउ ण जाणहुं कहि मि गउ मरुएउ विओएं अज्जणहें’ ॥ १०

[१५]

तं णिसुणेंवि’ सबद्धियं-पसरिय-वेयणा ।

वयणं-जणणि मुच्छाविव धियं अचेयणा ॥ १

- ॥ पञ्चालिय हरियन्दण-रसेण उज्जीविय कह वि पुण्ण-वसेण ॥ २
 ‘हा पुत्त पुत्त दक्खवहि मुहु’ हा पुत्त पुत्त कहिं गयउ तुहुं ॥ ३
 हा पुत्त भाउ महु कमेहिं पइं हा पुत्त पुत्त रहगएहिं चहुं ॥ ४
 हा पुत्त पुत्त उवयणेहिं भमु हा पुत्त पुत्त झेन्दुयेंहिं रमु ॥ ५
 हा पुत्त पुत्त अत्थाणु करे हा पुत्त महाहरे वरुणु घरे ॥ ६
 * हा वहुएं वहुएं मइं भन्तियएं तुहुं धद्धिय अपरिक्खन्तियएं’ ॥ ७
 पल्हाएं धीरिय ‘लुहहि मुहुं णिक्कारणे रोउहि काइं तुहुं ॥ ८
 हउं कन्ते गवेसंमि तुव वणउ इमुं भेइणि-मण्डलु केत्तडउ’ ॥ ९
 ॥ वचा ॥

- ॥ एस भणेवि णराहियेण उययारु करेवि सांसंणहरहुं ।
 उअय-सेट्ठि-विणिवासियहुं पट्टयिय उए विज्जाहरहुं ॥ १०

३ P S आलणे. ४ P S सकळ. ५ P वपणु ६ P S वे. ७ S A गप. ८ P वेइ. ९ घट.
 A पइ. ९ P S पुण. १० P S A गपइ. ११ P S किय. १२ P S आगइ. A आगह.

१५. १ A सक्खमित्त. २ A *वेयण. ३ P S गयणिसेयणा, A यिय अचेयण. ४ S पुणमहो.
 ५ P पइ. ६ P पइ. ७ P महुएहि, * मिदुएहि, A सिदुएहि. ८ P S A मुहु. ९ P S गवेसर.
 १० P S पउ. ११ P S सामणहरइ. १२ P S विज्जाहरइ.

[१५] १ इत्यादि.

[१६]

एकु जोहु संपेसिउ पासु दसासहो ।

अक-सक-तइलोक-चक-संतासहो ॥ १

अवरेकु विहि मि खर-दूसणहुँ	पायाललङ्क-परिभूसणहुँ ॥ २
अवरेकु कइद्वय-पत्थिवहोँ	मुग्गीवहोँ किक्किन्धाधिवहोँ ॥ ३
अवरेकु किकुपुर-राणाहुँ	णल-णीलहुँ पमय-पहाणाहुँ ॥ ४
अवरेकु महिन्द-गराहिवहोँ	तिकलिङ्ग-पहाणहोँ पत्थिवहोँ ॥ ५
अवरेक धवल-णिम्मल-कुलहोँ	पडिसूरहोँ अङ्गण-भाउलहोँ ॥ ६
दूवत्तएँ पत्तएँ गीद-भय	हूणवन्तहोँ मायरि मुच्छ गय ॥ ७
अहिसिखिय सीयल-चन्दणेंण	पड वाइय वर-कामिणि-जणेंण ॥ ८
आसासिय सुन्दरि पवण-पिय	णं थिय नुहिणाहय कमल-सिय ॥ ९

॥ पत्ता ॥

ताम 'विधीरियँ माउलेंण 'मा माएँ विसूरउ करि मणहोँ ।
सिद्धहोँ सासय-सिद्धि जिह तिह पई दक-खवमि समीरणहोँ ॥ १०

[१७]

-- पुणु पुणो वि धीरेप्पिणु अङ्गणसुन्दरि ।

णिय-विमाणें आरुहु णराहिव-केसरि ॥ १

गउ तेत्तहें जेत्तहें केउमइ	अणुणु वि पल्हाय-णराहिवइ ॥ २
णरवर-विन्दाइँ असेसाइँ	'मेल्लेप्पिणु गयइँ गवेसाइँ ॥ ३
तं भूअरवाडइँ हुक्काइँ	घण-उलइँ व थाणहोँ चुक्काइँ ॥ ४
पवणज्जउ जाहिँ आरुहेंवि गउ	सो कालमेहु वणें दिहु गउ ॥ ५
उत्ताइउ उँकरु उववणु	तणउविचं-कणुणु तम्मिर-णयणु ॥ ६
तं पाराउदुव करंवि यलु	गउ तहिँ जें पडीवउ अतुल-चलु ॥ ७
गणियारिउँ दोइय वसिक्कियउ	णव-णलिणि-सण्डें भमरु व थियउ ॥ ८
किङ्करेंहिँ गवेसन्तेहिँ वणें	लक्खिउ वैह्लहें लया-भयणें ॥ ९
जोक्कारिउ विजाहर-सण्णेंहिँ	जिह जिणवउ सुरेंहिँ समागणेंहिँ ॥ १०

16. 1 P S चूसणह, 2 P S परिभूसणह, 3 P किकुपुर, 4 P S अवरेक, 5 P S कुलनिम्मलहो, 6 A दुवत्तए, 7 P हूणवन्तहो, 8 V विधीरिय, 9 P S पडजमहो.

17. 1 A वदाइ, 2 P A मेल्लेप्पिणु, 3 S मिहेप्पिणु, 4 S तो उकरवणु, 5 S उदुविभव, 6 P S गणियारि पदोइय, 6 P S तर, 7 P S वि, 8 P S वेउहल.

[१६] १ मितेपेय पीरिता.

[१७] १ मेणपकं टासा, २ हक्खिनी.

पउ० चर० 21

॥ घत्ता ॥

मउणु लएवि परिट्टियउ णउ चवइ ण चहइ ज्ञाण-यरु ।
जाय भन्ति मणै संबहु सि 'कट्टमउ विण्णै णिम्मविउ णरु' ॥ ११

[१८]

पुणु सिलोउ अवणीयल्ले लिहिउ स-हत्थेण ।
'अञ्जणापे मुइयापे मरमि परमत्थेण ॥ १

जीवन्तिहे णिसुणामि वच जइ तो वोळमि लइ एत्तडिय गइ ॥ २.
तं णिसुणोवि ह्युरुह-राणपेण वज्जमियं वत्त परिजाणएणं ॥ ३
तामरंस-रहास-सरिसाणणउ विण्णिण मि वसन्तमालञ्जणउ ॥ ४
॥ जिह उभय-पुरहुं परिघलियउ जिह यणे भमियउ एकलियउ ॥ ५
जिह हरिवरेण उवसग्गु किउ अट्टावएण जिहं उवसमिउ ॥ ६
जिह लडु पुत्तु भूसंणु इल्लहे जिह णहे णिज्जन्तु पडिउ सिल्ले ॥ ७
सिरिसंइलु णाउं हणुवन्तु जिह विसन्तु असेसु वि कहिउ तिह ॥ ८
तं वयणु सुणेवि समुट्टियउ पडिसुरे णिय-णयरहो णियउ ॥ ९

॥ घत्ता ॥

मिलिउ पट्टज्जणु अञ्जणहो वेणिण मि णिय-कहउ कहन्ताइ ।
ह्युरुह-दीवे परिट्टियइ विरु रज्जु सं इं भु अन्ताइ ॥ १०

*

[२०. वीसमो संधि]

वदन्तउ पावणि भड-चूडामणि जाव जुयाण-भाये चडइ ।
॥ तहिं अवसरं रावणु सुर-संतावणु रणउहे वरुणहो अविभडइ ॥

[१]

दुआगमणे कोउ संयउइ सई सरहसु दसासु सण्णउइ ॥ १
परिवेदिउ रयणियर-सहासेहिं पेसिय सांसणहर चउपामेहिं ॥ २
सर-दूसण-सुगमीव-गरिन्दहे णल-णीलहुं माहिन्द महिन्दहुं ॥ ३

9 P S सो णवक, A इण वर. 10 A मन्वह. 11 P S टिउ, टिउ

18. 1 P S परियपडे 2 A मुदवए मरमि 3 P S जीवसिय 4 P S वज्जरेउ 5 P S परिजाणियण. 6 A णमरिय. 7 A 'पुरह. 8 A विम. 9 S अ. 10 P S भूयण. 11 P S सिरिसदल 12 P वइ, 3 सय

1. 1 P S वदुवउ. 2 P S दुआगमेण.

[१] १ हनुवन्. २ वज्ज.

चुन्धेवि उंचोलिहिं वइसारिउ
 'धणणउ पवणु जासु तुहुँ णन्दणु
 एम कुसलं-पिय-महुरालावेहिं
 तं हणुयन्त कुमारु पपुज्जेवि
 वेल्लन्धर-धरें मुक्कं-पयाणउ
 कहि मि सन्धु-खर-दूसण राणा
 कहि मि कुमुअ-सुग्गीयइइय

वारवार पुणु साहुकारिउ ॥ ३
 भरहु जेम पुरएव्हों णन्दणु' ॥ ४
 कङ्कण-कञ्जीदाम-कलावेहिं ॥ ५
 वरुणहों उप्परि गंड गलगज्जेवि ॥ ६
 थिउ वल्लु सरयन्भ-उल-समाणउ ॥ ७
 कहि मि हणुवें णल-णील पहाणा ॥ ८
 णं विय थट्टेहिं मत्त महागय ॥ ९

॥ पत्ता ॥

१० रेहइ णिसियर-वल्लु वड्डिय कलयल्लु धड्डेहिं यड्डेहिं आवासियउ ।
 णं दहमुह केरउ विजय-जणेरउ पुण्ण-पुल्लु पुज्जेहिं थियउ ॥ १०

[४]

तो पर-यन्तरे रणे णिकरुणहों
 'देव देव कि अच्छहि अविचल्लु
 चारहुँ तणउ वयणु णिसुणेप्पिणु
 भन्तिहिं कण्ण जाउ तहों दिज्जइ
 जेण धणउ समरइणे वड्डिउ
 जें अट्ठावउ गिरि उद्धरियउ
 जेण गिररथीफिउ णल-कुघरु
 तेण समाणु कण्ण विर आइउ

चर पुरिसिंहिं जाणाविउ वरुणहों ॥ १
 वेल्लन्धरें आवासिउ पर वल्लु' ॥ २
 वरुणु णराहिउ ओसारेप्पिणु ॥ ३
 'केर दसाणण केरी किज्जइ ॥ ४
 त्तिजगविहूसणु वारणु वसिम्भिउ ॥ ५
 माहेसर-वंइ णरवइ धरियउ ॥ ६
 ससहरु मूरु कुवेरु पुरन्दरु ॥ ७
 केर करेन्तहुँ कण्णु पराहउ ॥ ८

॥ पत्ता ॥

११ तं णिसुणेवि बुद्धरु वरुणु धणुद्धरु पज्जलिउ फोव हुर्यासणेण ।
 'जइयहुँ खर-दूसण जिय वेणिण मि जण तइउ काइं विउ रावणेण' ॥ ९

[५]

एय भणेवि सुवणे जस लुद्धउ
 ११ करि-भयरासणु निप्पुरियाहह
 ताडिय समर-भेरि उन्भिय धय

सरहमु परणु राउ सण्णउ ॥ १
 वारुण-णागपास-पहरण-रुह ॥ २
 सोरि-सज्ज निय मत्त महागय ॥ ३

२ P S अच्छोलिहिं ३ A उरएवा ४ P S वल्लु ५ P वराजावाह ६ B सर ७ P S

वेळधरे ८ A मुहु ९ P S हणुभं

४ १ P वरुण २ S विजय ३ P राणु ४ A णराहिउ उद्धरियउ ५ P वरुण,

६ वरुह ६ P S दुवासणण ७ P वरुण, ८ वरुह ८ P वरुणण

५. १ B सुवेणे, A सुभय

[५] १ नंशरी

हय पक्खरिय पञ्चोत्तिय सन्दण
 पुण्डरीय-राजीव धणुद्धर
 तोयावलि-तरङ्ग-रगलामुह
 सञ्ज्ञा-गलगजिय-सञ्ज्ञावलि
 जलकन्ताइ अणेय पधाइय
 विरपेवि गरुड-बृह धिय जायेहिं

णिग्गय परुणहोँ केरा णन्दण ॥ ४
 वेलाणल-कल्लोल-धनुन्धर ॥ ५
 वेलन्धर-सुवेल-वेलामुह ॥ ६
 जालामुह-जलोर्ह-जालावलि ॥ ७
 सरहस आहव-भूमि पराइय ॥ ८
 वइरिहिं चाव-बृह किउ तावेहिं ॥ ९

॥ वत्ता ॥

अवरोप्पर वरियइँ मच्छर-भरियइँ दूरुग्घोसिय-कलयलइँ ।
 रोमञ्च-विसट्टइँ रणे अम्भिट्टइँ वे धि वरुण रावण-चलइँ ॥ १०

[६]

किय-अद्गइँ उल्लालिय-खग्गइँ
 गय-धड-घण-पासेइय-गत्तइँ
 इन्दणील-णिसि-णासिय-पसरइँ
 उक्खय-करिक्कुम्भत्थल-सिहरइँ
 पम्मुक्केकमेक-करवालइँ
 गय-भय-णइ-पक्खालिय-घायइँ
 ताव दसाणण वरुणहोँ पुत्तोहिं
 केत्तरि जेम महांगय-जह्णहिं

रावण-वरुण-चलइँ आलगइँ ॥ १
 ऋण-चमर-मलयाणिल-पत्तइँ ॥ २
 सूरकन्ति-दिण-लज्जावसरइँ ॥ ३
 कड्डिय-असि-मुत्ताहल-णियरइँ ॥ ४
 दस-दिसिवह धाइय-कीलालइँ ॥ ५
 णच्चाविय-कवन्ध-संघायइँ ॥ ६
 वेढिउ चन्दु जेम जीमुत्तेहिं ॥ ७
 जीउ जेम दुक्कम्म-सामूहहिं ॥ ८

॥ वत्ता ॥

एफल्लउ रावणु भुवण-भयानणु भमइ अणन्तएँ वइरि-चल्ले ।
 स-णियम्बु स-कन्दरु णाइँ महीहरु मंत्थिज्जान्तएँ उँवहि-जले ॥ ९

[७]

ताम वेरुणु रावणहोँ वि भिच्चोहिं
 हरय-पहरय-विहीसण-रापेहिं
 अद्ग-इय-सुग्गीय-सुसेणेहिं
 कुम्भयण्ण-सर-दूसण-वीरोहिं
 वेदिउ सत्त-धम्मु पिसिमेवि

विहि-सुअ-सारण-मय-मारिच्चोहिं ॥ १
 इन्दइ-घण्ण-राहण-महकापेहिं ॥ २
 तार-तरङ्ग-रम्म-विससेणेहिं ॥ ३
 जम्भय-णल णालेहिं सोण्डीरोहिं ॥ ४
 तेण वि सरवर-धोरणि पेसेवि ॥ ५

२ P १ पञ्चोत्तिय. ३ P ४ पुण्डरीय. ४ P १ वेलामुह. ५ उ सञ्ज्ञावलिमणिय. ६ १ उलोउ.
 ७ P ४ जलकन्ताइ. ८ A पधाविय.
 ६. १ a पक्खरिय. २ १ वरुण. ३ P १ इले, ४ १ दिणि ५ ३ पाइय. ७ ३ सणाय. ८ P ३
 महांगय. ७ P १ वरुण, ३ एँउउउ. ८ १ मणिय-अपडे. ९ P ३ उभइँ, १ उअहिं.

[६] १ अडरपणिय. २ पुअ (नि.उउ). ३ पुण्णयणम्भ, ४ मेका. ५ वडिणे. ६ पुअ.
 [७] १ वेदित्त.

खेडियं अणुदुहं व जलंधारोहिं ताम दसाणणु वरुण-कुमारोहिं ॥ ६
 आयामेवि सर्वाहिं संमकण्डित रतु सण्णाहु महाधउ सण्डित ॥ ७
 तं णिएवि णिय-कुल-णेयारो सरहसेण हणुंन्त-कुमारे ॥ ८
 ॥ वत्ता ॥

१ रणउहे पइसन्ते वैडरि वहन्ते रावणु उबेढाचियउ ।
 अवियाणिय-काए ण दुवांणं रवि मेहेहं मेढावियउ ॥ ९]

सयल वि सत्तु 'सत्तु पडिकूलं सवेडेवि विज्जा-न्डुल्लं ॥ १
 लेइ ण लेइ जाम मरुणन्दणु ताम पधाइउ वरुणु स-सन्दणु ॥ २
 ॥ 'अरे खल खुइ पाव वैलु वाणर कहिं सचरहि सण्ड अहना णर' ॥ ३
 तं णिसुणेपिणु वलित कदडउ सीहु व सीहहो वेहाविज्जउ ॥ ४
 विणिण वि किर भिडन्ति दणु-दारण णागपास-लङ्गल-प्पहरण ॥ ५
 ताम दसाणणु रहवरु वाहेवि अन्तरे विउ रण भूमि पसाहेवि ॥ ६
 'ओरे' 'वलु वलु हयास अरे माणत्र मई कुविएण ण देव ण दाणव ॥ ७
 ॥ जं किउ जम मियङ्क धणयकहुं सहस किरण-गलकुवर-सकहु ॥ ८
 ॥ वत्ता ॥

अवरंहु मि सुरिन्दहुं णरवर-विन्दहुं दिण्णइं आत्ति जाइं जाइं ।
 परिहव दुमइत्तइं फलइं विचित्तइ तुग्गु वि देमि ताइं ताइं ॥ ९]

११ तं णिसुणेवि अतुलिय माहप्पे णिज्भच्छित्त जलकन्तहो वप्पे ॥ १
 'लङ्काहिं हवैवाइउ अवरोहिं सूर कुरेर पुरन्दर-अमरोहिं ॥ २
 ह्वेउ पुणु वरुणु वरणु फलु दावमि पईं दहसुह दवगि उक्थावमि' ॥ ३
 दोच्छित्त रावणेण एत्थन्तरे 'केत्तिउ गज्जाहि सुहड्ढभन्तरे ॥ ४
 अहिमुहु धक्कु हुक्कु वलु बुग्गहि सामण्णाउहेहि एइ जुग्गहि ॥ ५
 १ मोहण-वग्गभण-डहण-समत्थेहिं को वि ण पहरइ दिवहिं अत्थेहिं ॥ ६

१ 1 P marginally corrects to केडिय 2 PS अणुदुह 3 A जलंधारहिं 4 P हणु
 मत*, 8 इणुवतु 5 A कयत 6 PS अवियाणियं 7 P दुवाण, 8 दुदाव 8 P मेहेहु, 8 मेहदो

8 1 PS सवलु 2 PS 'णगूल' 3 A 'वपहरण 4 P उरे, 5 उरे, A उरे 5 PS
 एमियङ्क 6 PS 'धणयङ्को 7 PS 'सकरो 8 PS अवरह 9 PS सुरिंदहो 10 B 'दुग्ग-
 चइ, A दुग्गचइ

9 1 PS धक्कु 2 SA बुग्गु 3 SA दुग्गु

२ दुम इव ३ वाण वैचित्त ४ नायकेव

[८] १ दनुवेण २ -वाण (?) ३ मम धनुवणु ४ परिभवदधोःपचायि.

[९] १ गर्व नीत

एम भणेवि महाहयें वरुणहों गंहकहोलु भिडिउ णं अरुणहों ॥ ७
 तहिं अवसरें पयणजय-सारें आयामेंवि हणुअन्त-कुमारें ॥ ८
 ॥ घटा ॥

णरवर-सिर-सूलें णिय-खड्गलें वेढेंवि धरिय कुमार किह ।
 कम्पावण-सीलें पयणावीलें तिहुवण-कोडि-पएसु निह ॥ ९

[१०]

णिय-गान्दण-वन्धणेण स-करुणहों पहरणु हथे ण लगइ वरुणहों ॥ १
 राणेण उप्पणेंवि णहड्गणें इन्दु जेम तिह धरिउ रणान्णे ॥ २
 कलयलु धुट्टु हयइं जय-नूरइं अल्लणिहि-साइ सव-गय-नूरइं ॥ ३
 ताव भाणुक्कणेण सं-येउरु आणित णिरवसेसु अन्तेउरु ॥ ४
 रसणा-हार-दाम-मुप्पन्तउ गलिय-घुसिण-कहमें सुप्पन्तउ ॥ ५
 अलि-सुद्धार-पमुहलिज्जन्तउ णिय-भत्तार-विओअ-फिलन्तउ ॥ ६
 अंसु-अलेण धरिणि सिधन्तउ कज्जल-मलेणं धयइं मइलन्तउ ॥ ७
 तं पेस्सेवि गज्जोलिय-गतें गरडिउ कुम्भवण्णु दहवत्तें ॥ ८
 ॥ घटा ॥

'कौमिणि-कमल-वणइं सुअ-लय-भयणइं महुंअरि-कोइल-अलिउलइं ।
 पयइं सुपसिउइं वम्मह-चिन्धइं पालिज्जन्ति अणाउलइं' ॥ ९

[११]

तं णिसुणेवि स-ओल स-णेउरु रंघिराणेण मुकु अन्तेउरु ॥ १
 गउ णिय-णायरु मउप्फरें-मुफउ करिणि-जुहु णं धारिहं चुफउ ॥ २
 कोफाणेणियु वरुणु दगारें पुज्जित गुर-जय-उत्थि-णियारें ॥ ३
 'अयदुय मं' तुहुं करहि सरीरहों मरणु गदणु जउ सजहों धांमहों ॥ ४
 णयर पलायणेण लज्जितु वें मुहुं णामु गोजु मउठिउइं ॥ ५
 ददयणहों धयणेहिं म-करुणे चउण णयेणियु उचइ यणे ॥ ६

३ ए हणुअं, ४ ए हणुअं ३ ए हणुअं.

10. १ ए गुर ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु
 corrected to पयइं, ५ पयइं. ६ ए मणुअं

11. १ ए मणेउरु ३ ए मणेउरु, ५ मणेउरु, ५ मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु
 ५ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु.

१ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु

[१०] १ ए मणेउरु, ५ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु
 ५ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु.

[११] १ ए मणेउरु, ५ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु ३ ए मणेउरु.

'धणय-कियन्त सङ्ग जे' वङ्किय सहसकिरण णलकुवर वसिकिय ॥ ७
तासु भिडइ जो सो जि अयाणउ अज्जहो लगेवि तुहुं महु राणउ ॥ ८
॥ पत्ता ॥

अण्णु वि ससि-ययणी कु-उल्लय णयणी महु सुय णामें सचवइ ।
करि ताएँ समाणउ पाणिग्गहणउ विज्जाहर-भुवणाहिवइ ॥ ९

[१२]

कुंसुमाउहकमला बुँह-णयणे परिणिय वरुण-धीय दहवयणे ॥ १
पुष्क विमाणे चडिउ आणन्दे दिण्णु पयाणउ जयजय-सहे ॥ २
चलियइँ णाणा-जाण विमाणइँ रयणइँ सत्त णवँइ णिहाणइ ॥ ३
१० अँट्टारइ सहास वर-दारहुँ अँइछट्ट-कोडीउ कुमँरहुँ ॥ ४
णव अक्खोहणीउ वर-तूरहुँ (णरवर अक्खोहणिउ सहासहुँ ॥ ५
अक्खोहणि णरवर गय तुरवहुँ) अक्खोहणि-सहासु चउ सूरहुँ ॥ ६
लङ्क पइहुँ सुट्टु परिओसे मङ्गल धवलुउअह-पघोसे ॥ ७
पुज्जिउ पण पुत्तु दहगीचे दिज्जइ पेंउमराय सुग्गीवे ॥ ८
११ खरँण अणङ्गकुसुम वय पालिणि णल णीलेहिँ धीय सिरिमालिणि ॥ ९
अट्ट सहास एम परिणेप्पिणु गउ णिय णयर पसाउ भणेप्पिणु ॥ १०
सन्नु कुमारु वि गउ वणयासहो खग्गहो कारणे दिणयरहासहो ॥ ११
॥ पत्ता ॥

सुग्गीवङ्गङ्गय णल णील वि गय खर-दूसण वि' कियत्थ-किय ।
१२ विज्जाहर-कीलपे णिय णिय लीलपे पुरइँ स इ भु ज्जन्त थिय ॥ १२
इय 'विज्जाहर कण्ड' वीसहिँ आसासएहिँ मे सिट्टु ।
एणिहँ 'उअा कण्ड' साहिज्जन्त णिसामेह ॥
धुँवरायवत इयलु अप्पणत्ति णत्ती सुयाणुपादेण (?) ।
णामेण साअमिअव्वा सयम्भु धरिणी महासत्ता ॥
११ तीए लिहावियमिण वीसहिँ आसासएहिँ पडिवइ ।
'सिरि विज्जाहर-कण्ड' कँण्ड पिय 'कामएयस्स ॥

॥ इर पदम विज्जाहरकण्ड समत्त ॥

8 P S इर 9 P रणि जे विय, 8 रणि ज विय 10 A युमण

12 1 A चडिदि 2 P S णिवव 3 P S कुमारहे, A कुमारहु 4 P S 'वरु, A वरुइ
5 P S वनसोइमिह 6 wanting in A 7 P S पइहु 8 S कि 9 P एहिमउ-साकर
10 a धुय written above the line in a different hand and then सक्खोवव
इवलुअण', A जुअरावधोयवइलुअणविणत्तीसुधाणुगदेण 11 P सामिअम 12 P S महासव
3 P A wantin g

[१२] १ कामर-भी वरुणकुओ २ पण्डित-भेचनेन सानेन ३ अत पुषी १८००० ४ उमारा
५५००००० ५ पमएण सुता ६ चणीट्ट ७ इउवतम्य (?)

Index Verborum



[Abbreviations] abs—absolute agent—agentive Bh—*Bhāṣa* *laha* √caus—causative √D—*Devināmāla* den—denominative dial—
dialectal enl—enlarged √f—feminine gender √fut—future √gl—gloss in
Ms P √G—Gujarati √H—Hindi √He—Hemacandras Prakrit Grammar
Hp—*Harnatasepurana* edited by L. Alsdorf Hp gl—gloss in Hp imper—
imperative indef—indefinite pronoun √inf—infinitive of purpose √m—
masculine gender √M—Marathi √Mp—*Mahapurana* of Puṣpadanta MW—
Monier Williams Sanskrit-English Dictionary n—neuter gender nom
prop—nomen proprium opt—optative √part—participle √pass—passive
√Pischel—*Grammatik* √pl—plural √p p—preterite participle √pres—present
pret—preterite PSM—*Paṣasaddamahānava* s—singular s v—sub verbo
Sk—Sanskrit √?—doubtful in form or sense []—phonetic equivalent
or phonetically akin ()—Sense-equivalent *—Compounded √*—re-
constructed √—root.]

अ

अक्षयि 6 9 5, 6 9 9b अतिक्रान्त
अयस 10 8 11a अयसम्
अयान 13 8 8, enl 8 4 4, 11 13 3,
20 11 8 अज्ञान ignorant, unknow-
ing (a अजाण, अजाणुं)
अनु 13 10 10a, enl 13 9 4 अनु
(a औष्ठ)
अनु* 14 8 9a, enl 17 17 4 अनु
cloth.
√अक्ष [आ+क्ष] tell, narrate (a
आणुं)
-pres 3 s अक्षत् 1 14 7, 5 1a
imper 2 pl अक्षत 16 1 2, p
p अक्षित 14 12 1, enl 9 2 9a,
16 8 9b
अक्षय* 2 17 8 अक्षय inexhaustible
(a अक्षो nom prop, आणुं whole)
-अक्षयत् 2 17 8 अक्षयवृत्तीना (a
अजा(पे)त्रोत्र)
अक्षयपाठ (f pl) 2 17 3 अक्षय
अक्षय 15 3 3, 17 9 8 अक्षय act tra
n ग्रन्थ the Kṣatriya code
अक्षयि 6 3 3, 6 12 5, 8 9 4 अक्षयि
wroth.
अक्षयवत्* 1 2 2 अक्षयवत्, अक्षयवत्.

अक्षयसुत 9 1 3 अक्षयसुत ROSAY of Ru-
draṣa beads
अक्षयवद 4 11 2 अक्षयवद (अक्षयवद)
wrestling ground (a अक्षयवद)
अक्षयवत् 1 14 7 आक्षयवत्
*अक्षयवत् 2 5 6, 4 6 3, 13 12 2,
16 11 8, अक्षयवत् 12 8 1 अक्षयवत्
आणुं 3 9 6, 16 15 2 अक्षे enl in
front of (H आणे)
अग्रिम* 7 3 3 अग्रिम foremost, 13 12
4 अग्रिमव fresh
-अग्रिमवत् 8 6 1, 12 8 3 अग्रिमवत्
van
अग्रय 7 7 6, 8 8 4, 17 14 6 अग्रय
*अग्र 20 6 1
अग्र 13 7 10b, अग्रय 2 3 6 अग्रय
Mars
*अग्रय 2 7 4 अग्रय (a अग्रय)
अग्रय 16 15 7 अग्रय (a अग्रय)
अग्रय 18 5 6 अग्रय
अग्रय 12 8 4, 18 3 3
अग्रय 16 1 5 अग्रय unthinkable
अग्रय 17 1 3 अग्रय
*अग्रय 13 6 8 अग्रय enl.
अग्रय 1 1 1 1b अग्रय

- ✓ अच (from आ+क्षि, acc. to Turner) be, remain (a. छे etc.);
 -pres. 1 pl. अचउं 6 4 4; 2 s. अचउहि 6 12 9b, 18 2 3, 2 pl. अचउहु 3 4 10b, अचउहौ 19 9 10b; 3 s अचउइ 11 3 4, 11 10 1, 13 2 6, 13 8 6, 15 12 7, 16 3 2, 3. pl. अचउन्ति 16 7 5, imper. 2. pl. अचउहौ 15 2 4; 3. s. अचउउ 10 8 6, 14 8 6, 16 5 11a, pres. part. अचउत 18 10 9b, f 12 4 6, 19 9 4; p. p. अचउय 15 9 10a, 18 10 9b.
 अचउन्तय 5 14 9a, 7 8 2, 17 9 7 मृत dead.
 अचउरिय 3 9 1b आशय.
 अचउडिय 4 8 6 अचउडित torn off (कलित Mp. 7 10 11).
 अउय 15 10 7 अउय.
 अउयर 9 7 3 अउयर.
 अउयामर 15 7 9b, 17 17 10b.
 अउिय 18 9 7 अउिय skin
 अउ (अय, अ. आज).
 -अउ-वि 4 13 8, 12 1b even now, still
 -अउ 2 16 8, 4 9 2, 15 13 1
 -अउहौ 20 11 8 from today.
 अउिय 1 8 3 अउिया Jain nun.
 ✓ अउ (अर्चु) worship,
 -abs अउेवि 14 9 3.
 अउलि 2 17 5.
 अउाहिय 11 2 1, (m ?) 18 3 9a
 अउाहिसा a period of eight days, a Jain religious festival lasting for eight days (a. अउाह ई.).
 अउिय 13 5 8 अउिय enl.
 अउइ 19 3 2, *3 8 5 अउवी.
 अउिय 9 8 8 [आन्व+रुक् सर्था] दुक, पूर्ण.
 अउरुह 20 7 6 अउरुह bull.
 अउरुय 15 3 2 अउरु enl.
 अणवस 12 6 9a [अण (negative)+वस] undefeated, gl. अ-परवरीकृत.
 अणउल 20 10 9b अनाकुल undisturbed, without ill-treatment, gl. अनाकूलभूतानि सस्थानि.
 अणाय* 2 13 2 अणाय.
 -अणायवार 16 12 5 अणाय-वार, अपार.
 अणिद्वय 12 1b (अनिद्व enl.) gl. सनु.
 अणिद्विय* 15 1 4 अणिनाशित.
 अणिसि 15 3 4 अणिसि.
 अणिनियण 17 10 10b अणिसिण fatigueless.
 अणुदियु 9 6 9b, 12 11 8 अणुदियु.
 अणुपचउं 5 6 8 [अणु+पचउय<पय enl.] अणु, पयाद्.
 ✓ अणुभुज [अणु+भुज]
 -imper. 2. s. अणुभुजे 12 10 9b.
 अणुमाण 1 11 4 अणुमाण.
 अणुसरित *6 5 4, 19 12 6 अणुसरित.
 ✓ अणुहर [अणु+ह]
 -pres. 3. s. अणुहरइ 1 6 8; pres. part. अणुहरण 2 8 8, enl 6 4 9a, 8 4 1. 15 8 9a.
 ✓ अणुहव [अणु+भु]
 -pres. 1. s. अणुहवन्ति 19 6 10b, p. p enl अणुहवउ 5 13 3.
 ✓ अणुहुज [अणु+भुज]
 -imper. 2. s. अणुहुजे 12 5 13; 3. s. अणुहुजउ 15 7 6.
 अण 1 10 8 अण.
 अण [अणद्]
 -अणमय 18 5 9a अणमयण;
 -अण-वि 2 17 2, अणु-वि 12 11 4,
 अणु-वि 1 16 7, 2 3 7, 3 4 6, 12 2 8, 16 4 7, 19 14 1a,
 -अणहौ 10 3 9a अणवत्.
 अणमयन्तर 5 3 1, 6 3 3 अणमयन्तर period of another (previous) birth.
 अणान* 8 8 5 अणान ignorant.
 अणारित 16 6 8 अणारित.

अण्येक 3 12 4, 9 5 9 α , 9 8 6, 12 1
6 [अन्यद्+एक indef.] other (के...
अण्येक=some.....others).
अण्येकहे 3 3 3, 4, 5, 6, 7, 8, 9, 13 4
2 (with एतहे) अन्यत्र in another
place
अणुल 12 1 2
अण 16 10 3 gl. भात.
अतिदु 19 10 8 gl अत्यन्तम् (from अति?).
अक्षयि-सिंह 13 3 6 आतापनी-शिला
slab for practising austerities
[Mp अक्षयण 7 15 8]
√अस्य [from अस] -pres. part. enl अत्यन्त 19 3
1 α (in a preterit sense), अत्य-
न्तय 17 9 7 dying.
अस्यक 4 14 6, 6 1 6, 12 4 2 all
of a sudden, without delay.
अस्यहृत् 14 13 5 अर्थवत् wealthy.
अस्यवण 13 12 5, 15 6 2 अत्यन्त.
अस्थान 2 9 7, 19 15 6 आस्थान assembly
hall
-अस्थान विन्ययण 16 2 3 holding
the Darbar.
अथि 12 9 7, 16 12 1, 18 9 7 (pl)
6 4 5 अलि.
अथि 18 9 7 अथि
अथक 17 16 6 अस्थिर
अथिहे 6 7 4 [अथिवसे] विनायाप
अथसि 17 5 7 [अथिअथि] Ardha-can-
dra arrow
अथुम्भिय 14 7 6, 14 3 6 अर्धोन्मीलित
half open, 14 5 2 partly visible
अन्त 13 4 7*, 14 13 6 अ.च (cf u.
अंतर).
अन्तयि f 15 13 6 [अन्तयि] विनायि.
√अन्दोल [अन्दोल] swing
-pres. 3 s अन्दोल 14 3 7, p p.
enl अन्दोलन्तय 14 2 8, pret part
अन्दोलिय 17 15 8.
अन्दोलय 14 4 6, *14 12 7 अन्दोल enl.

अन्धार 7 3 8, *1 16 9 α , enl 10 1
9 α अन्धार darkness (a. अन्धार,
अंधार),
-enl अन्धार 9 9 9 α , 17 15 2
dark (a. अंधार adj).
-अन्धारिय 7 2 3 अन्धकारित darkened
(a. अंधारिय darken).
√अप्य [अप] give (a. आप्यु)
-abs. अप्येति 16 11 3
अप्यय 2 12 6, 2 17 9 α , 3 3 11 α ,
16 12 9 β आत्मन् enl. one's self.
(cf a n आप).
अप्यणय 1 3 12, 8 1 7, 11 12 8 आत्मन्
enl. one's own (a. आप्यु).
-f. अप्ययि 12 4 4
अप्यणय 1 1 19 β , 2 13 5, 11 10 2
one's self.
अप्युण 5 14 4, 7 10 3, 10 12 8, 11
11 2, 17 5 10 β , 19 2 1 α , 20
1 9 α स्वयम् (a आप्यु).
अप्यमाण 10 6 5 अप्यमाण.
√अप्यकाल [आ+रुकाळ] dash, strike,
beat (a. अप्यकालु).
-pres. 3. s. अप्यकाले 4 12 2, p
p अप्यकालिय 2 4 1, 11 6 6,
-3 9 5 blurted out? gl. कथित.
अप्येय 15 10 7 [अप्येय] अप्येय.
अप्यन्तरे 1 11 7, *1 16 6, 5 5 4, 18
12 2 अन्त्यन्तरे within (a. सीतल,
भीतर).
अप्यन्तरे 11 1 5?
√अप्यिभट्ट [अप्यिभट्ट] confront in a
battle (see अप्यिभट्ट)
-pres 3 s अप्यिभट्ट 17 9 3, p p.
अप्यिभट्ट 4 7 10 β , 4 8 1, 10 9 9 β
(with अप्यिभट्ट) 7 5 2, 17 11 9,
enl. अप्यिभट्ट 12 6 9 β , 15 1 β .
√अप्यिभट्ट [आ+सिद्ध 'अनादरे, गर्त', He.
IV 164=अप्यिभट्ट] -pres 3. s. अप्यिभट्ट 17 1 β , imper.
2 s. अप्यिभट्ट 6 12 9 β ; p. p. अप्यिभट्टिय

- 7 13 9b, 17 11 10b, enl अग्नि-
दिय 8 9 8
- अमियालय 18 2 3 अमृतालय abode of
nectar, heaven
- अमुणिय 8 6 4 अतात
- √अमोक्ष see √आमेक्ष
- अम्हारिस् 9 6 8 अम्हादय
- *अरण्य (in सुष्कारण) 5 4 2 अरभ्य
- अराहयन्त्र 16 14 3 अराति-पक्ष
- *अराय 1 2 8 अ-राय
- *अरि 4 14 7
- अरुह 2 6 9 अरुहत्.
- अरे 7 7 2, 8 8 8, 8 11 5, 9 10 8a
अरे (a अरे)
- अरुजिय 8 3 4 अरुजित
- अरुहम् 1 4 2, 2 12 4, f enl अरुह
णिय 9 8 4 अरुभमान
- अरुव 7 2 7, enl 8 3 6 अरुव
अरुवलय 1 13 9a अरुव-युल enl
- अरुल 1 7 4 अरुल
- √अरुव [of Hc IV 39 अरुव] अरु
give (cf a अरुवु)
-pres 3 s अरुवमि 13 3 10a
- अरुलीन [Hc IV 54] 13 12 5, 14
3 11, 14 5 8 [आलीन] आधन
- √अवय [अव+य्]
-abs अवयरेवि 9 13 6 p p अवय
णिय 3 9 10b, अवयण 1 16 5
- अवयुगकारिय 19 5 4 अवयुगकारिय
- अवयुह 9 14 9b, 17 4 4
- अवयुपिणि 1 11 9a अवयुपिणी
- √अवयस [अव+यस] 'flee from in
terror (Mw)
-pres 3 s अवयसद् 8 11 9a
- *अवयस 13 12 7
- √अवयमान [अव+मान]
-abs अवयमाने 16 7 8, p p enl
अवयमानिय 16 1 9b
- अवयनोह 14 3 10 [अवयनीय?] tribu
tary?
- अवरण्डय 5 2 4 अपराह enl
अवरासुह 4 9 8 अपरासुह?
- √अवस्व [d 1 11] (आ+स्व),
-abs अवस्वरेवि 10 12 3, 14 5 1, 17
18 10b, p p अवस्विय 5 7 11b
- अवरेक 10 5 1, 12 1 4, 14 8 7, 14
12 1, 18 10 6 अपर+एक another
one
- अवरोप्य 3 7 2, 6 7 7, 14 6 1 [Hc
IV 409] परस्परम्
- अवलस्वन 19 2 6 अवलक्षण bad of ch
aracter
- *अवलम्बणिय 14 7 4 *अवलम्बणिका sort
of hanging ornament?
- अवलुप 20 11 4 gl चित्तवेव (cf d 1
36 जलभा=कोष)
- √अवल्लो [अव+ल्लो]
-pres 3 s अवल्लोयद् 2 16 5 abs
अवल्लोवेवि 2 15 8, 3 6 10, 8 8 1;
p p अवल्लोडय 4 9 a
- अवल्लिणि 1 12 9b अवल्लिणी
- अवसे 18 3 8 अवसय्
- √अवस्य [अव+स्य] foisako, push
aside
-abl अवस्येवि 1 4 1 p p अवस
णिय 19 10b
- √अवहर [अव+ह]
-abs अवहरेवि 5 3 9b, 9 10 1
- अवहेरि 2 15 3, 18 11 1 अवजीरणा (cf
Mp 16 25 14)
- अकारे 5 2 5 [from अ-कार] within
no time, immediately [gl gives
अकार-³side door, secret door?
also] (cf अवारीर=नारवाडिक Mp 9
25 13)
- अविमालिअ 20 7 9b?
- अविडन 2 12 1, अविओन 4 1 8 [d
7 63 विओल-अविड] अनुदिम
- अविपारे 5 8 3, 5 13 7 अविचारेण with
out any further thought, im
mediately

नविच 10 4 1 unmoved.
 नवुगित् 16 5 4 अज्ञात.
 नवुद् 1 3 12 अचुप.
 नमक 16 8 8 अन्नक.
 √ नस [अन्न] eat;
 -pres. 3 s. असद् 16 7 3
 नसपि 15 14 2 असला falso.
 नममदिमत् 19 9 3 अममाधिमेत्.
 नमसक 2 16 4 [Hp. 87 4 6, gl.
 अससक=वद्, असश्चैत्] plenty of.
 नसहन् 11 10 1 असहमान.
 (न) सि 6 5 2, 3, 5, 6, 10 10 8, 13
 3 8, 16 10 2, 16 13 5 (in com-
 binations like जाओषि, सि श्रेषि, पलोषि,
 ह्योषे, दुषोषि, मुलिओषे, वेमंशितओषि)
 खम् (see Gram.).
 नसि 2 8 6 [भवि] use of weapons,
 warfare.
 नसुत् 3 7 4 unbecoming; 11 13 3
 unpleasant.
 नसुरमसि 2 3 6 [असुरमसि] दुरु.
 नसुरामय 12 3 9 b, 18 5 8 अशोनन
 (cf. a. गोदामसुं).
 नसद् 12 2 9a, 13 4 4, 5, 6, 7, 16
 2 3, 16 2 7 [Ho IV 119] मयत्.
 नदरा 20 8 3 मयत्.
 नदिपि 2 1 4 (?) gl. हर्षिक.
 नदिप 9 9 1 अमिनव.
 नदिपान 19 1 4 अदिपान (u. एषाव).
 नदिपुदे 12 5 3 अमिपुपु.
 नदिपुदिप 8 1 b अमिपुधीभूत् became
 well disposed or faithful.
 √ नदिपार [अमिन+पार] take out (in
 a procession);
 -abs. अदिपारे 4 5 16 7.
 √ नदिपेत् [अमि+पि];
 -abs. अदिपिदे 11 9 3.
 नदि 1 12 6, 9 10 8, 17 15 2, 19
 3 3, 4, 5, 6, 7, 8
 -सो अदि 2 13 2, 4 4 4, 9 9 4,
 12 13 7.

नहोरन 14 7 8, 14 10 5 (D. 1 25)
 उत्तरीररत्, gl. उपरितनवत्
 आ
 √ नाहत् [cf. आ+हत् 'to pin on'
 म्] be put on (ornament);
 -pres. 3. sing. आहत् 2 6 3;
 p. p. enl. आहत् 1 4 9 b [अहि]
 परिहित (cf. D 2 23 कम्पारभन=
 कर्मकारभन कुटलारि and आभि and
 आभिन in RSM.: hence Ramanu-
 jaswami's suggestion to con-
 nect it with कर्ण+आभि is to be
 discarded).
 √ नाहत् [आ+हत्];
 -abs. आहत् 9 1 2, 9 7 1; p. p
 आहत् 19 1a.
 *आहत् 9 4 3 (D. 1 20 आहुत्)
 [आपत् enl.] तु.
 √ नाहत् [आहुत्] harass, put to
 difficulty;
 -pres. 3 s. आहत् 10 10 2.
 √ नात् [आ+हत्] fill up.
 -pres. 3 s. आहत् 4 6 3, p. p.
 आहत् 5 3 3, *7 13 6, enl. आह-
 त् 3 2 1b.
 नात् 15 1 1, 15 12 2 आहत् (03. H.
 Av. ulhi आवत्).
 नाव 5 13 8, 12 6 5, enl. 10 6 7
 [Ho IV 363] रत्.
 √ नावत् (आ+हत् undertake);
 -p. p. आहत् 19 1 2.
 *नावत् 1 7 3 resting on
 *नावत् 4 9 6 आहत्
 नावत् *5 9 3, 12 4 2, f. *रे 17 2 7
 आहत्.
 √ नावत् (गन्धर्ष) exert force,
 stretch oneself (cf. D. 1 63
 नावत्, *रे, *रे, d. for atfractio
 occurring at Ho. 23 17 10, -7
 2 5).
 -abs. नावत् 7 7 2a, 17 7 2;

- आयामेद्वियु 17 3 8 gl. प्रवृत्तीभूय, आयाम्यं कृत्वा वा
- √ भागच्छ [आ+गच्छ्]
-imper 2 pl आगच्छद् 3 4 10b.
- *आगर 4 2 3 आकर
- आरविय 16 12 6 आरविक्
- आरम्बर 1 13 8 आरम्बर
- √ आदोह (आवील्य् 'make turbid, cf
o दोहै 'mix with a liquid, डोहो
लुं 'make turbid')
-abs आदोहेवि 4 10 3.
- √ आदप्य (Hc IV 254, connected
by Pischel (223) with pass
caus of आ+भ्या)
- pres. 3 s आदप्य 1 2 12a
आरम्भते, p p आदप्य 2 4 3, 13 9 8
आदप्य
- √ आण [आ+न्य्].
-pres 3 s आणद् 2 16 2, p p
9 2 5, enl 13 4 10b (o आप्तुं)
आण 8 2 3, 12 4 6 आण (o आप्तुं)
-आणवरीय 12 4 6 [आज्ञावरीय enl]
apponent
- *आणव्यर 10 4 9a, 18 4 10a [आनन्द+
कर] आनन्दक.
- आणन्त्य 6 1a ? आणवरीय आणाम्यक
- आलापण 12 11 9b, 15 9 10a, 19 6 8
[आलापन] suffering austerities
When with विल (विला), same as
अशावणि-सिल
- *आदण्ण 2 13 5 [Hc IV 422] आदण्ण
- आदेस 8 10 7 आदेस
- *आपन्दुर 8 1 1 आपन्दुर
- √ आमेल (मुच्) leave,
-imper 2 pl आमेद् 3 7 4 abs
आमेहेवि 2 12 9 a, 10 7 1 (setting
free), 17 5 2, p p आमेदिय 4 8
2*, 7 8 2, 13 9 8
- आरविस्य 10 6 1*, 14 4 8 आरविन् enl
guard, watchman
- *आरच्य 14 6 4 आरक enl
- आरायण 12 8 4 gl युद्धरचना.
- आरादि 17 9 1a आरादि (p 1 75 ren-
ders this by विक्रियितम् 'shout'
o उद् shout, cf Sk रादि war,
battle)
- √ आराह [आ+राह्]
-pres part आराहन्त 9 8 9b.
- आरिण I 1b आर (designation of
Ravana's Padmacanta)
- √ आरह [आ+रह्]
-abs आरहेवि 12 7 5, p p आरहिय
15 4 6, enl आरह्य 2 1 9a.
- √ आरुल [आ+रुल्य्]
-abs आरुलेवि 13 11 10, 14 10
9a, p p आरुल 19 5 3, enl आरुल्य
10 11 9b.
- आरुलण 16 2 9b क्षेपण
- √ आरोह नि+रह् (engage in battle)
(cf रश्मि √ रोह=रह्).
-p p आरोहिय 11 8 6, 15 3 1
आलम 5 11 7, 7 5 7, 20 6 1, enl
10 10 9a (आलम) fell upon,
stuck
- √ आरुव [आ+रुव्] speak with,
-pres 3 s आरुवद् 18 9 2
- आलाणलम्भ 19 14 3 [लम्भ-रुम्भ]
आलाणलम्भ
- आलावणि² 1 5 8, 7 2 4 [आलावणी]
type of lute
- आलिय 19 14 3 [p p to आ+√ली
enl] crouched
- √ आलिङ्ग [आ+लिङ्ग]
-abs आलिङ्गे 11 6 7, agent *आलि-
ङ्ग 3 8 8
- आलीचिप 17 14 8 आलीचिप afire.
- *आलुचिप 13 4 6 [आलुचिप 'torn to
pieces', म्व] plucked, shaven
- *आलुचिप 13 4 6 (agent from आ+
लुच्, cf अलुचिप 'torn to pieces',
म्व) plucking at, pulling

√आव [connected by Turner with
 √आर] come,
 -pres. 1. pl. आवहँ 2 15 2, 2 s.
 आवहि 7 12 5, 3. s. आवइ 5 11 9b,
 10 1 7, 12 1 9b, 18 1b, imper
 2. s. आव 19 2 1, 19 15 4, fut
 3. s. आवेइ 16 8 4, abs. आवैव 6
 11 9b, p. p. आव्य 1 14 1, 3 9
 10b, 6 15 3, 14 11 1, 15 14 9b,
 enl. 6 12 7, आव 1 7 9b, 1 12
 9b, 2 5 2, 2 10 9b, 2 14 6, 5
 2 9a, 10 2 7, 16 1 1, enl 8 8
 2 (g. आवँ).
 आवइ 13 5 10 b आवइ (Hc IV 400)
 आवग (f. आवगी) 11 2 7, 12 11 5;
 enl. आवगय 16 8 7 साधीना (gl.
 at 11 2 7) all, entire, at 12 11
 5='entirely one's own'? [Hp
 91 21 11 gl. आवगी=मूढगी (g. मूढँ
 all, whole, wholly, entirely)].
 √आवइ [आ+वई] go towards,
 -pres. part. enl आवइन्तव 17 3
 4, p. p. आवइय 7 6 6.
 आवइय 1 2 3 [आ(=ईपव) + वक enl
 f.] slightly curved.
 आवसिय 3 9 3, 11 8 1, 11 2 2 [आव-
 सिय] camped.
 √आवीड [आ+वीड] tie up, tighten,
 press,
 -abs. आवीडवि 4 11 2, p. p. आवीडिय
 14 1 7, enl. आवीडिय.
 आवीड (in पवगावीड) 20 9 9b group,
 multitude (?) (cf. आवीडन=सपुई
 FSM. and उप्पीड below).
 आस 14 13 7 आस.
 आसइय 1 12 5, enl. 15 9 3 आसइय.
 आसण 16 2 9 अण ?
 आसण्य 7 2 8 आसण्य.
 आसण्य 7 4 2 आसण,
 -आसण्यअव्य 18 4 4 आसण-अव्य.
 आसण्यइव 1 8 5 आसणीभूत.

आसव 9 1 9a, 9 9 3 आसव.
 आसाऊव्य 20 1 5 आसापूरक.
 आसासय 1 2 5 आसासक canto
 आसि 1 12 8, 2 13 9b, 5 5 5, 6 15
 2, 8 7 8, 10 8 4, 13 4 10a, 19
 10 9 आसीत,
 आसीविस-सय 11 3 8 आसीविय-नर्प.
 आइयण 16 12 9a [corrupt for आह-
 वण=आइव ?] battle.
 √आहण [आ+हण] strike,
 -imper 2 pl आहणहो 19 8 10b;
 pres. part. f आहणन्ति 18 11 5.
 आइव-भूमि 20 5 8 battle-ground.
 √आहिण्ड [आ+हिण्ड] wander, roam,
 -pres. 3. s. आहिण्डइ 10 12 9b.

इ

इ 3 13 7, 5 1 9, 5 2 7, 11 13 2, 13
 2 4 इपि (g. व).
 इज 4 9 9b इज्जु! (cf. इज्जा=माता FSM.).
 √इच्छ [इच्छ] .
 -pres 1 s. इच्छमि 15 14 2, 3 s.
 इच्छइ 15 12 5
 इच्छ 14 8 4 इच्छ.
 इच्छन्तरे 1 14 1 अनान्तरे.
 इन्तय 8 9 7 see √ए.
 इन्दतय 3 6 11b इन्दतव.
 इन्दवय 3 6 9b इन्दवइ ? (cf. 38 14 8)
 इन्दिन्दिर 13 7 4 (D. 1 79) भनर.
 इरि 3 8 7 मिरि
 इरु 15 11 9a, 19 15 9 इरुम्
 इरु 12 11 9b, 19 11 1 इरु carth
 (Dingal इरु)
 इव 5 13 8, 13 4 1a, 13 10 3.
 इहडोय 1 13 4 इहडोक.

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ईसीसि 4 13 8, 9 1 16, 15 8 6, (ईसीस)
 G 15 4 ईसइ ईसइ.

उ

उववयण 16 5 4 उववयण (i. o. दान, the
 second of the उववयणतुयट).

उद्ग्रह 1 16 9b उदित.

उद्धर 14 5 5, 19 17 6° उद्धर with raised hands.

उद्धृत 1 14 7° (with कवाल), 17 12 4 [उद्धृत Hc. I 6] unsheathed; 13 4 8, 13 8 2 uprooted.

उद्धृत्य 10 9 6, उद्धृत्य 11 13 5 [for उद्धृत्य=उद्धृत्य enl.? See उद्धृत्य and औद्धृत्य PSM.] siege, march? gl. वैरम्, but gl. on 30 1 5 उपरि वैरम्.

उद्धृत्य *17 13 2, 15 2 5 उद्धृत्य (o. उद्धृत्य, उद्धृत्य).

√ उद्गम [उद्गम्य] rise;

-pres. part. उद्गमन्त 14 5 2; p. p. उद्गमिन् 15 6 5; उद्गम्य 15 6 4; caus. p. p. उद्गमिन् 6 11 8, 17 8 10a.

उद्गमिन् 16 5 10 [उद्गमिन् (n. 1 137)] accepted.

उद्गमिन् *1 13 1 (with धेत=लोप) [उद्गमिन्] said, 8 6 3 raised (rsm. quotes two passages to support this sense)

उद्गमिन् 6 13 10 उद्गमिन् started, moved.

*उद्गमिन् 17 12 6?

√ उद्गम (den. from उद्ग) lift;

-abs उद्गमिन् 19 11 5; p. p. उद्गमन् 2 11 2.

उद्गमिन् 9 3 1, 20 3 3 [cf. n. 1 131 =नीवी] उद्गम lap. (Mr. 22 15 20).

उद्गम 19 11 7 उद्गम. (o. उद्गम).

√ उद्गम [उद्गम्य] fly upwards;

-abs. उद्गमिन् 17 6 10b, p. p. उद्गमिन् 13 5 7, *1 1 9, 9 14 6, 1 13 1, *18 1 1, *18 1 3, 17 12 10a 17 2 2 (o. उद्गम्य), caus. p. p. उद्गमिन् 13 4 9 उद्गमिन् 13 3 1b (o. उद्गम्य).

√ उद्गम [उद्गम्य];

-pres. 3. उद्गमन् 16 3 10b.

उद्गमिन् 17 5 7 उद्गमिन्.

√ उद्गम [उद्गम्य]

-p. p. *उद्गमिन् 14 6 6; caus. p. p.

उद्गमिन् 7 2 4 (o. उद्गम्य).

उद्गम 5 15 9a उद्गम enl.

उद्गमिन् 19 15 2 उद्गमिन्.

√ उद्गम [उद्गम्य];

-pres. part. f. enl. उद्गमिन् 7 3

8; p. p. *उद्गमिन् 15 14 5.

उद्गम 14 10 8 [from उद्गम्य] cf. Hc. I 98 औद्गम निर्गत.

उद्गमिन् *3 10 6, *5 13 6° उद्गमिन्.

√ उद्ग [उद्गम्य; o. उद्गम्य];

-imper. 2. s. (intensivo) उद्गम्य

10 4 4; pres. part. उद्गमन् 7 8 4,

9 10 3, enl. 16 13 4; abs. उद्गमिन्

8 9 7; caus. imper. 2. pl. उद्गम्यो

15 10 6.

√ उद्ग [उद्गम्य] fly (o. उद्गम्य);

-pres. 3. s. उद्ग 1 5 4, 3. pl.

उद्गमिन् 5 11 5, 13 5 5; abs. उद्गमिन्

10 9 8, caus. p. p. *उद्गमिन् 2 18.

उद्गम 14 3 3, 18 3 8° [n. 1 155

ओद्गम=उद्गमिन्] upper garment,

(o. ओद्गम्य, ओद्गमिन्).

उद्गमिन् 17 13 7 [from उद्गम्य] अपगता?

उद्गम 1 3 6 उद्गमिन्.

*उद्गम 17 6 5 (rsm. पिन्ड) buffet

like missile?

उद्गमिन् 2 14 9a उद्गमिन्.

उद्गम 12 12 8 उद्गम enl.

√ उद्गम (भा+उद्ग) attack, confront

(in battle),

-imper. 2. pl. उद्गम्यो 12 9 3

abs. उद्गमिन् 9 9 9a, 15 7 2, 18 2

9a, 17 4 1a; p. p. उद्गमिन् 7 5 1,

15 5 2, enl. उद्गमिन् 17 17 10a.

- √उच्चल [from उद्+स्थल, *Pāñala-*
chi gives उत्थलित=उच्चलित] be
thrown upwards (a. उच्चलितुं get
displaced violently);
-pres. part. enl. उत्थलन्तव 17 3
5, p. p. उत्थलित 1 3 13, 2 15 9a,
enl. 11 8 9b.
- उत्त-उत्थित 12 9 10b [उत्त+प्र-उत्थि enl.]
repartee.
- उत्थारय 1 1 1 उत्थारक.
उत्थित 2 14 4 उत्थम (a. dial. जोसम).
उत्थित 3 3 6.
- उत्थुर 6 7 6 [उत्थुर] having proj-
ecting teeth.
- √उत्थल (आ+उत्थि Ho. IV 125)
snatch away;
-imper. 2. pl. उत्थलहो 7 4 7; abs.
उत्थलैवि 9 6 5.
- उत्थय 7 11 9b gl. विनष्ट (cf. ओष्ठद्वय).
उत्थय 13 6 2 उत्थारक.
उत्थय 15 1 5, enl. उत्थादय 8 3 9b
उत्थयित.
- √उत्थ्व [उद्+भू] waive;
-pres. part. उत्थ्वनाम 1 7 5, p.
p. उत्थ्व 2 11 9a (cf. पवणद्वय Mp
9 24 10)
उत्थ्वित 2 13 5, 17 1 10a उत्थ्वित
covered with dust.
उत्थ्वार 12 11 4 उत्थ्वार.
- √उत्थ्व [उत्थ्व+उत्] leap, fly.
-abs. उत्थ्वयि 17 8 9, 16 14 8, 18
11 9b, 19 7 11b, उत्थ्वयि 15 5 9b.
- उत्थ्वज [उत्थ्व+ज; a. उत्थ्वजुं].
-pres. 3. s. उत्थ्वज 1 13 4, 5 1 5,
abs. उत्थ्वजेवि 6 3 6, p. p. enl. उत्थ्व-
ज 2 1 1.
उत्थ्वरि 1 3 3, 2 3 4, 3 1 13b, 12 11
9a, 13 1 10a, 14 5 6, 19 11 4
उत्थ्वरि.
- उत्थ्वतान (from उद्+थ्वान्) dismount
-abs. उत्थ्वतानैवि 5 4 5.
- √उत्थ्वय (उद्+थ्वयद्),
-pres 1. s. उत्थ्वयमि 6 11 3; 3. s.
उत्थ्वयद् 1 14 4, 12 13 8; p. p.
14 8 12b, (f. pl.) उत्थ्वय (for
उत्थ्वयल) 1 10 1.
- √उत्थ्वार [उद्+थ्वारय्; cf. a. उत्थ्वारुं lift,
carry] uproot;
-pres. part. उत्थ्वारन्त 9 3 9a;
abs. उत्थ्वारैवि 8 9 2; p. p. उत्थ्वारिय
7 11 5
उत्थ्वारि 13 6 3 [n. 1 126] संघात.
√उत्थ्व [from उत्थ्व] raise, set up
-imper 2. pl. उत्थ्वहो 19 3 9;
abs. उत्थ्वैवि 10 10 9b; p. p. उत्थ्विय
1 7 8, 2 4 6.
उत्थ्वर 4 8 5 [उत्थ्वर] formidable.
उत्थ्विष्णु 17 16 1a [उत्थ्विष्णु] रोमाञ्चित.
उत्थ्वय 4 7 10 b, 13 1 1, 17 1a
उत्थ्वयारि 11 4 2 gl. विरिचारी समभूमि-
चारी वा.
उत्थ्वयदुमय 19 13 1b, enl. 12 3 9b
उत्थ्वनौदुमयन्त् despondent (cf. a.
आमणदुमयुं).
उत्थ्वयद् 6 4 2, 18 8 6 [उत्थ्वय enl.]
anxiety, longing (Mp. 27 23
11 gl. ओम्माह्विय=उत्थ्वयित).
√उत्थ्वील [उद्+थ्वील] become visible,
appear,
-pres part. उत्थ्वीलन्त 14 5 9a;
p. p. उत्थ्वीलयि 9 5 4.
√उत्थ्वील [उद्+थ्वील] uproot;
-abs. उत्थ्वीलैवि 13 3 10 b.
उत्थ्वीलयि 2 10 4 [उत्थ्वीलयि] become
free from delusion.
उत्थ्व 10 12 4 उत्थ्व, gl. उत्थ्व.
उत्थ्व 10 11 8 उत्थ्व
उत्थ्व उत्थ्व (for ओत्थ्व ओत्थ्व) 17 14 2 ओत्थ्व ओत्थ्व
(a. ओत्थ्व ओत्थ्व).
उत्थ्वलयि 20 6 1 [Ho. IV 36] उत्थ्वयित
raised (a. उत्थ्वलयि throw up in
the air).

*उहाव 13 9 4 (i)? (ii) [उहाव]
. conversation.

✓उलुक (He. IV 116 उलुक=गिलुक=
लिंजी) hide;

-pres. 3. s. उलुकइ 15 3 9; imper.
2. pl. उलुकइ 14 5 4.

✓उहोल [उहोल] undulate, roll;
-pres. 3. s. उहोलइ 14 3 4.

✓उह्याव (विधाय) extinguish,
-pres. 3. s. उह्यावमि 20 9 3; p. p.
enl. उह्यावियय 17 14 9a (of. o.
ओलवयुं, होलवयुं).

उपवार 12 11 4, 10 1 5, 19 8 7 उपवार.

✓उपमिअ [from उपमि] be com-
pared;

-pres. 2. s. उपमिअइ 2 6 9; pres.
3. s. उपमिअइ 1 6 1, 11 10 8.

उवरी *2 2 9a, 2 3 8, 6 6 2, *11 5 2,
11 14 1, 11 14 8, 13 2 6, *14 7
9a, 19 3 2, उवरी 17 8 10b उवरी.

उवर 1 10 3, 2 11 5, 12 3 5, 13 4 5
उवर.

उवरीलिय f. 4 9 9a [He. II 163]
उपरितना.

उववयाण 16 5 4 [उपप्रदान] दान (sec-
ond of the four उपाय)

उवसमिय 18 1 9b उपसमिय.

उवसोवमि 2 2 7 उपसोवमि soporific
charm.

उवसोइ 6 3 4 [उपसोना] adornment

उवहि 2 10 5, 9 3 8, 13 2 7, 15 3
8^o उवहि.

उवहरिय 5 11 3, 14 7 5 (of. D. 1
132 उवहरिय=अधिक, अतीप्तिव) अवहित.

✓उवह [उवह]
-pres. 3. s. उवहइ 11 5 9b, 13
10 9, p. 9 pl. उवहमि 1 10 6.

✓उव्वे [उव्वे] free from a si-
ege;

-abs. उव्वेवेवि 18 10 4, caus. p. p.
enl. उव्वेवियय 20 7 9a

✓उव्वे [उव्वे; FSM.] moyo qui-
ckly;

-abs. उव्वेवेवि 6 2 4.

उव्वेविय 2 4 5 प्रवारित.

उव्वे *4 11 6 उव्वे.

उव्वे 7 3 5, 6, 18 1 3, 6 that one.

उ

✓उसार [उसार];

-abs. उसारवेवि 16 8 6.

उसारे 7 3 5 that one.

ए

✓ए (इ) go;

-pres. 3. pl. एइ 5 12 5; imper.

2. s. एइ 7 9 1; pres. part. एइ

6 2 6, 11 11 7, 14 2 9a, enl.

इइय 8 9 7.

एव 17 7 2, ऐव 8 3 6, 15 12 2, 16
15 6 एव (a. ए).

एकयल 14 11 6 एक-इला,

एकवे 18 4 3 एक- (cf. He. IV
420 एवहे=इतः) at one place; on
one side.

एकमण 12 12 9 एकमण,

एकमेक 17 14 1b, 19 10 10a (He. III
1) एकैक one another. (a. एकैक).

एकलव 20 6 9a [एकलव] एकलव,
f. एकलव 19 18 5 (a. एकलव, एकली).

एकवार 18 8 9b एक-वार once (a. एक
वार). cf. एववे वारवे 14 8 9b once.

एकसि 2 14 1 (He. IV 428) [एक] एव,
एव.

एकेक 15 2 3, enl. एकेकय 8 12 9b एकैक
(a. एकैक) each one.

एकइय 10 10 8, 14 11 2, 15 12 2,
f. एकइय 13 11 2, 15 12 3, 16

9 3, 19 14 6, 19 18 2 एतावट.

एववे 7 11 3, 10 7 4, 10 9 2, 12 8
1, 18 3 4 [He. IV 420] (alw-
ays with वि) इतः now here,
equivalent to एववेवेवे=अनागतवे.

- एचिय 7 9 2, 7 11 7, 8 6 9a, 12 7
2, 12 7 9b, 15 11 9b, 15 12
9b [Hc. II 157] इयत्.
- एचियं 10 1 7 इदानीम्.
- एच्य 16 8 8 [Hc. IV 405] अत्र.
- एच्यन्ते (quite common) अत्रान्तरे at
this juncture.
- एच 2 9 5, 2 14 5, 3 5 6 etc. (p. s.
have mostly एच) [Hc. IV 401,
418] इचम् एचम्, (g. ऐच).-एच ति
9 11 9a.
- एच 3 9 4, 18 12 5 [cf. Hc. IV
408 एचइ; from एचइ big] एचव
(g. एचइ).
- एचहि (variant एचहि) 1 12 7, 2 8
4, 3 8 10a etc. [Hc. IV 420]
इदानीम्.
-एचहि ति 5 8 2.
- एच 19 7 5, enl. एच 16 12 4, एच
15 10 5, एच 15 11 9a, 16 5 10,
16 8 8b [cf. Hc. IV 362] एच:
(g. ए).
- ओ
- ✓ओअर [अव+त्] get down;
-abs. ओअरेति 19 8 10a, 19 9 9;
caus. p. p. ओआरिय 19 2 10a.
- ओअरय 3 6 1a [from अव+अइ] enl.
विशर.
- ओअरय(?) 17 17 4 विनष्ट(i). cf. उददव.
- ✓ओअर [अव+अम्] fall down;
-pres. part. ओअरन्तव 17 15 4,
p. p. ओअर 8 9 5, 10 11 8 [ओअ-
रिय=अध.पाठित Mp. 7 5 12]
- ✓ओअर [अव+अम्] bend down,
-abs. ओअर्येति 9 11 7; p. p. ओअर-
यि 3 7 7.
- ✓ओअर (अव+अम्; इम्=अम्, Hc.
IV 218).
-abs. ओअर्येति 9 9 9a
- ओअरे 10 8 7 ओरे Ho! gl. मम सम्मुखम्.
- ✓ओअर (सेव्) serve;
-pres. 3. s. ओअरय 7 6 5.
- ओअर 2 9 6 f. सेवा attendance.
ओअर्येति 4 12 8 अवलम्बित.
ओअर 4 8 8 आर्द;
-ओअरिय 11 8 3, 14 8 7 आर्दित.
✓ओअर [अव+अम्] आ+अम् (FSM; cf.
Pai. उत्परिओवगिआर्द अकन्त);
-abs. ओअरिय 4 11 3.
- ओअरि 4 6 10 f. औपधि.
- ✓ओअरिण्य [अरुण्य] talk in sleep;
-pres. 3. s. ओअरिण्यइ 17 15 3.
- ✓ओअर (अप+च).
-pres. 3. s ओअरइ 8 3 6; imper.
2. s. ओअर 18 10 8;
-caus. ओअर (अप+आर्य);
-imper 2. s. ओअरि 13 2 9; abs.
ओअरिण्य 20 4 3; p. p. ओअरिइ
4 9 3, 11 11 2, 16 4 5, 17 5 4
(cf. g. ओअर्युं diminish).
- ओअरिणि 10 6 8a उपहासिनी sleep
charm.
- ओअर 1 13 6 ओप.
- ✓ओअर (cf. g. ओअ f. ebb) diminish;
-pres. part. enl. ओअरन्तय 17 3 4.
- ✓ओअर [cf. d. 1 156 ओअर्ये अपसृत]
move away.
-p. p. ओअरिय 4 10 9a.
- ओअर 1 2 2, 3 5 6 kind of aquatic
animal (cf. उअर mentioned along
with हाव, हुंअर, कच्छप and मअर)=
जलचरविशेष Mp. 10 12 9, 87 9 11.
ओअरिय 5 2 2, 19 12 9 [from अव+
अम्] म्यान (Mp. gl. 7 10 1), विअ
(cf. d. 1 157 ओअर्ये=विअ, अवगत).
ओअरिय *11 1 8, 11 13 6 अग्निभूत,
हिरण्य.
- प
- प 9 12 8 च.
प 18 7 1 चन्दा.
प 14 11 6 *कला.
फ
- प 2 8 7, 19 4 10 कति.

- कद्दु 9 6 5 [cf. Hc. IV कद्दु IV
 422 (1)] कर.
- कद्दुलिय 12 2 7 कविचक्र.
- कव 6 15 4 कृत.
- कट 19 2 3 कः enl.
- कट 5 12 9b, 6 3 2, 6 3 7 [Hc. IV
 416] पुतः.
- कटहमग्न 10 1 8 [*कटुमा+भार्ग] gl.
 विद्युत्सर्पि.
- कपुन्ड 10 8 6, 10 9 2 कृतांत.
- कवाधि 4 3 3 कदाधि.
- ककर 8 10 8 [कर्कर] पर्वतखिलर (Mp.
 gl. 31 25 7).
- *कक्कल 16 15 2 ककर flank.
- ककखट 13 8 4 gl. ककंख violent.
- ककख 4 11 2 ककख *loia* cloth (a. ककख,
 काकखी).
- *कक्ये 12 5 5 कक्ये for the sake of.
- *कक्यण 1 5 8 कक्यण.
- ककुपु 4 7 10a ककुपु cuirass.
- *कक्य 18 6 1 कक्य enl. lotus.
- कट्टिय-धर 3 5 10 [कट्टिय+धर] staff-
 bearer (Mp. gl. 3 2 3 कट्टियधर)
 (cf. a. कक्यी).
- कट्टिय बाल 3 6 9 [*कट्टिय+बाल] staff-
 bearer.
- ककखहा 14 5 7 [ककख+हा contracted] bracelet (cf. a. ककखे).
- *ककख 7 1 2 ककख ridge.
- *ककखर 13 6 1a, 13 8 1, [D. 2 13]
 निकर (a. ककखली).
- *ककखितर 13 6 3 [ककखितर enl.] कट्टिय.
- ककुपु 12 7 1 ककुपु (a. ककुपु).
- ककुमाविय 11 12 5 (quali. *ककुम)
 श्रुत, पीठित, पराभूत (FSM).
- ✓ककु [probably from ककु] pull,
 draw out (a. ककुतु).
 -pres. 1. s. ककुति 15 2 7; pres.
 part. f. ककुतिय 18 10 9a; abs.
 ककुति 5 10 8, p. p. enl. ककुतिय
 14 13 9a.
- ✓कण [कण; a. कणतु] groan;
 -pres. 3. s. कण 1 5 3.
- *कणय 11 8 4 [D. 2 56] gl. वाण.
- कणय-ओर 7 2 7 [कणय+ओर] thin
 golden necklace (cf. a. ओरे and
 कणयोरे).
- कणय 7 2 6, 9 4 1, 9 5 1, 9 10 6,
 16 9 8, [कणय] neck ornament
 (a. कणो), necklace of one string
 (a. कंटी).
- कणिय 1 4 3 [कणिय] necklace of
 one (or more) string (a. कंटी).
- *कणयुद्ध 19 7 10 कणयुद्ध.
- *कणयुण 2 12 4 कणयुण.
- कणारिय 19 14 2 [from कण+भार]
 goaded near the ears (cf. भारी
 कणारिय गद्दु Bh. 2 5 5 where
 Gunc renders it by कणयोरे अकुपुन
 प्रेरित, rsm. wrongly विभूयित).
- कणयुण 16 8 2 कणयुण. whispering
 in the ear; tale-bearing.
- कणयुण 6 3 9a कणयुण.
- *कणिय 4 5 6, 17 6 3 कणिय kind
 of arrow with an ear-shaped
 top.
- *कणिय 4 11 4 a term of duelling.
 (With this line compare Bh. 2
 2 7 मङ्गलुय्या-भावमग्न-कवई, दोकल-ककरी
 कण-पवकई, most of these terms
 are given by Jacobi with a
 query)
- कणय 13 5 4, 5, 6, 8, 9; कणय 13
 5 2, 3, 17 13 1a कणयि.
- ✓कण्ड (कण्ड), bowal, cry;
 -pres. 3. s. कण्ड 8 2 9b; pres.
 part. कण्डत 9 10 2, 11 9 5, f.
 enl. कण्डतिय 13 5 10a;
 -agentive कण्डतय 9 6 9b.
- *कण्ड 7 1 5 shoot.
- कण्डुय लय 16 2 3 कण्डुय game of
 ball.

- कन्दोह* 1 13 8 [D. 2 9] नीलोत्पल.
 कम्पर 11 6 8.
 कम्प 4 4 9b, 8 2 3, 8 4 4, 18 9 9a
 [कम्प] कर tribute (Mp. 39 6 1b
 gl. कम्पु कर दण्डो वा).
 √कम्प cut (a. वापयुं);
 -pass. pres. 3. s. कम्पिषद् 18 8
 7; p. p. कम्पिय 4 8 3.
 कम्पिय 15 4 5, 15 5 3, 17 8 8 cut
 (from √कम्प=√कम्प extended
 with ष; cf. D. 2 20 कम्पित्त दारितम्).
 कम्पियु 16 9 9 इतरा, gl. कम्पित्ता (cf.
 Kramadīvara's *Saṅkṣipta-*
śāstra 5 59 कम्पे, *Vasudevahindī*
 I, p. 28, l. 1. कम्पि).
 कम्प* 1 13 9b, 17 12 8 कम्प step,
 -कम्प-सुभग* 1 6 3 कम्पनोचन (1) tak-
 ing steps; (2) swerving from
 tradition (?).
 √कम्प (कम्प) cross;
 -pres. 3. s. कम्प 12 6 8; abs.
 कम्पियु 2 3 7.
 *कम्पडापर 2 1 9b कम्पडापर.
 √कम्प [कम्प; G. कम्पयुं].
 -pres. 3. pl. कम्पयन्ति 1 4 4; pres.
 part. कम्पन्त 1 3 14b, enl. 8 3 3,
 -agentive कम्पयण 13 9 2, 15 1b;
 -कम्पयणशील 20 9 9b.
 कम्पय 3 13 6 [कम्पयन्त given by MW.
 as occurring in the present
 sense in lexicons only] tilled
 or cultivated ground.
 कम्पयन्त 2 10 2 [कम्पयन्त enl.] ser-
 vant.
 √कम्प [क; G. कम्पयुं];
 -pres. 1. s. कम्पि 1 3 9, 2 9 2,
 4 4 1, 13 8 8, 2. s. कम्पि 3 16
 5, कम्पि 20 11 1, 3. s. कम्पि 2 9 3,
 2 10 3, 4 5 9a, 9 1 4, कम्पि 1 12
 6, 11 6 2, 16 14 2, 3. pl. कम्पि-
 6 14 9a, imper. 2. s. कम्प 4 3 2,
 6 16 8, 7 12 6, 8 4 4, 9 2 6, 9
 10 5, 9 10 7, 12 10 9b, 15 5 6,
 19 1 10b, 19 8 3, 19 15 6, करि
 12 10 9b, 2. pl. कम्पु 4 3 3, 4 5
 2, 5 10 7, 16 11 3, 19 3 8, 3. s.
 कम्प 17 18 4, कम्पे 5 13 2, 17 18
 7, 3. pl. कम्पु 12 4 7; fut. 1. pl.
 कम्पेह्युं 3 6 11a, 2. pl. कम्पेह्यो 12
 8 9b, 3. s. कम्पेह्य 16 8 5, pres.
 part. कम्पन्त 2 1 9a, 3 2 4, 3 7 8,
 14 6 1, enl. 4 1 9a, 6 1 1, 8
 1a, 17 1 10b, f. कम्पित् 7 3 8, 14
 7, enl. कम्पित्त 9 8 4; abs. कम्पे 2
 7 6, 4 12 7, 5 7 7, 6 13 3, 10
 7 1, 12 1 3, कम्पे 1 8 1, 3 12 2,
 4 11 5, 5 5 8, 7 10 1, 9 11 3,
 10 8 3, 16 9 7, कम्पियु 2 14 8,
 2 15 3, 5 3 2, 8 7 3, 10 8 9,
 11 11 8, 14 9 1, 19 12 1b,
 कम्पियु 15 15 7; कम्पियु see s. v.-
 pot. part. कम्पे 9 6 9b, 20 1 7;
 -pass. pres. 3. s. कम्पि 13 11 10,
 15 7 9a; p. p. कम्प 1 16 10, कम्प
 11 1 7*, (enl.) 1 1a; -caus.
 agentive कम्पयण 18 1 2.
 कम्प 4 11 1; 11 6 1 tactical move
 in duelling or subduing an
 elephant See कम्पि.
 *कम्पयण 1 9 1 कम्पयण.
 √कम्प (onom.) caw,
 -pres. 3. s. कम्प 8 2 9b.
 *कम्प 1 5 2 कम्प (Dīngal) कम्पे
 hand).
 कम्पिय *12 6 6, enl. कम्पियण 11 7
 9a [कम्पित] कम्प.
 कम्पय* 4 7 5 [कम्पयण] कम्पयि.
 कम्प 8 5 6.
 कम्पयन्ति 14 12 7 [कम्पयन्ति, cf. D. 2 30]
 कम्पयन्ति.
 *कम्प 1 1 2.

कलमउय १२ १३ ३ Mp. ३६ २ ६ gl.

ईर्ष्यांचलित-उद्.

कलुषय ९ १० २ कलुष enl.

कलुषे २ १२ ९b, ७ १२ ९a, १६ ११ ३ कलुषे
(enl) to morrow (a. कान्य).

*कल्लोळ ११ १४ ६ f, कल्लोळ १ २ ५.

*कवय ४ ७ १०a कवय.

कवय ५ १३ ९b, ९ ९ २, १३ ५ १०b, १६
६ ३ [cf Pali कवेयन, किं पन, Hc.
IV ३६७] किम् (a. कवय, कोय).

कवन्ध ८ ३ ४ कवन्ध.

क वि १ २ ४ कवि

कल ९ १० ३ कला whip.

कलण ११ १० ७, १४ ७ ७ कृष्ण.

✓कह [कथ, a कहेते],

-pres १ s कहति, १२ १ ६, ३ s
कहे ३ ११ १a, imper. २ s कहे
१ ९ ९b, ६ १३ ७, ८ ६ ९a, १९ १३ ४,
५, २ pl कहेहु ४ १ ५b, कहेहो १९ ४
९a, कहेहो कहेहो १२ १b, pres. part.
(enl) कहन्ता ८ ७ ९, १९ १८ १०a,
-pass pres ३ s कहिचह १९ १०
१b, p p. कहिय १ १२ ८, ४ ३ ५,
४ ५ ८

कह १ १० ५ कथम्,

-कह व ४ ३ ९a, कथम्+द्व

-कह वि ११ १२ ९a, १५ १२ ५ कथम्+अवि

-कह वि कह वि १७ ३ ८.

कहकहन्ती ९ १२ १ (onom) whizzing

*कहाणय ११ ३ १ कथानक.

कहि १ १० ७ पुत्र,

-कहि मि १२ १२ ९, १४ ६ २, ३, ४, ५,
१९ १२ ८ इनापि somewhere, in
some place, १२ २ ३ somehow.

काह ११ १३ ३ किम्.

कहु १७ ५ १० कथम्.

काकसाय २ ११ ८ कायोदसर्ग.

कायमरि १४ ६ ४ कादम्बरी wine

कागणि ४ ० ११b [काकिनी] रत्नसिन्धु.

काणि १० १२ २, १३ ११ ९ f. कैर (१)

काणेकरह २ १२ ८ [काण+✓रह] looks
sideways

कापुरिस २ १३ २ कापुरय

कामसाथ ४ १ २ कामसाथ

कारण १ १० ५, ४ १३ ३, १५ ७ ४, २० १२ ११
कारणे for the sake of.

कारिम ९ ४ ७, १४ १३ ४ [p २ २७,
really an *इम derivation from
✓इ] कृत्रिम (१) artificial (२) in-
sincere

काल ४ ६ ५ one of the nine trees
trees

*काल-चक्र ३ १ १a कालचक्र.

*कालवात १० ८ ८ [कालवात] Yama's
noose or an inauspicious astro-
logical conjunction.

*काव १ १ १०b काव्य.

किय (?) ११ १ ७, ११ १ ८ कि वा? किं ?

किग १८ ४ ८ किम्

किग ११ १ २, किग १९ १७ ११b किं तु.

किग १४ ८ ६ किं न

किर २ १२ ७, ४ ४ ४, ८ ११ ८, १२ ६ ९b,
१२ १० ५, १४ ९ ५, १७ १० १a [किर]

यावत् just as, about to, as if.

किरिय ११ ७ १ किग

✓किलकिर (onom) chirp,

-pres ३ s किलकिरह १ ५ ७ (cf.
a. किलकिर चिरुप).

*किलन्तय २० १० ६ झान्त enl

*किलामिय १९ ६ ६ झान्त

किलित्त १३ ३ २ [खुग] रचित

किलिस ९ १० ९b, *१९ ६ ९ झेव.

किमलप ३ ३ ३

किह १ १० ६, ७, १ १० ९b [Hc. IV
१०१] कथम्.

✓कीळ (कोर).

-pres part कीरन्त २ ८ १.

*कीळ ५ १ ७, १५ ७ ८ कीर.

कन्याळ १९ ७ ८, *० ६ ७ blood.

कुरय १० १० ९a, ११ ८ ८ कुरिय

- कुयारि 8 5 3 (?)
 कुयिय° 13 6 7 कुवित
 कुहणि 13 9 4, 14 13 4 कुहिनी
 'कुह्न 3 1 4 [D 2 37 लताशद, lexical
 उदक, कुह्नक] bowel, thicket
 कुहुमि 15 2 5 कुहुमिन् farmer? (cf.
 a. कम्पी).
 कुडार° 16 4 2 कुडार.
 कुडै seo unda √ लम्ग
 कुडू 16 10 1 कुडूत.
 कुम्भिल 14 3 6 [कुम्भ+°दक्ष] कुम्भिल.
 कुम्भ 1 10 2 कुम्भ tortoise (also the
 tortoise incarnation of Vṛṣṇu)
 कुम्भापारय 15 9 10b कुम्भापर enl.
 कुम्भागर 13 6 10b कुम्भापर
 कुलवत्तो 5 13 9a, 11 13 4, enl कुल
 वत्तिय 12 2 10b [कुलपुत्री] कुलीना स्त्री
 कुलवद् 4 9 9b कुलवद्
 कुलपारय 8 7 1 कुलपारय
 कुलहर 15 7 9b, 19 6 4 [कुलशद]
 father's house (as against father
 in law's house)
 कुललयणवणी 20 11 9a कुललयनवन.
 कलित 16 10 8b
 कुसुमा° 14 2 5 कुसुम enl
 कुसुम्भ 4 8 8, enl 17 2 5 (a कुसुम्भो).
 कुहर 1 2 1 [कुहर] gl वरत
 कुहिलि 6 6 2, 8 3 1 [D 2 62] रत्वा
 street, road (Mp 9 23 11)
 कुभर 19 2 5 ruthless warrior
 कूरनट.
 कुभरी 19 3 1a ruthless warrior.
 कुरार 2 8 2, 10 7 6 cry of help
 (cf. Bb 8 14 1)
 'कुरार° 9 8 9a कुरार.
 कुवडय 6 11 3, 15 12 2, 19 15 9
 किर.
 कृपि 11 10 8, 19 6 5, 20 9 1 [Hc.
 II 157] कृपि
 कृपु 10 1 4 [Hc. III 40] कृप.
- केम 1 9 9b, 10 11 4, 18 8 2 [Hc.
 IV 401] कम्प (a. केम),
 -केम लि 15 14 3
 केर 4 3 2, 4 3 8, 9b, °15 15 9a केरा
 केरय [Hc IV 421 (20)] 16 1 9a,
 13 2 10b, 14 7 8, °19 2 9, 19 3
 1b, °20 3 10b, 20 5 4, केरी °1 9
 9b, 4 3 8, 5 5 3, 16 6 9a, °20 4
 4 genitive postposition (a. केरै).
 केव 16 12 8 कवम्
 केवल 1 13 6 केवलम् (a. केवळ)
 'केवरि 17 11 6 केवरि
 केडय 16 1 2 [Hc IV 402] कीडय.
 केविय f 16 1 2
 कोह 5 13 9a कोसि (a. को, कोर)
 कोडहल 1 12 6, 10 2 2 कोडहल 5 5 1
 कुवडह
 √ कोह [Hc 4 76] व्याह call.
 -pros part कोडह 3 5 8, 4 7
 10b, p p कोडिय 2 9 5, 15 1 7,
 16 8 1, abs कोडवेरि 19 1 6,
 कोडवेरि 7 10 9a, 18 8 5, कोडवे
 निनु 20 11 3, -caus p. p कोडा-
 विय 9 2 8
 कोडय 13 11 11b inviter
 'कोड 3 5 5 कीड
 कोटय 1 8 7 कोट enl. (a. कोटी)
 कोडाकोदि 2 10 5 [°कोडकोदि] one
 crore multiplied by one crore.
 कोडवणय 6 7 8 [enl. agent from
 caus from को-कोड (D 2 33,
 Hc 4 422 (9))] कोडकोटादक (a.
 कोडकोटी)
 कोटुमि 14 11 8 [cf. P3M. कोटुमि,
 Hc IV 168 कोटुम-रम्] कुरत.
 'कोट° 11 8 5, 15 8 8 कुट
 क
 कय 19 12 10b कय.
 -°कयणव 5 1 5, °कयण 8 10 5,
 कयणत E 4 5 2 = कयणरत (cf. Mp.
 कयणरत 9 15 17)

खयर 18 3 3 [खवर] खेर.
खयाल 13 4 8 gl पवत गर्तो (cf Bh
3 24 7, 4 3 1 where Jacobi
interpretes it as 'thicket')

खयराड 17 10 8 पक्ष-पुट

√ खय draw back, pull back
-pres 3 s खयेइ 3 12 0 abs
खयि 3 7 3, p p खयि 17 17 3
(cf a खययुं hesitate)

खयहार 0 7 1 [p 2 67 खट तृणम्]
तृणहार haystack (a खट, भाते)

√ खण (खन, a खणुं)
-pres 1 s खणि 15 2 6 imper
2 pl खणह 7 4 7 pres part
खणन्त 12 8 5

खणें 17 1 10a खणे in a trice

खण जे खण 9 10 3 now and again

खणदें 4 10 1, 15 8 3 क्षणधेन

खणखणकरन्द 13 7 3 (onom) tankling
खण्ड 17 13 10b [खण्ड] खण्डशर्करा
(a खण्ड f sugar)

√ खण्ड abs खण्डे खण्डि 11 1 7
खन 10 12 1 17 5 2 खानम्,
खदय 17 13 9 [p 2 67 enl] खुच
(a खणुं)

खभावार 4 2 9b 14 11 2 खन्पावार

खण्डि 4 2 9a खानि

√ खम (खन)
-opt 2 s खमेजदि 19 2 10b, 19
14 4 कास pres 3 s खमारइ 4
14 3 p p खमावि 19 14 1b,
enl, खमाविचय 19 6 8

खम *1 16 2*, 7 5 4 *19 14 3
[Ved खम्म prop, support
pillar] pillar (a खंभो suppor-
ting pillar)

√ खल [खल] falter
-pres 3 s खलइ 14 3 4 pres
part खलन्त 17 13 3 p p खलिय
7 7 5

खलदल 13 5 2 (onom) धुय shaky
(cf a खलमळयु become unfirm or
dilapidate)

खल 11 11 9b

√ ख [खार, a खारु]
-pres 3 s खार 19 3 2 -cau.
p p (enl) खारिचय 9 11 2

खण 2 8 4 खारन

खारिय see ख

खारिय 6 1 9, 8 6 7 खारित embittered,
provoked, exasperated (see
Bh s r)

√ खिज [खिर cf a खिनुं to get
angry]

-pres 3 s खिजइ 18 9 3

खीण 3 1a खीण

खीर 2 5 8 खीर

खीलि 13 1 3 खीलि confined

खुज 8 1 6 खुज

√ खुड (खुड, He IV 116 खुड)
-abs खुडि 16 7 2, p p खुडिय
17 12 5 enl खुडिय 13 10 10a

खुड 14 7 9b (p 2 74) निमत (a
खुडि get embedded)

√ खुण (नख, He 4 101 a खणुं)
-pres 3 pl खुणाव 17 2 9 pres
part enl खुणन्त 20 10 5

खुरप 11 11 7, 10 0 3 खुरप sharp-
edged arrow

खुरप 17 6 4 खो खुरप

खुरप 15 4 6 खुरप

खे 10 10 7 18 10 7, 19 4 6 [खे]
कालधेन delay

-व खिड खेड did not wait any
more, acted promptly खिड खेड
immediately

खेर 6 7 1, 9 8 4, 18 4 7 [He II
174, IV 168 खे रम्] खेरा sport

खेरिय 20 7 6 [खेरत from √ खिर
(Dhatupajila) terrify, alarm
cf FSM खेरप-पीठ हला] made to

- retreat (cf. g. खोखलु unhinge, dislocate).
 *खेरि 13 10 9 gl. कञ्जुपता uneasiness, anxiety (cf. Mr. 8 1 11 gl. चैर, but here we have वैरखेरि).
 ✓खेक-खीद् (g: खेक्युं).
 -pres. part. खेकन्त 9 4 1.
 खोलि 5 10 9a, *13 4 8 खोपी.
 खोल 13 4 8 fsm. 'deep cavity, chasm,' but gl. अतीव गाम्.
 ग
 गव 1 8 2, 5, enl. 5 4 1, enl. f. गदय 12 9 9, 15 12 8 गत.
 गव* 9 9 8 [गद] disease, sickness.
 गव* 11 8 5 गवा.
 गवण 17 2 6?
 गववद् 14 2 8 (गवपरिका) प्रेषितभर्तृरा, विधवा.
 गवव* 13 8 7 गद्गद्.
 ✓गज [गर्ज] roar, make empty noise (g. गजर्जुं),
 -pres. 2. s. गजहि 20 9 4, 3. s. गजह 1 5 7, 3 3 7, pres. part. f. गजन्ति 15 14 9a; abs. गर्जेति 10 10 8b, गर्जेति 9 9 9a.
 गज्या 11 3 5 गर्जेता.
 गजोत्थि 17 11 10a, *20 10 8° [p. 2 100 (cf. Hc. IV 102 गुंउम=उम) रोमाथित.
 ✓गज [गज्; g. गज्];
 -pres. 2. s. गजहि 9 10 4, 3. s. गजह 4 5 8, 15 11 7.
 गजियारि 5 14 7, *7 3 3, 7 3 10a, 19 17 8 gl. हसिनी cow-elephant.
 गजिन्दाह 14 2 5 [ध्विपात] gl. गंगार-पत्तक l. e. भाग्दागारपातक.
 *गजवत् 13 12 7 [गजवार्प] surface of the cheeks.
 *गज 3 5 5 rhinoceros.
 गज* 16 12 6, 13 6 5 gl. गज्या (cf. Bh. 2 28=वदेकम् Mp. 9 8 12).
 गजरस्य 16 15 4 [*गजरस्य] body-guard.
 गन्दुव 18 3 6 (vl. गे*) कन्दुक.
 गन्धत्* 13 9 9 गन्धार the third primary note of music.
 गन्धुद् 1 15 3, 13 9 7 [गन्धोःस्य] highly fragrant.
 गन्धेतर 3 10 2 गर्धेतर sovereign by birth; गन्धेतरि f. 19 6 5 gl. अति-कोमलाङ्गी born in a royal family.
 ✓गम [गम्].
 -abs गन्धि 2 7 5, 4 3 6, 10 7 7, 15 9 5, गन्धिषु 1 15 9b, 6 15 8, 10 6 1.
 गम 7 1 6 march of an assailant.
 गमय 5 15 2 [गमह] वेधक giver of knowledge.
 गमय 18 10 3 गमन.
 गमयामय 6 4 2, गमयामय 3 6 1b गन्तुगमय.
 गम्भीरुण 4 6 8 गम्भीरान.
 ✓गर्ह [गर्ह] censure,
 -pres. 3. pl. गर्हन्ति 2 14 5, p. p. गर्हिय 5 1 6, 20 10 8
 गर्हण 13 8 7 गर्हण self-censure, repentance.
 गर्ह 16 6 4, 16 13 9b, enl. 1 13 7 गुह.
 गर्हवार 15 9 10b गुह्वर.
 ✓गत् [गत] got reduced, pass, fall (g. गत्युं);
 -pres. 3. s. गतह 1 5 5; pres. part. enl. गतन्तव 2 7 9a; abs. गतेन 14 7 7.
 ✓गठगत्र [गत+गत्र] grant, roar (used for the cry of elephants);
 -pres. 3. s. गतगत्रह 17 10 3; pres. part. enl. गतगत्रन्तव 3 6 6; abs. गतगत्रेन 20 3 6; p. p. गतगत्रिव 20 5 7.

गवयस्तय 18 6 7 गवाक्ष enl.

√ गविहृ [denom. from *गविहृ=गवेवित] search;

-imper. 3. s. गविहृत् 3 11 10a.

√ गवेत् [गवेत्] search;

-pres. 1. s. गवेत्सि 19 15 9; pres.

3. s. गवेत्स 11 13 2, 11 16; imp-

per. 2. pl. गवेत्सहो 12 8 9a, 14 9

9a, pres. part. गवेत्सन्त 19 17 9.

गवेत्सय 14 10 1, (n. pl.) गवेत्साँ 19

17 3 गवेत्सक.

गह 5 5 3 [ग्रह] possession by some

evil spirit (=पिशाच Mp. 12 19 6).

गहकहोल 8 11 4, 20 9 7 (D. 2 86)

gl. ग्रहवैरी राहुः (cf. D. 3 2 काले-

राहु; cf. also mw. s. v.)

गहन 12 6 9 in the usage क्वणु गहन

'what does he count for?'; 20

11 4 destiny (?).

*गहिर 1 3 3 गहीर.

√ गग [गै; अ. गाँ];

-pres. 3. s. गाग 7 10 7.

√ गा [वै-गाय्];

-pres. 3. s. गाय 1 5 8, 1 14 4,

14 9 5; 3. pl. गायन्ति 7 2 8; imp-

per. 3. s. गायत 17 18 5; pres.

part. f. गायन्ती 14 10 8, p. p.

गीय 19 9 1b.

गायन 8 1 7 गायक !

*गाम् 13 9 8 गाम् group of tones,

* gamut.

*गामिय 1 1 3 गामिय enl.

गामोह-आम 1 3 11 गामोह-आम

गिह 17 13 8 ग्रेष (अ. गीष).

गिह्यवाह 13 1 7 गिह्यवाह.

√ गिल (गु) swallow (अ. गळुँ);

-pres. 3. s. गिल 19 3 2; p. p.

गिलिय 19 8 10b.

गिह* 1 15 1 आरं (म. गीह);

-गिह्यगिह्य 11 14 6 गिह्यगिह्य-आरं !

गीय 19 9 1b गीय song.

गीह 1 10 2, 1 16 2, 12 2 5, 15 5 2,

17 3 6, 19 16 7 gl. घृत्, ग्याह,

once wrongly संवरीत, once गृहीत.

Original sense. गृहीत. Mp. gl.

4 3 5, 12 17 5 गृहीत, 4 3 5 खोहृत

(formed analogically-गृहः गृह,

गृहः घृह, गिहः गीह).

गुह 14 7 6, 14 8 8* [गुह] puden-

dum muliebre.

गुण 12 5 11 obligation;

-कवणु गुण 12 4 6 खे गुणः what is

the use of, what avails ?

*गुण्यन्त्य 20 10 5 म्याकल ? in flurry,

fussing with (cf. D. 2 102 संमृह ?

वर-कयो-कलाह-गुण्यन्त्य Mp. 7 24 10).

गुहम् 4 10 9a गुहम्.

गुहकी 2 10 1, 4 3 9b (f.) गुवी.

गुह्वर 7 10 8 गुह्वर heavy load.

गुह्वर 19 1 6, 19 4 4 [गुह्वर]

गुर्विणी pregnant.

√ गुल्युल (onom.) grunt;

-abs. गुल्युलैति 10 10 9b.

गुलिय f. 6 5 6 (D. 2 103) खवक olu-

ster ?

गुह 19 6 6 गुह.

*गुहिल 6 5 3 gl. पन्य, but perhaps

=गुह+रल i. a. गुहायुल.

गुह्युलिस 16 1 1 [गुह्युल] spy.

गेव 2 4 3, 13 9 8.

गेज 17 16 8 गेवेयक (cf. D. 2 94

गेजल=गेवेयक) neck ornament.

*गेज 6 5 5 गुह.

√ गेह [ग्रह-गृहणा; म. गेहँ];

-pres. 2. s. गेहहि; abs. गेहेति 2 11

6, 17 17 10a.

गेह 1 16 5.

गेह 1 7 7, *2 2 2* गेहुर gate,

गेह्य 6 6 5, 6 6 6 गुह्य enl.

गेह्य 4 1 2, 8 8 5 गेह्यप.

गेह्य 18 7 5 गेह्य shallow puddle.

शैम्य 2 17 2 शंसुण्ड ? (शैम्य संमज्जु rendered by gl. as शैम्यदेवाचने पश्यन्ते नर्दन्तम्)

घ

घँ 16 4 1, 19 11 6 [Ho. IV 424] pleonastic indeclinable.

'घग्ग' 6 11 5 (onom.) hoarse cry (of monkeys).

घग्गव 13 1 7 [पर्यत्क] छुदपत्थिम small ornamental bell.

✓ घट्ट [घट्ट suit; o. घट्टु],
-pres. 3. s. घट्ट 15 13 9a.

घट्टिव 5 12 7 [घट्टिव] movement.
घट्ट 13 3 9a घट्ट.

✓ घट्ट [घट्ट]:
-pres. 3. pl. घट्टन्ति 7 5 3 (uni-
to); imper. 3. s. घट्ट 1 3 10
(suit; o. घट्टु), -caus. abs.
घट्टाये 19 2 2 (fashion; o. घट्टाये)
make to fashion).

घट्ट 16 15 1 घट्ट.
घट्ट 16 11 8 [घट्ट] gl. मोरुच-वापान.

'घट्ट 2 1 5 घट्ट.
✓ घट्ट (=घट्ट, Ho. IV 113):

-pres. 1. s. घट्टन्ति 8 10 8, 16 12
9b; p. p. घट्टिव 2 12 6, 9 11 4.

घट्टव्य 6 12 4 घट्ट ent.
घट्ट 2 16 9, 9 6 9b, 12 3 10b घट्ट;
meaning obscure at 3 2 7 (o.
घट्ट).

'घट्ट 13 11 4.
घट्टिव 19 10 4 घट्टिवो (cf. o. घट्टिवो).
-घट्टिवर 19 12 3 [घट्टिवर] waf-
o's apartments.

✓ घट्ट-सुत्त (cf. o. घट्ट) push in):
p. p. घट्टिव 19 12 3; caus. p. p.
घट्टिव 11 9 8.

✓ घट्टव (onom.):
-pres. 3. pl. घट्टवन्ति 14 3 2
घट्ट (used for river-streams)

घट्टव-घट्ट 13 1 7 tinkling (of small
bells) Bh. has घट्टवन्त (किङ्कि
and रह) and at both these
places it has reference to the
sound. So the sense 'glitzen'
suggested by Jacobi is in-
correct.

✓ घाव [घावय]
-pot. part. घावन्त 4 12 3; p. p.
ent. घावन्त 6 11 1; pass. pres.
3. s. घावन्त 1 10 5, 5 2 6, 8 11
6, 10 12 1; pres. part. घावन्त
9 10 3.

घाव 12 1 6 [घाव] प्रहार (o. घा).
✓ घिर (घिर),

-pres. 1. s. घिरन्ति 13 3 10b, 2. s.
घिरन्ति 9 8 3; 3. pl. घिरन्ति 7 2 7;
fut. 3. s. घिरन्ति 7 1 5, abs. घिरन्ति
6 16 9a; p. p. घिर 16 7 2, 17 7
10b, (ent) 2 11 6, 3 7 1, 17 2 5.

✓ घुम्न (=घुम्, Ho. IV 117; o. घुम्);
-pres. 3. s. घुम्न्त 1 5 4.

✓ घुळ (=घुळ; Ho. IV 117),
-pres. part. घुळन्त 4 8 9a.
घोर 9 12 2.

✓ घोळ (=घुळ; Ho. IV 117; o. घोळ);
-pres. 3. s. घोळन्ति 11 3 4.

✓ घोळ [घोळय],
-pres. 3. s. घोळन्ति 1 12 7, 19 7 4
(tell). abs. घोळन्त 13 4 10a
(declare).

च

चग्गुन्तिव 1. 3 7 9a चग्गुन्तिव (o. चोगन्ति).
चग्गुन्ति 2 10 9a, चग्गुन्ति 2 16 10
चग्गुन्तिव (o. चोगन्ति).

चग्गुन्ति 2 10 7, चग्गुन्ति 2 1 2, चग्-
ग्गुन्ति 7 11 6 चग्गुन्तिव (o. चोगन्ति)
in all the four cases.

चग्गुन्ति 1. 12 10 2 चग्गुन्तिव.
चग्गुन्ति 16 3 11b चग्गुन्तिव choice.
चग्गुन्ति 11 4 3b चग्गुन्तिव less by fact.

चडवार 16 11 7 चतुर्दार

√चय [चय्], imp 2 sing चय
7 12 4

चडी 18 11 4 [चड] चक्रवाकी

चङ्गुचि 4 14 9b चक्रवर्तिन्,

चङ्गय² 18 11 4 [चङ्ग] चक्रवाक

चङ्गय 14 3 ० (D 3 1 enl) चाङ

°चचद्विय 13 12 7 [चचाङ्कित?] मण्डित,

विभूषित [occurs also in Bh whe
10 'characterized' is the sense
guessed by Jacobi *Samdesh-
usala* 168 com gives चचकिवि-
अर्थयित्वा]

√चङ (-आ+ङ, He IV 206, ०
चङ्कुं)

-imper 2 s चङ् 19 2 5, 19 15

4 pres part चङ्कत 3 2 8, f

चङ्कति 10 3 4, abs चङ्कति 11 3

9a, 16 6 2, चङ्किय 3 12 6, 10

11 7 p p चङ्किय 2 11 1 enl

3 3 10a, 15 2 9a,

-caus pres 3 s चङ्कवङ् 6 3 9a,

abs चङ्कवेदि 2 3 1, 2 17 9b, 14

9 2, 19 2 9, 19 11 1b p p

चङ्कविय 1 9 1, 12 1 1

चङ्कङ्ग 5 3 9a (qualifying वृत्त)

restive (cf Bh 3 21 10)

चल 17 13 1a चल

चङ्क 14 5 3 अर्थचङ्क

चन्द्रमल 15 11 7 चन्द्रमल

चङ्कहास 10 1b चङ्कहास magic scam

star

चङ्किय 6 7 4 चङ्किय

चङ्कियय n 10 1 9a, 18 5 4 चङ्किय

(cf psm s v चङ्किय, ० चङ्कियै

moonlight, star)

चल m. 13 1 8 becoming pres-ed

together

चलिय 4 13 9a, 11 7 4 आकाश (cf.

He IV 395 (6), Bh. s 7 चङ्क, ०

चङ्कियै)

√चर [चर, ० चरुं],

-pres 3 s चर 1 10 8 (ent),

pres part चरन्त 3 2 8 (practise)

चरिमद्व 19 7 3 चरमद्वे

चरणम 1 5 9b, *1 7 1° चरणम

√चडवळ (onom) writhe (of ser-
pents, cf ० x चडवळ political
agitation),

-pres 3 s चडवळ 13 4 7

√चङ [चङ, ० चङ्गु]

-pres 3 s चङ्ग 19 17 10a

√चर (चर् He IV 2 ० चरुं)

-pres 3 s चर 9 2 4, 12 9 4,

1a 7 2, 1a 12 1, pres part

चरन्त 11 14 8, f enl चरन्ति 19

9 4 abs चरेपिय 8 11 7, p p

चरिय 4 ० 8, 6 12 6, 15 3 3

(active sense) उचरव,

√चर [च्यु]

-abs चरेदि 8 1 3, चरेपिय 6 15 6

चरङ्ग 13 8 1b [cf He IV 110

चरङ्ग=च्यु] crushing onslaught

°चाडळ 2 17 3 (D 3 8) तङ्क (cf.

H चाङ्क)

चारङ्क 9 10 7, 17 8 10b चारङ्की

heroinism

चारङ्क्य 1 7 1 चारङ्क

√चिन्त [चिन्त]

-pres 2 s चिन्तहि 4 2 1, 1b 13 1,

3 s चिन्तहि 5 2 8 pres part

चिन्तन्ते 3 2 1 abs चिन्तेपिय 13 4

2 p p चिन्तिय 4 12 1, -pass

pres 3 s चिन्तियहि 8 7 4 -caus

pres part चिन्तवन्त 16 9 5 p p

चिन्तविय 2 9 2

चिन्त 2 8 9

चिन्तारण 15 11 5 चिन्तारण

चिदुर 10 3 8, *19 13 9 चिदुर

चुङ्क 10 9 1, 13 8 1b, enl. 8 4 8

(cf He IV 177) अर

- सुष्ण 19 11 8a चूर्ण powder, सुष्ण सुष्ण
10 10 4
- सुम्भल 17 12 2 (cf D 3 16 सुम्भल)
केसर (with our 'अन्त सुम्भलो cf
Hp 88 5 3 अन्त सुम्भल)
- √ सुम्ब [सुम्ब, G सुम्बुं]
-abs सुम्बि 9 14 9b, 20 3 3
- √ चूर (चूर्ण, G चूर्णुं cf He IV 337)
-pres part चूर-त 3 7 2, p p
°चूरिण 4 8 7
- वेदहर 6 13 11a, 9 13 7 [चलपहर]
Jain temple
- वेदिष 2 16 3 चेल garment
- √ चोप [चोद्य्] urge, impel
-abs चोएणि 15 5 8
- छ
- छकारण्य 1 3 5 पदकारक
- छक्कण्ड 1 11 8 पदकारक
- √ छज (He IV 100 छुच् G छज्जुं),
-pres 3 s छज्ज 3 7 10a, 10
8 11a
- छदय 17 18 8 floor plaster (G छरो)
- छग च द 2 3 14b, °यद 1 15 3 [क्षण-
चन्द्र] full moon
- छगवासर 14 12 4 [क्षणवासर] festive
day
- छगछगसर 11 9 6 (onom) noise
produced by a solid object
while being cooked
- √ छगद, √ छग (cf He IV 91 छग-
सुच् G छगुं) leave, quit
-impel 2 pl छगद 2 13 4 abs
छगदि 11 17 p p छगिय 15 11 3,
enl छगियय 7 5 9b
- °छगणय 14 1 1 छग enl
- °छप्यद 2 1 7 [पदपद] प्रसर
- छल 12 9 7 cleverness [cf D 3 24
छडिओ-वेदयथ]
- °छाय 3 4 7, 5 4 1, 11 1 8, °छाय 11
14 1 छाय,
—°11 13 6 काति
- छारहडि 9 10 7 [छारपटी] ash pct
- छिन्न 6 13 6, 12 7 4 [D 3 27 cf
He IV 182] स्पृष्ट (cf Mp 16
25 14b)
- √ छिन्द [छिन् G छिन्दुं]
-pres 3 pl छिन्दति 7 14 4, p p
enl छिन्वय 15 4 9a pass pres
part छिन्न-त 11 9 6, 17 5 9, (f)
छिन्नन्ती 8 3 1
- छिहर 19 6 5 [D 3 28] पत्तल (G छिहर)
- छिन्नर 1 2 11 flat (esp nose,
cf G छिन्दुं flat-nose)
- छुड 8 3 7, 15 14 3 यदि [He IV
385, 422] 4 10 5, 10 3 4 14
5 2, 15 12 2 क्षीत्र [He IV 401]
-छुड छुड 2 16 7, 6 2 4, 7 1 1, 10
1 6, 12 3 9a, 13 1 10b, 14 7
9b, 16 4 3 क्रमेण
-छुड जे छुड 19 6 8, छुड जे छुड 15 1
6 क्रमेण
-छुड छुड 1 3 10 11 (cf Mp
8 1 2 19 1 यदा यदा)
- √ छुद (क्षिन्, He IV 143)
-pres 3 s छुद 19 2 2 pres
part छुद-त 9 3 9a abs छुदि 12
3 5, छुदि 7 8 3, 18 2 7, p p
छुद 7 14 6, 8 4 5, 17 3 3 छुद 18
2 2, (f) छुदी 17 16 9b
- छुद 11 1 9b, छुद 6 14 5 छुदा mortar
- छुदसुग्ण 1 5 9a तथा चूरा
- छेय 1 9 5 छेद 13 12 3, 16 5 9, 16
12 7 [D 3 38] end, limit (G
छेद छे-ने end, छेनुं last)
- छेयकाळ 6 3 9b छेद-काळ
- छेम्ब 5 13 9b, 5 15 2, [He II 174,
cf D 3 36 छिडओ-वार] युधडी
- छेदाविप 11 9 9b, 11 10 4, 13 4 6
p p from caus of √ छोर-मुच्)
नैवित released (G, छेजान्ती)

ज
 जह 1 10 2, 3 यद्दि;
 -जह् वि 2 14 1 यद्यपि.
 जह्यद् 16 4 3, 4, 5, 6, 7, 20 4 9b
 (with तद्बहुं) यत्.
 जड 6 10 8, 6 10 9b यत्तः
 -जड जड 17 5 8, 19 6 5 यत्त यत्त.
 जय (imper. 2. s.) 1 9 2, 3, 4, 5,
 6, 7 यत्.
 जय° 3 6 9 जयत्.
 जय° (for जयः) 9 7 8 जय.
 जयकार 12 6 1;
 -जयजयकार 3 7 8.
 √जयकार [*जयकार्त्] greet with
 the word 'victory';
 -abs. जयकारेति 17 6 1a; जयकारेण्यु
 2 19 8; p. p. जयकारिय 16 6 9a.
 जम्बकदम 1 14 8, 14 6 8 [जम्बकदम]
 sort of perfumed cosmetic paste.
 जग° 2 1a जगत् (G. जग);
 -जगच्छब्द 9 3 4 [जगत्+च्छब्द] world-
 harasser,
 -जगन्तकर 17 9 10b [जगत्+अन्तकर]
 world-destroyer.
 -जगद् 15 6 4 [जगत्+द्] world-
 mansion.
 √जगद् quarel, fight (Hc. IV 420
 झङ्, G. झङ्गुं; झङ्गो 'quarel'),
 -pres. 3. s. जगद् 10 7 5, pres.
 part. जगद् 10 8 4.
 *जग 16 8 9a यद्.
 जह्य-चारण रिति 15 6 6 जह्य-चारण-यदि.
 जहिय 11 6 7 gl. यडे रातेः क्त्वा पीडितः ?
 जह 14 10 4 त्रय्य best, excellent.
 जनारिय 15 4 5 जर्जरित (cf G जाजर्).
 ज्ञडिय 9 4 2 [D. 3 41] यदिय (G.
 जड्युं)
 √जग [जनय्] produce;
 -pres. 3. s. जगद् 7 12 3; agent.
 f. ज्ञडिय 3 1 13b, जगम् 5 6 2, f.
 जगमि 9 6 6 जगयिद्.

जयुं G 16 6 इय.
 जणेर ° 4 13 2, 7 11 5, ° 8 11 2, ° 9
 11 7, ° 17 11 2, 19 6 3, enl. 20
 3 10b, f. जणेरि ° 1 8 3, 7 12 9b,
 9 6 2 [*जननकर] जनक.
 जण्य 4 8 3 see जण.
 *जत्त 16 10 7 यत्त.
 जत्त 9 10 8 यत्त (!).
 जन्त 15 10 6 यत्त.
 जन्तिय 14 9 5 यत्तिक.
 जमकरण 8 4 1 [जमकरण]! cf. M.p. gl.
 8 8 15 नरय रोगो वा.
 *जमद् 15 8 9a यमद्द (cf H. जौद्).
 √जम् [जल्प्] speak,
 -pres. 3. s. जम्द् 5 16 4, 12 1 1
 जम्पान ° 6 14 3, 10 11 3 sort of pa-
 lanquin, sedan chair.
 जम्पान 4 11 6, 19 11 5 जम्पान.
 *जर् 11 2 3 जर्.
 जलद् 15 11 7, 18 5 4 [जलर्] wet
 cloth used for cooling (cf. M.W.
 s. v. जलार्).
 जलदास 2 17 3 gl. पुष्पाञ्जलि (!).
 जलिय 9 9 1 जलित (G. जल्युं),
 जलोहरः 1 5 5 [जल-उपरद्] summer
 house?
 जर्दि 2 7 3 यत्.
 ज 1 10 9a यद्.
 -जं वि 2 7 8.
 -ज...त् 15 10 1, 2 शक्त-तावत्.
 -जं दिवमु.. ३ दिवमु 19 5 2 since the
 day.
 √जा (या, G. जायुं, जयुं),
 -pres. 1 s जाणि 4 4 3, 19 2 10b,
 pres 1 pl जाडु 2 12 8, 7 11 4, 7
 11 6, 13 11 10, pres. 2. s जाहि
 17 8 2, pres. 3. s. जाद् 1 10 3,
 5 15 1, 16 14 9; pres. 3. pl जन्त
 2 7 2, 3 12 7, imper. 2. s जाहि
 2 9 6, 5 7 2, 10 11 9b, 11 11
 5, 17 4 5, 17 6 1b, intensive
 यजाहि 15 5 5, imper. 2. pl जाडु

- 3 4 10b, 3. s. जाड 14 3 10, 3. pl. जिगन्त 12 11 8; abs. जिगंवि 4 10 1, 4 11 1, 17 17 10b, जिगेपियु 10 2 4.
- जन्तु 19 3 10b, fut. 3. s. जाएइ 18 जिगाल 6 2 5, *11 1b जिनालय.
- 10 9b; pres. part. जन्त 5 1 8, 11 जिगालय 13 9 1b जिनालय.
- 14 1, 14 13 1, enl. 9 5 9b, 16 जिभिन्व 8 6 9b जिद ?
- 14 1, 14 13 1, enl. 9 5 9b, 16 जिम 1 11 9b बया.
- 13 4, 18 8 6; f जन्ति 14 3 1, -विम...जिम 6 12 9b, 12 9 5 either ...ci
- enl. जन्तिव 14 4 8, pot. part. जिमित 2 17 9a युक्त (Hc. IV 110; 17 14 2 because...therefore.)
- जाएइ 11 13 5 जिम्व (जुम्न्) yawn; 17 15 3.
- जा 12 3 2, 15 2 5, 6, 7, 8 यावइ. -pres. 3. s. जिम्बइ 17 15 3.
- *जाय 17 5 1b [जात] पुन. जिह 2 11 8 बया.
- जाय 1 13 1, 18 12 9b जात born. जिह...जिह 3 13 8a बया...तया, 6 12 1, 17 14 2 because...therefore.
- जाय 3 1 12 [जात] सग्ह ? -जिह...तेव 12 4 4 because...therefore.
- जाग 15 8 9b याग. √जाग [जा-जानाति, G. जाणतु].
- √जाग [जा-जानाति, G. जाणतु]. √जीव (जीव G. जीवतु).
- pres. 1. s. जाणमि 11 5 5, 6, 7, 8, 9; 1. pl. जाणहुँ 2 13 9b, 5 5 2, 17 7 2, 19 14 10b, 2. s. जाणहि 5 16 5, 6 16 8, 3. s. जाणइ 4 5 4, 16 5, 6 16 8, 3. s. जाणहु 4 5 2, जाणहो 9 2 4; pres. part. जाणन्त 3 2 7; imper. 2. pl. जाणतु 4 5 2, जाणहो 9 2 4; pres. part. जाणन्त 3 2 7; abs. जाणंमि 5 5 7, 11 3 2, p. p. जाणिव 15 14 8, -caus. pres. 3. जाणिव 15 14 8, -caus. pres. 3. 8 जाणवइ 3 4 10a, p. p. जाणाथिव 5 12 4, 10 6 2, 20 4 1, agent. जाणव 9 3 2, *18 8 8.
- जम 1 7 8, 1 16 7, 2 14 5, 10 12 2, 16 8 2 यावइ.
- जमाय 11 11 9b जमातु (a. जमाई). जीय 7 3 6, 18 10 9b, 20 6 8 जीव जीय 7 12 7 जीवित.
- *जाणोळि 8 2 6 बयासावळी. जीव 17 5 5 विद्य.
- जावहि 3 4 8 यावइ. जुअल *2 6 3, 13 10 10b, enl. जुअलय 1 5 6 युअल pair.
- जावेहि 2 2 1, 2 8 9a, 11 6 5 यावइ. √जन्त (जुप्, G. जुमंति).
- वि soo डे. -pres. 2. s. जुअइ 20 2 2, 20 9 5, 3. pl. जुअन्ति 17 2 10b, imper. 2. s. जुअतु 7 12 2, 2. pl. जुअहो 14 5 3, opt. 2. s. जुअवेइ 15 5 6, pres. part. जुअन्त 3 13 8b, enl. जुअन्तव 10 8 11 b, pot. part. जुअवइ 4 9 1, -caus. p. p. जुअथिव 5 13 8.
- √जिय [जीव; H. जीन]. -pres. 3. s. जियइ 16 11 9, pres. part. जियन्त 11 10 2, 17 5 10b; -pass. pres. 3. s. जियइ 7 11 9b.
- √जि conquer. -p. p. जिम 12 11 4, 15 1 8-pass. pres. 3. s. जिमइ 16 12 8.
- √जिम [जि, Hc. IV 241]. -pres. 1. s. जिमंमि 16 12 9a, 3. s. जिवइ 4 9 2, 12 9 3, pres. part.

युग्म° 4 5 9b, 16 12 8 यु.द.
 युग्मण्यम 12 8 9a योदुमनस.
 युष्ण-जोत् 4 8 3 जीर्ण-योक्त्र (This reading is preferred, because of the following खण्डिय धुराद्; but in the light of 33 17 7 and the gloss on 1 8 3 जण्डु=जातु may be the correct reading).
 युष्ण° 14 7 4 [जुर्ण] जीर्ण (a. जुर्ण).
 युत् 11 13 5 युक्त.
 युम्म 13 8 3 युम.
 युवइय 14 4 6 युवतीचन.
 युवाण 5 13 9a, *17 17 2, enl. युवाणव 5 5 2 युवत्.
 युवण *12 5 1, 17 9 10a (agentive from caus. of √यु=विद्) tormentor
 जे 1 13 6, 4 14 3, 5 2 1, 5 18 2, 11 13 3, 14 8 3, 14 3 7, 15 7 6 एव,
 -(ज) जे... (ख) जे 2 16 9, 2 17 9a, -जे 20 3 1,
 -जो जे...सो जे 1 68, 10 8 5, 15 15 9a
 -जिहे जे जिहे 10 3 9a,
 -जि 1 13 5, 5 2 1, 14 3 4, 5, 6, 8, 9, 10, 2 10 3, 3 11 10b, 15 7 6, 15 13 6, 7, 8. -सो जि 20 11 2,
 जेत्तई 1 14 3, 2 3 8, 2 9 7, 3 7 6, 13 8 6, 13 9 1b, 15 4 7, 18 1 7 यत्.
 जेविय 16 15 6 यावत्.
 जेथु 2 14 6, 12 11 8 यत्.
 जेम 2 16 11b, 3 5 8, 4 7 2, 4 12 5, 10 11 4, 13 2 5, 9 यथा,
 -जेम...तिह 20 10 2 यथा...तथा,
 जेम...तेम 7 7 2 because...therefore
 -जेम जेम...तेम हेम 18 8 7, 18 9 3.
 जेव 16 8 6 यथा.
 जेवय 5 9 4, 6, 7 वास्य (Hc. IV 402); [जेही 19 6 1b.

√जोय [जोयत्] हर (a. जोयुं).
 -pres. 3. s. जोयद् 7 10 6, imper. 2, pl. जोयहो 2 3 9b; abs. जोयहे 6 2 1, 8 8 1, जोयण्यु 1 1b; p. p. जोय 1 9 7, 15 13 3, enl. जोय्य 15 5 7; -pass. pres. 3. s. जोयन्द 8 7 4.
 जोइरण 18 7 5 [ज्योतिष+इरण] (D. 3 50 =इन्द्रगोप, but here=खयोत्; cf. Mr. s. v. ज्योतिषित्तन 'fire-fly').
 जोइस° 2 1 4, 5 7 5, 8 12 4 [ज्योतिष] class of gods.
 जोइविय 3 5 7 ज्योतिषिक class of gods.
 जोयण 9 11 6 (action noun from √जोय, cf. D. 3 50 जोयण=लोचन) दृष्टि.
 जोकारिय 5 5 8, 11 2 8, 13 13 1a, 19 2 10b, 19 17 10 greeted.
 √जोक्व (cf. G. जोक्वु weigh).
 -pres. part enl. जोक्वन्तस्य 10 1 9b, 10 5 1 (used with निज्जड=magico lores, cf. जोक्वद अत्तलवति Mp. 4 5 5).
 जोक्वत्तर 5 15 2, *13 6 5 जोक्वत्तर.
 जोम्य 2 2 9b, enl. जोम्य 10 4 4 योग्य, 19 6 8 योग्यम् ?
 जोत्त° 4 8 3 योक्त्त.
 √जोत्त [denom. fr. योक्त्त, G. जेततह्यौ]
 -imper. 2. s. जोत्तं.
 जोवण 5 2 6, 13 2 10b°, *7 9 9b यौवन;
 -जोवणह्यणि 4 9 9b, 14 10 3 योवनवती.
 जोह 3 6 4 योष.
 जे see जे
 झ
 झहार 14 3 2, *20 10 6° (onom.) तुल्लिंग, humming.
 -झहारिय 7 2 3 [झहारित्त] humming.
 झड° 13 8 4, *15 13 7 [cf. D. 3 53 झरी=निरन्तर(दृष्टि), e. वरी] forceful
 • attach.

- क्षयि 2 2 9a, 2 6 3, 13 4 1a क्षयि.
 क्षय 17 17 4, 18 2 5 क्षया jump (cf.
 G. क्षयलक्ष्ये 'jump into, rush in')
 क्षलक f. 4 10 4, 7, 9b splash (G.
 क्षलक, क्षलक splash, क्षलकाँ splash
 out from a container).
 क्षलरी 1 11 4 क्षलरी gong (G. क्षलर).
 क्षय 1 15 4 क्षय.
 'क्षय' 11 8 5 sort of weapon.
 क्षय 17 6 6 sort of weapon (*Pa-*
umacuriya 8 95).
 √ क्षाय (क्षै-घ्यायति);
 -pres. 2. s. क्षायति 1 7 9b, 3 8 3,
 2. pl. क्षायद्वाँ 9 9 4; pres. part.
 क्षायन्त 19 14 7; abs. क्षायँति 5 16 8;
 p. p. क्षाय 9 7 8.
 √ क्षिज (क्षीय्);
 -pres. 3. s. क्षिजइ 18 9 3.
 क्षयि f. 3 11 1a क्षयि.
 क्षेपुय 19 15 5 [cf. D. 3 59 क्षेपुजे]
 कंदुक (cf. G. क्षीकडुँ green pod of
 the cotton plant).
 क
 √ कल remove (G. काल्युँ);
 -pres. 3. s. कालइ 12 2 2.
 क
 √ क (का);
 -pres. 3. s. कइ 11 6 8; 3. pl.
 कति 6 14 9b; imper. 3. s. काव 16
 13 3; p. p. किय 1 9 9b, 3 10 2,
 7, 9a;
 -caus. imper. 2. pl. कवद्वाँ 15 10
 6; pret. part. किय 2 3 8, enl.
 कियय 8 12 7.
 काय 5 10 6 काय.
 क
 √ कड [कं, cf. D. 1 6 कड=कडरही:
 G. कं, कं];
 -pres. 3. s. कडइ 20 2 6.
 √ कड [कड-pass कड, G. कड्युँ];
 -pres. part. कडन्त 10 7 9b, enl.
 कडन्तय 18 9 4.
 'कडर' 13 10 9°, 14 12 9a. Its usual
 sense is विग्रह, विग्रह. Gl. at 13
 10 9 renders it by विग्रह. विग्रह 19
 Des'ya विग्रह or विग्रह=रौद्र (D. 7 90,
 He II 174) or आडम्बर, आटोय
 (PSM.). But the sense भय
 'panic' suits all our contexts.
 cf. also कडर=भयडर.
 -कडरकर 9 3 4 भयडर.
 कड 15 2 3 कड fright (G. कड)
 कडिय 6 18 6, 15 2 1 कड (G. कड्युँ).
 कडिय 16 15 4 कड (G. कड्युँ)
 √ कड (कड);
 -pres. 3. s. कडइ 16 4 9b; pres.
 part कडन्त 3 2 3; -agent. 'कडय'
 1 7 2, 2 13 3, '20 9 6', f. 9 12 4.
 कडरी 14 3 7 कड.
 'कडर' 17 15, 17 17 10b भयडर caus-
 ing panic [cf. MW. s. v.], see
 कडर.
 कड 9 8 3, 9 7 3, 17 1 2 काका [cf.
 D. 1 9; G. कड, कड, कड].
 कड 7 12 4, 15 12 9b कड.
 कडिय 4 12 5, 13 6 3 कडिय.
 'कडोय' 5 11 1 [D. 1 11] कडरहाल woo-
 den spoon (G. कडो)
 कडर 16 9 8 [कडर] thin string-like
 neck-lace (G. कडरो).
 कडल 14 21 कडल swing.
 कडलकडी 17 15 8 कडलकडा.
 √ कड [कडय्; G. कड्युँ] swing to
 and fro;
 -pres. 3. pl. कडन्त 9 7 3.
 √ कड (कडय्; cf. G. कडोयुँ to make
 turbid; कड्युँ to mix with liquid
 and stir) muddle, render turbid
 imper. 2. pl. कडरुँ 2 13 4.

द
दृक्प्रतिपत्त्य 1 10 1 gl. इदोक्तियुक्त mak-
ing dogmatic assertions [cf.
Hc. IV 422 अस्तुतस्य वदन्ते].

दित्त 18 9 6 विधित (G. दीर्घ).

दीर्घोद्देश्य 3 5 11a enl. शिखिर्जम्बव.

√ दुक्त (दंक्, G. दक्षुं, दैक्षुं) approach;
द्वन्द्वं, दैक्षुं near) approach;

-pres. 3. s. दुक्त 5 4 8, 7 5 7,
10 12 8, 15 3 9b, 16 11 9b;
imper. 2. pl. दुक्षौ 14 5 4; pres.
part. दुक्तान् 10 11 5, p p दुक्त
3 1 1, 3 7 6, 4 7 7, 16 5 1, 10
2 8, 13 12 5; enl. दुक्त 8 4 8, 14
8 9b, दुक्तिय 1 14 3, 12 3 6.

√ दौष्य (दौक्ष्य) bring, offer,

-pres. 3. s. दौष्य 2 16 5; 3. pl
दौष्यन्ति 6 3 3, p. p. दौष्य 7 1 8;
15 14 5.

दौष्य [दौक्ष] 16 5 2 haunt, approach
[cf न ददाति पर्यसुद्धदोष्णि सगृहे दौक्ष् ।
Upaniṣadbrāhṁaṇṇīkā, p 62, l 3-4]

दोषण [दौक्षण] 16 2 5 presenting

दोर 2 7 3 यश्च cattle (G. दोर)

√ दौष्य (दौक्ष्य) offer,

-pres 3. s. दौष्य 1 14 6

घ

घ 1 10 8, 2 13 9a, 9b न,

-घञि 15 3 5, 15 7 3, 12 8 10b नाधि

-घञ् 1 3 9, 2 16 5, 3 11 10^{1/2}, 11 8
7 ननु.

घटस्य 4 6 6 नैवर्ष one of the nine
treasures:

घट्टे 12 12 10b ननु.

घञ-सिवात् 1 6 1 ननु-सिवात्.

घञ्यन्त्य 6 3 1 नद्यञ् enl.

घञ्श्च 14 5 7 नञ (G. नञ).

घञ्चरन्तो (3) 16 9 4.

१५ 18 7 7 नञ mountain.

घञ्श्च 6 9 2 लञ्श्च.

घञ्श्च 20 8 5 लञ्श्चहरण.

√ गद्य (वृत्-वृत्ति, G. नावर्त्तुं),

-pres. 3. s. गद्य 1 5 2, 3. pl.

गद्यन्ति 1 4 5; pres. part. enl.

गद्यन्त्य 5 1 9b, f. गद्यन्ती 14 10 7,

-caus. p. p. गद्यायि 17 15 9, enl

गद्यायिष्य 11 7 9b.

गज्ज 3 7 10b [ज्ञायते], गञ्चन्ति 1 1 6

[ज्ञायन्ते] [Hc. IV 444 gives as

an उल्लेखार्थं निपात, नावर्त्तुं=नञ्चद which

is=नञ्चद according to Hc. IV

252] as if, (cf. G. ज्ञाने के).

गङ्गारम्भ 2 9 6 नाञ्चारम्भ (G. नाञ्चारम्भ).

गङ्गावय 11 7 9b नर्तक one making

others dance.

गङ्गावयघर 11 12 8 dancing-hall.

गन्धि 16 12 3 नाञ्चि (G. नशी).

गन्ध-वद्ध-जप-सर् 11 14 10 गन्ध, वर्षण,

जय इति शब्दः.

गन्धण 3 13 3 [गन्धन्] son, -f. गन्धनी

10 1 5 daughter.

√ गय (नम्, G. नयर्त्तुं),

-pres. 2. s. गयहि 12 5 14a, 3. s.

गयद् 12 2 4, fut. 3. s. गयिष्य 12

6 4, pres. part. गयन्त 1 8 12,

17 10 10a, p. p. गयिष्य 2 6 9,

-caus p. p. गयिष्य 1 8 2.

गमोकार 6 10 1a नमस्कार.

घर 16 15 7.

घरवद् 4 1 9a नरयति.

घराय 8 9 1 नाराय (Hc. I 67).

घराह्वि 1 12 7, घराह्वि 15 15 4 नराधिर .

√ गब (नम्),

-pres 3. s. गबद् 3 9 4, pres.

part. गबन्त 7 9 6, abs. गबेत् 11 8

3, गबेतिष्णु 1 1a, 1 7 9a,

-caus. abs. गबेत्ति 10 8 10.

गज्जोष्य 1 4 9b नरयोक्त्र.

गज्ज 11 5 4, 5, 6, 7, 8, 9b, 11 12

2, 12 6 1 केवलम्; 12 4 8, 12 12

- 6, 15 6 6, 15 9 5, 15 12 8, 18
 3 5 अनन्तरम्
 गच्छ 10 2 2, 11 5 9b, f. 14 7 2,
 enl. 14 4 5 नव (Ho. II 165)
 गच्छन् 16 9 1 नभोऽङ्गय.
 गच्छन्ति° 2 6 8 [नभोमणि] svii.
 गं 1 8 13b ननु, इव (उत्प्रेक्षार्थक) as if
 (Ho. IV 444).
 -गं चं 1 6 2, 3, 4, 5, 6, 7, 4 12
 2, 11 14 2, 3, 4, 5, 6, 7.
 -गं (with गार्ह) 15 1 9b.
 गार्ह 2 11 9b, 4 9 5, 4 11 2, 4 11
 9b, 4 13 4, 5 1 9b, 7 13 1, 11
 5 9b, 13 12 10b इव as if (Ho.
 IV 444).
 गार्ह्य 14 11 4 ज्ञात enl.
 गार्ह्ये 2 17 8, 15 2 2, गायु 1 13 1, °G
 10 5, 11 8 1, 19 11 8b, enl. गामउ
 10 4 3 नाम.
 गाय 16 4 6 [नाग] elephant.
 गामपास 20 5 2 नागपास.
 गामाडय 1 15 7 नागालय.
 ✓गह (नद).
 -caus. pass. pres. 3. pl गार्हजन्ति
 7 2 5.
 गाय °2 10 6°, 18 1 6 ज्ञान.
 गाम see गार्ह.
 गामाडय 6 16 4 Mp. 12 16 10. gl.
 has गामाडय नौपुष, वृद्धे नमनशील.
 गार 13 12 5 नौष.
 गारद 2 2 9b, 2 3 9a, 6 3 9b, 11 6
 4, 11 12 2, 12 7 9b, 11 11 9b,
 18 9 7 इव (उत्प्रेक्षार्थक) as if (Ho.
 IV 444).
 ✓गाम (नद-नदनी, नाव),
 -pres. 3. s. गारद 2 9 4, 5 2 1,
 11 6 9a, imper. 2. pl. गारदो
 3 11 1; 3. s. गारद 10 12 5, pres.
 part. गारद 3 2 10, 7 9 4,
 10 12 1, 12 3 4, abs. गार्हो 2
 12 5, गारोपियु 13 4 10a;
 -agent. °गारुग 3 8 10a, f. गारुपिय
 12 9 10a.
 °गारु 14 13 7, 17 10 10a नासा nose.
 गारुपिय 17 14 8 [न+अ(सं)पिय=भवपारित]
 सदिग्ध uncertain, in peil.
 गार्हो 1 3 1, 5 14 2, 6 6 4, 5, 6, 7,
 8, 9 5 8, 9 8 2, 10 8 1, 11 7 9b,
 12 2 4, 13 12 3, 16 4 8, 16 12
 7, 17 13 7 नहि (Ho. IV 419).
 ✓गिउड्ड (सत्त्व, Ho. IV 101; cf. a.
 वृद्धुं).
 -abs. गिउड्डो 14 5 1.
 °गिउउ 5 10 4 [निर्+ता] निष्पन्न, सिद्ध.
 गिउरुन् 4 10 6, 4 11 9, 7 3 4
 [निर्+रुन्] समूह.
 ✓गिव (रुह, n. 4 38, Ho. IV 181);
 -pres. 3. pl. गिवन्ति 12 2 9b;
 fut imper. 3. s. गिवसु 13 12 10b
 (if we read गिवसु with a. it
 would be fut. 3. s.); pres. part
 गिवन्त 10 2 5, 16 9 5, enl. गिवन्तव
 6 6 9b, f. गिवन्ती 14 10 6, abs.
 गिवो 2 9 1, 3 9 3, 6 7 9a, 6 15
 4, 7 9 4, 9 11 5, 2 9 1, 5 2 3,
 गिवो 5 2 3, 7 10 2, 13 3 4, 14
 8 1, 18 2 8.
 गिभो 2 12 7 नियोग occupation.
 गिवय 12 12 7°, 13 10 4 गिव enl.
 गिवन्तिव 19 9 9 इव (Ho. IV 181
 निभच्छ=रुह).
 गिवय 4 10 5, 7 9 8, enl. गिवन 1 7
 1a, गिवन्ति 11 13 7 गिव.
 गिवय 11 6 1, f. गिवरो 11 10 4 [D.
 4 33.] गिवो (from °नरुह).
 गिवय °1 5 6, 10 8 6, 14 1 6, °15
 14 3 गिवर.
 -गिवन्तिव 15 6 1, 19 15 3 गिवन्ति enl.
 गिवन्तव 6 14 4 गिवर (cf. D. 4 33

- विभ्रंशन and Mp. 11 14 11 विवा-
मण्डं परिपानम्].
- *विश्राय 2 10 9a विद्याय.
- विश्राय 17 18 4 दुर्निर्मल (see PSM. s. v.
विश्र.)
- विकम्पितय 9 9 2 विघ्नप्रकम्प
- विकारण 19 15 7 विस्कारण.
- विन्तव्य 7 8 8b [विस्तृत; n. 4 32] निहृत
struck.
- विस्फुरितय 5 11 2 [denom. from
विस्फुरत=*विस्फुरति] निहृत (gl. क्षयं नीता)
slain.
- विस्फुरन्त 15 8 3, 15 8 8, onl विस्फु-
रन्तय 5 9 11b विस्फुरन्त.
- विन्तव्यण 2 11 4, 19 13 10b [विष्ममण]
वीक्षाप्रदान.
- विगुडपुरिस 16 3 2 गुडपुरण spy.
- ✓ विगम (=विगम्य),
-pres. 3. s. विगमइ 11 13 1, imper.
2. pl विगमहौ 7 6 9a, pres. part.
विगमन्त 7 7 4.
- विगमह्य f. 15 12 8 विरहित enl.
- विगमल 14 13 3?
- विगमण 13 10 2 विरघन cloudless.
- विगम्याय 14 7 विघ्नोत् lightnng-stroke
- *विघ्नोत् 2 1 3 विघ्नोत्.
- विघ्नित्य 17 9 7 विघ्नित enl
- विघ्नोत् 17 7 5 विघ्नित
- विघ्नोत्तरय 3 3 1b विरहित enl.
cloudless.
- *विघ्नित 1 1 4 gl अयमनील
- ✓ विघ्नित (श्र. cf. a. हरतुं).
-pres. part विघ्नितन्त 8 7 1
- *विघ्नित 11 3 6, *15 9 6* विरहित.
- ✓ विघ्नित [विघ्नित्य] विनाशय,
-imper 2 pl. विघ्नितहौ 6 2 8, p p
विघ्नितय 17 11 2; agent. *विघ्नितय 7
6 4 (cf. विघ्नित-मदयति Mp. 3 3 7).
- विघ्नित 1 2 3 [विघ्नित] दुष्ण full of?
- विघ्नित 10 3 8, 13 10 2, 8 9 4, 14 5
3, 15 5 8; विघ्नित 8 9 9 विघ्नित
8 2 1 श्लाघ.
- विघ्नित 3 2 1?
- ✓ विघ्नित (विघ्नित);
-pres 3. s. विघ्नितइ 18 5 6.
- विघ्नितल see विघ्नितल.
- विघ्नितलित see विघ्नितल.
- ✓ विघ्नितल (विघ्नितल),
-pres part. विघ्नितलन्त 3 2 5
-agent. *विघ्नितलण 3 3 2.
- विघ्नित 7 12 1 नील
- विघ्नितल 18 6 3 [विघ्नितलुण्य enl. 1 cf. a.
नीलोत्] certainly (cf. *Pāhuda
dohā* 198 cd चूरिषि चडणइ नितुलउ
पलम जउ पावेहि).
- विघ्नितल 5 13 1 [*विघ्नितल] विघ्नितल.
- ✓ विघ्नित [विघ्नितल] destroy,
-abs विघ्नितेति 18 2 6.
- ✓ विघ्नित [denom. from विघ्न] go to
sleep,
-pres. 3. s; विघ्नितइ 17 15 3.
- विघ्नितलुण्य 2 14 2 विरहित enl.
ungenerous.
- ✓ विघ्नित [विघ्नितल] split open;
-abs. विघ्नितेति 2 7 4.
- विघ्नित 9 11 6*, 11 4 4 विघ्नित.
- विघ्नितल 3 3 1b विघ्नित.
- विघ्नितलुण्य 5 12 3 [विघ्नितलुण्य] प्रम-
र-रहित
- विघ्नितल 12 3 8 विघ्नितल.
- विघ्नितलुण्य 4 10 5, 4 3 9a, 9 6 6,
12 6 4 [विघ्नितल] विरहित.
- विघ्नितल 17 17 9 विघ्नित ?
- विघ्नितल 10 3 8 विघ्नित (cf. *धुमण* IIc.
1 94]
- विघ्नितलुण्य 16 13 9a विघ्नितल enl. inv-
tation.
- विघ्नितलुण्य 16 13 5 विघ्नितल.
- *विघ्नितल 3 4 1b [विघ्नितल] विघ्नित.

- *विमोहन 1 9 4, 19 9 8 निर्मोहन destruc-
 tion.
 विमिति 16 3 9 विमितिर् astrologer.
 विरविम्वय 15 5 5 [p. p. enl
 from निर्वाण+व्या. cf. अविमय] said.
 विरवीकिय 20 4 7 [निरवीकृत] निष्कलीकृत.
 विरव्य 17 17 11b [निरव्य] useless
 विरलङ्कारिय f. 19 5 5 अनलङ्कृता.
 विरलसेस 20 10 4 निरलसेष.
 विरारिडे 16 3 10a, 16 7 6 अतिरायम्
 (frequent in Bl. Jacobi com
 pares it with विह-निधितम्; twice
 in Hp., rendered as 'surely,'
 'indeed' by Alsdorf, who notes
 a gloss वेवलम्; Mp. gl. 2 18 8
 अनिर्घोषितम् and 9 26 13 अलन्तम्).
 *विशिष्ट 11 1 7 [D. 4 49] gl. चौर.
 विरिचिखयय 8 8 9b विरीक्षित enl.
 विर 14 10 9a, 1 4 1, 12 7 9a निधितम्
 surely, indeed (See Hp. s. v.)
 विरुष 5 5 5, 5 13 3, 8 8 2, विरुषेण
 14 9 9b (D. 4 30 निधितम्) cert-
 ainly, definitely (See Hp.
 s. v. विरुष).
 विरुदय 15 3 8 विरुद enl.
 विरुदिष 11 8 7 (Hc. IV 124 विरुद=
 विरुदिष) विरु.
 ✓ विरुह (नि+वृत्);
 -pres. 3. pl. विरुहति 15 4 1, pres
 part. enl. विरुहन्त्य 1 5 2; abs.
 विरुहेषु 2 13 8, p. p. विरुहिय
 2 7 3, 7 8 5, 17 1 8.
 विरुग्ण 17 18 3 a binding, cont-
 ract.
 ✓ विरुष (नि+वृत्);
 -pres. 2 s. विरुहति 7 12 5, pres
 part. f. enl. विरुहतिव 12 4 9b
 ✓ विरुष (नि+वृत्).
 -pres. 3. s. विरुहति 2 12 9a imper.
 2 s. विरुहि 10 7 8; 2. pl. विरुहि
 10 8 1; p. p. विरुहिय 4 9 3;
 agent. विरुहिय 17 2 4.
 विरुद्ध 1 8 7, enl. 5 7 9 विरुद्ध.
 विरुल्लु 7 11 9b, विरुल्ले* 2 11 2, 11 9
 1a, 11 12 6, 17 1 6, विरुल्लेण 18
 12 1 निरोपम्
 -विरुल्ले 4 3 4, 15 5 1, 17 4 8;
 विरुल्लेण 12 6 8 निरोपार्थम्.
 -विरुल्लन्तरेण 6 8 6, 12 7 8 निरोपा-
 न्तरेम्.
 *विरोध 14 9 4 [*निरोध] निरोध.
 ✓ विरुह* (used with hand, head
 etc. severed in battle).
 -abs. विरुहेषु 10 10 3; p. p.
 विरुहिय* 4 8 4, 17 12 10a.
 ✓ विरुह (विषद; a. नीवडुं),
 -pres. 3. s. विरुहति 16 5 2, imp-
 er. 3 s. विरुहति 12 9 5,
 -caus. abs. विरुहेषु 6 4 9b
 having chosen. cf. 21 13 1b.
 ✓ विरुह (निरोध) pass (time),
 -pres. 3. s. विरुहति 16 3 10a.
 विरुण 15 9 8 निरोपणम्.
 *विरुण 15 13 9b ?
 विरुह 13 9 9 विरुह seventh note of
 the gamut.
 विरुष 4 1b विरुषतर
 विरुषिय 8 10 4*, 15 3 6 विरुषर.
 विरुषय्य 16 10 2 gl. विरुषय्य one
 whose object is accomplished.
 विरुषिय 13 8 4 (Hc. IV 153 भाष-
 यन्तयेन वत्, cf. अ-व-व-व-व) gl.
 वत्.
 ✓ विरुष (नि+वृत्) hear,
 -pres. 1. s. विरुषति 19 13 2; abs.
 विरुषति 1 11 1, 2 8 5, 17 4 6,
 विरुषति 1 12 7, 11 8 8, विरुषतिषु
 9 5 3, 13 2 10a, 14 13 9a, 15
 1 9a, विरुषतिषु 11 11 6; p.
 p. विरुषिय 1 3 7, विरुषि 1 3 4.

*विह 11 4 4 निभ
 *विमुग्गण° 5 3 ७ [विमुग्गण] destroyer
 विहय 16 4 8 निदत्त
 *विहाय 3 1 2, 13 8 2 निघात
 ✓ विहाल [वि+भास्, ० विहाळुं]
 -imper 2 s विहाले 12 5 14α
 3 s विहालत् 17 18 6 p p विहालिय
 3 9 5, 10 1 4, 19 13 9
 विहित 3 13 7 निधि enl
 विदुजय 18 2 3 विदुत्त enl
 विहेल्य 2 17 1, °4 1 4 [D 4 J1,
 Hc 2 174] एह
 पीयड 18 3 9b ?
 पीलाडलि 6 7 6 [पीड+आवलि ?] row
 of sapphires ?
 पासङ्गचपु 2 13 4 नि सङ्गत
 *पासण 17 16 7 नि सन gl शब्द
 पीमदूय 14 1 6 नि शब्द enl
 *पीसन्द्य 2 13 7 नि सान without a
 chariot
 पीसन्धि 18 12 9b नि सन्धि
 ✓ पीसर (नि+स्र ० नीसरुं)
 -pres 3 s पीसरत् 15 11 4, im
 per 2 s पीसह 4 7 2, 12 6 5 3
 s पीसरत् 19 4 6, p p
 पीसरिय 4 7 6, enl 15 1 6
 -caus abs पीसरिंवि 5 16 7 p
 p पीसरिय 10 9 1, 14 1 3
 पीसावण 4 5 4, 8 4 9b, [अनि सावा व]
 अनय, gl द्वितीय प्रकुरहित
 ✓ पीसल (नि धद्).
 -pres 3 s पीसलद् 18 5 7 sighs
 पीसासन्त 9 7 3 exhaling
 पीसुण्य 19 12 2 नि शब्द
 ✓ पी [नी]
 -pres 1, s पीम 18 3 7, 3 s पीर
 16 2 1, imper 2 pl पीहु 12 9 2
 p p पीय 2 2 8, 5 3 9b,
 pass pres 3 s पीयद् 5 2 5,
 pres part पीयन्त 19 18 7

पीउर° 1 13 9b नपुर
 पीयार 20 7 8 नेत्
 *पीह° 9 14 9b श्रेह (० नेह)
 पीयण्य पुञ्ज 18 4 5 अपन-पूजा
 पीयणवीड 1 16 2 अपन-पीठ
 ✓ पीहा [सा ० नहालुं]
 -pres 3 s पीहाद् 1 5 ०, ० 14 7
 7 10 7, imper 2 pl
 पीहाहा 14 5, 4 abs पीहापि 5 4 5
 pret part पीहाय 15 9 7
 पीहाणद् 13 9 7 ज्ञानाञ्ज
 व
 तद्दुहुं 16 4 8 तदा
 तद्दुहो 8 8 2 तदा
 तद्दुहाळ 6 14 2 [*नदीहाळ] शालनपी
 तद्दुहाळ 1 1 3, 1 11 3, 2 1α, 17 1b
 त्रैलोक्य
 तद्दुहाळणद् 18 4 5 त्रैलोक्यनाथ
 तद् 1 16 1 9 2 3 (?), 16 7 3, 18
 7 2 19 2 3 तत्र
 तद् 6 10 8, 6 10 9b तत्र
 तद् तद् 17 5 8, 19 6 5 तत्र तत्र
 तत्रसणे 2 9 8 तत्रक्षणद्
 तत्रसण्य 15 15 7, 6 10 7
 तत्रप° 1 9 8 तद्गत
 ✓ तत्र (तत्रेद्) threaten,
 -imper 2 s तत्रु 7 12 3, abs
 तत्रेवि 17 3 10α pret part तत्रिय
 4 9 9b
 तत्र 3 7 1α, 4 5 2, 10 8 7, 17 6
 10α, तत्रय 1 16 5, f तत्रिय 3 6 10,
 4 3 7 तत्रद् 3 7 1α तत्रेत् 13 4
 1α, 19 5 3 तत्रद् 16 1α
 तत्रुहेद् 8 5 3 ?
 तत्रुदिय 19 17 6 [cf. D 5 5, Hc
 IV 137 =तत्रु-तत्] निस्कारित
 तत् 3 2 2 तत्
 तत् 1 3 3, 16 4 1 [D 5 20 तत्रुत्त]
 विन्ता
 तत्रुहा 6 15 6 तत्रुत्त तत्रुत्त

- तपवेसु 18 6 6 तप्य-वेदमन् bed-chamber.
 तप्त 13 5 7 (D. 5 1) शोक, gl. ग्लानि sorrow.
 तम्बा 12 3 6 gl. विनाश.
 तन्विर° 19 17 6 ताम् dark red.
 तन्वेन 11 5 5 सन्वेरम्.
 तन्वोळ 1 14 5, 14 3 8 तान्बूल.
 °तर्हि° 11 4 6 प्रगल्भा स्त्री.
 तर्णि 1 4 2, °2 6 8°
 √ तर् (तृ, अ. तर्तुं),
 -pres. part. तर्न्त 14 5 7a, 17 2 10a.
 तलवर 17 18 4 नगररक्षक.
 °तलाय 2 2 3 तलाय.
 √ तव (तप्),
 -imper. 3. s. तवत् 17 18 7 तवति 7 4 4, 18 1 5 तपस्विन्.
 तव सिव 6 15 9b तप.श्री enl.
 तर्हि 1 11 5, 2 7 3 तर्.
 तर्हिनिवत् 2 3 3, 2 3 5 तस्मात् स्थानात्,
 तद्देव 16 12 8 तद्देव.
 ता 2 10 1, 4 3 3, 12 3 3, 13 1 1b,
 13 6 1b, 15 10 7 तावत्.
 °ताण 13 10 3 तान (tune), °ताण (armour, helmet etc).
 ताण-मुक्त्वा 10 2 8 मुक्तताण one who has put off the armour?
 ताणन्तरे 15 1 7, 18 1b तदनन्तरम्
 ताम 1 16 7, 2 14 5, 10 1 8, 16 8 2 etc. तावत्.
 °तार° 9 1 9a [तार] कर्त्तविका, °11 6 2 (तार; gl. शुभ्र for शुभ्र) shunng.
 तारुण्य 13 8 1a [तारुण्य] gl. प्रदत्त
 तारुहि 3 4 8 तारुह.
 तारुहि 2 2 1, 2 8 9b तारुह
 √ तार (तारु);
 -abs. तारुहि 15 8 9b.
 तारुण्य 4 11 3 तारुण्य personal terminations.
 तिय 1 10 3, 6 9 6, 9 6 5, 15 7 6, 19 12 3 त्री enl.
 तियवार 3 2 3 1
 तियमद्° 1 10 5 त्री.
 तियस 13 10 5 त्रिदश.
 तित्ति 2 7 2 तृष्टि.
 तित्ययरत्तण 3 11 9 तीर्थकरत्त्व.
 तिणयण 1 6 2 [त्रिणयण] S'iva.
 तिरिय 1 8 12 त्रियेयु.
 तिलय° 13 10 2 तिलकराय, (2) तिलक forehead mark.
 तिलनेत्त 3 11 10b तिलमात्र.
 तिलोन 3 11 1a त्रिलोक्ये.
 -तिलोभाणन्द 1 12 8 त्रिलोकानन्द.
 तिलोक° 12 11 2 त्रिलोक्य.
 तिवार 2 2 5, enl. 2 14 8 त्रिवारम्.
 तिम° 2 12 3 तुपा
 °तिसक्ति° 17 6 6 [त्रिगक्ति ?] sort of weapon?
 तिसरिमा 2 4 8 sort of musical instrument.
 तिह 3 13 8b तृष.
 तिहुवण 1 8 13b; 12 6 9a, 13 8 10a, 20 9 9b त्रिहुवन.
 तीरिय° 17 6 3 sort of arrow (asm 's suggestion 'quiver' is unnecessary)
 तुङ्गण 4 6 7 तुङ्गाव
 तुङ्गु 15 14 3 तुव (अ तुव)
 √ तुट (तुम् He. IV 216, 230, अ तृट्टे, तृट्टुं).
 -pres. part. तुट्त 11 6 2, abs. तुट्टे 13 5 1, 7, 8.
 तुवि 6 3 9a तुवित्त.
 तुव 11 9 3 तुव (अ. तुव).
 तुवुळ 15 15 6 तुवुळ
 तुवन् 4 3 1, 5 2 9b तारुण्य immediately (अ तल). तुवन् 2 9 9a, तुवन्त 11 11 9a तुवन्त 13 8 6, तुवन्त 1 7 8, 12 1 1 तारुण्य hastily.

तुरित् 2 14 8, 12 11 6, तुरिय 4 3 2,
14 9 9a, 16 14 5, enl. तुरियत् 3
7 4 त्वरितम् soon

तुय 19 15 9 तव

*तुस्मर 4 10 6 [तुवार] श्रीकर

तुह 12 9 7, 15 12 3 तव

तुहास्य 4 13 8, 9 1 8, f तुहासी 4 5
9a त्वरीय

त्वरिय 7 13 6 [त्वर्म+दक] त्वर्मवादक

√त्वस् [तुप्य]

-abs त्वंमेवि 5 5 9b

*त्वत् 1 2 5 तीर्थ, त्वरित्वरतार ७! तट
[He I 104, 2 72 D 5 16]

त्वचद् 1 14 3, 2 2 8, 2 9 7, 3 7 6, 13
8 6, 13 9 1b, 15 1 7, 18 1 7 तत्र

त्वत्ति 16 15 G तानत

त्वेषु 2 7 4 तत्र, त्वभुवि 1 11 4 तत्रापि

त्वैम 4 5 8, 12 4 1 तथा (G त्वेन)

त्वैम त्वैम 18 8 7, 18 9 3

त्वेष 19 7 1a त्वरीय

तत्र 16 8 6 तथा

त्वह्य 2 13 1, 4 5 3, 9 7 5, 12 2 5
तादा (He IV 402)

त्वो 1 10 2, 1 14 1, 2 6 2, 12 7 4,
13 8 7, 1a 6 6, 1a 12 3, 16 7 3
तव

त्वो वि 1 3 9, 4 3 6, 9 7 7, 16 7 3
तव अपि

त्वोय 1 10 6

√त्वोड [त्वोय् He IV 106 G त्वोरुँ]

-imper 2 pl त्वोडा 2 13 4

abs त्वोडोव 7 5 8 त्वोडेवियु 2 12 8

त्वोय् 18 6 7 त्व, ७! त्वरा (G भाषे
quiver)

*त्वय् 1 7 3 तव

य

√यक्

-pres - २ यमाह 17 14 -, 3 s

याम् 10 3 9a, 17 ० 8 1 10s part

enl दन्त्यत् 4 1 9a imper - २

यक् 5 3 1, (यद् यक्) 20 9 5, p p

यत् 1 11 8, 17 2 9, enl 8 11 3

11 10 1 स्थित (cf He IV 16)

यद् 13 6 4, 17 1 1a, 13 4 7, 20 3

३ सम्हा

*यद् 19 3 10a, 20 3 10a सम्हा (Bh.)

यग 14 7 8, enl *11 1 6 स्तन

√यम्भ (सम्भ्) stop, check the
course

-abs यम्भेवि 14 13 8

√यम्भर (omou, D 5 27 यम्भरिभ-

वम्भित, G यम्भरुँ) quiver,

-pres part यम्भरन्त 10 11 4

p p यम्भरिय 1 8 3, G 13 6

-caus agent यम्भरान्त 10 11 1b

√यव (सायय्)

-pres part यवन्त 2 ० 5, abs

यवमि 6 1० 9b, 15 ३ 2, यवेवि ७ 1

9a, यवेपियु 2 2 7, p p यवेय

2 7 5, 4 12 5, 12 12 3, enl

2 11 ०

*यवद् 4 6 11b स्थपति

√या [स्वा, ० यत्ते -रुँ be]

-pres 1 s यामि 5 14 1, 2 s यामि

17 4 5, - pl याहु 2 16 11a, 3

pl यामि 7 7 8, imper - s यामि

यामि 11 11 5 17 6 1b 3 s यत्

16 10 8 abs यामि 2 11 3, 3 2

14, p p यिय 1 7 ०, 2 11 8,

3 10 8 4 5 9b 4 6 11b, 4 10

9a ० 3 1, 16 1० 6, enl यिय

19 17 8

याम् 1 13 1 4 11 ० स्वामन् strength

याम्य 13 10 1b स्वामन् enl

यिवाथर 11 4 8 स्थिरोदर

√युष्ण (स्व) praise

imper 2 pl युष्णा ७ ७ 4 abs

युष्णे 18 1 8 pass pres 3 s

युष्न्व 3 ७ 6 युष्न्व - ० - 5

यू 3 4 1 स्तुर turret, minaret

पेर (f.) 1 4 2 स्वविरा.
 पेरितास्य 3 12 7 [D. 5 29 स्वविरा (=प्रह्ला)
 + आसन] पय.
 पोष्य 16 8 7 [सोक+ड्य dim.; a. पोषुं
 little] weak, small.
 पोषुन्मीरिय 4 13 4, 18 2 4 [denom.
 पोष (स्त्री)+उद्यम्] sang a hymn.
 पोर 7 2 7, 13 2 6, 17 16 3, 16 9 8,
 enl. पोस्य 3 1 13a स्थूल.
 पोव 2 11 3, 4 13 3, 9 6 8 लोफ
 (Hc. II 125).
 पृह्य 11 6 7, 13 1 9b दयित gl. चङ्गम.
 पृह्वी 2 13 1 वृषी.
 पृक्त्तस्त्राल 6 5 6 प्राक्षारणयुक्त.
 √ पृक्त्तव [दर्शय्; Hc. IV 32, a.
 दास्यवृत्तुः];
 -pres. 1. s. पृक्त्तवमि 1 4 9 9b, 2.
 s. पृक्त्तवहि 19 15 3; 3. s. पृक्त्तवह
 2 8 5, 15 9 8.
 पृङ् 13 9 4, *15 11 8 दाप.
 पृङ्गयन 5 10 9a पृङ्गल.
 पृम्भित 17 16 8 पृम्भित् elephant.
 पृम्भिय 5 1 3 पृम्भित्.
 पृ 1 4 5 2 इपत् [Hc. II 215].
 √ पृमळ (=पर्वय्, पूर्य्).
 -abs. पृमळेवि 18 2 6 (Bh.).
 √ पृसि (दर्शय्), -
 -pres. part. पृसिन्त 3 7 9, f. पृसि-
 चन्ति 2 2 9b, वरचन्ति 14 3 12a,
 abs. पृसिसिन्ति 19 5 9, p p. पृसिसिय
 4 11 5,
 -पृसिसाव (दर्शय्, a. दर्शवृत्तुः),
 -1. s. पृसिसावमि 11 10 6, 3. s. पृसि-
 सावह 2 3 9a, imper. 2 s. पृसिसावि
 6 14 1a; fut. 3 s. पृसिसावैसह 19
 12 7; p. p. पृसिसाविय 11 12 9a.
 *पृसि 6 5 4 [*दर्श] दर्शन.
 √ पृळ [दलय्; cf. a. दळ्नुं pulverise,
 make into flour] tear open,
 pound,
 -pres. 1. s. पृळमि 15 2 5.

√ दलयट्ट (चूर्णय्, Bh; cf. a. दालोपादे
 total ruin);
 -pres. 3. s. दलयट्टह 4 2 9b; 17 9
 3; p. p. दलयट्टिय 4 8 7.
 दवत्ति 13 2 9, 16 1 2, 19 11 4 सीघ्रम्.
 दवाण्ळ 19 12 10b दवानल.
 दहन्तिय (f.) 17 2 3 दाहयन्ती.
 दाह्य 4 5 9b दायिक coparcener.
 दाड 7 11 5 दह्ण.
 दाण-मयन्ध 15 1a दान-मदान्ध.
 *दार 18 10 8 (voc. s. दारै) दार wife.
 √ दाव [दर्शय्; Hc. IV 32],
 -pres. 1. s. दावमि 20 9 3.
 दिड 3 6 11a [D. 5 39; Ved. दिव्; a.
 दी] दिवसम्—क दिड 3 6 11a when?
 -दिदें दिदें 10 5 4 [= Ved. दिवे दिवे]
 दिने दिने
 दिवन्त 17 1 4 दिवन्त.
 दिवयट्ट 11 14 9 दिववर.
 दिवह 5 12 5 दिवस.
 दिवयट्टाल 20 12 11 [दितकहास] सर्वहास
 sort of magic sword. cf. चंद्रहास.
 दिवसयट्ट 15 3 9b [दिवसकर] सर्व.
 *द्विति 1 1 13 दिश्र (a. दश)
 दिदि 19 3 8 द्विदि (Hc. II 131)
 दीय 6 4 5 द्वीय
 दीव 6 4 9a, 9 9 1. 13 11 4 दीप.
 -दीवय 15 6 4 दीपक (a. दीवो).
 -दीवि 7 8 8 दीपिका (a. दीवी).
 दीविषय 19 12 10b [दीपित] ज्वालित.
 √ दीस [दय, a. दीस्युः],
 -pres 3 s. दीसह 1 15 1, 2 etc,
 4 5 6, 3 pl. दीसन्ती 5 12 8, 5 12
 9b, 10 3 1, p p. दीसिय 8 9 3.
 दीह 1 2 3 दीपे
 दीह 1 12 3, enl. दीहव 11 13 9b
 दीपे
 दुकर 1 2 4 दुष्कर.
 दुस्त दुस्तु 5 4 3, 5 13 6, 17 7 3,
 18 8 3, 19 3 5, 19 11 1, 19 13 19
 दु-सं दु-स्य् with great difficulty.

दुग्गन्ध 4 1 6, 7 3 9 दुर्गन्ध foul-smell
lling

दुग्गेज ०4 14 9b, 15 11 2 दुर्गोच्च

दुग्गोहनि f 12 8 1 [दुर्गोधना] difficult
to fight with

दुग्गनय 12 11 1 दुग्गन enl

दुग्गिन्वार 4 4 5 दुर्निवार

दुग्गम 10 12 9a दुर्गम

दुग्गुत्त 17 1 10b दुग्गुत्त

दुग्गुत्तार 5 8 4 दुग्गुत्त (see √पद्तर)

दुग्गुत्त 18 6 6 दुग्गुत्त

दुग्गुत्त 4 10 9b [दुग्गुत्त enl]
दुग्गुत्त

*दुग्गुत्त 20 8 9b gl दुग्गुत्त

दुग्गुत्त 18 7 3 दुग्गुत्त

दुग्गुत्त 5 13 6 7, 8, 15 13 6, 7, 3
दुग्गुत्त

दुग्गुत्त 18 9 1 [-दुग्गुत्त from √दुग्गुत्त=
द, Hc IV 23] दुग्गुत्त

दुग्गुत्त 16 9 10b दुर्लभ enl

दुग्गुत्त f 14 13 6 दुर्लभ enl

दुग्गुत्त 19 11 3 दुर्लभ

*दुग्गुत्त 6 7 7 ग

*दुग्गुत्त 17 11 7 दुर्गुत्त

दुग्गुत्त 18 5 9b दुर्गुत्त enl

दुग्गुत्त 2 12 2, 11 6 4 20 7 9b दुर्गुत्त

दुग्गुत्त 9 4 4 दुर्गुत्त

दुग्गुत्त 19 4 6 दुग्गुत्त

-दुग्गुत्त 13 12 10a दुग्गुत्त

खभाव

दुग्गुत्त 9 7 8 gl दुग्गुत्त

दुग्गुत्त 12 5 2, 14 1 3, enl *12 6 3 दुग्गुत्त

-f दुग्गुत्त 15 14 4, दुग्गुत्त 15 12 8

दुग्गुत्त 10 2 9b दुग्गुत्त

दुग्गुत्त 19 2 7 दुग्गुत्त

दुग्गुत्त 2 15 2 दुग्गुत्त

दुग्गुत्त 10 6 8b दुग्गुत्त

√दुग्गुत्त (दुग्गुत्त)

-pres 3 दुग्गुत्त 6 4 3, p p दुग्गुत्त

दुग्गुत्त 8 11 9a

दुग्गुत्त 19 7 7 taking long
strides (cf. fsm उग्गुत्त=उत्तिष्ठति)

दुग्गुत्त 19 16 7 [दुग्गुत्त enl²] bad news

दुग्गुत्त 17 11 3 [दुग्गुत्त] असाधारण

दुग्गुत्त 7 7 3, 10 1 1, 15 8 7 दुग्गुत्त

दुग्गुत्त 13 1 4 दुग्गुत्त

दुग्गुत्त 10 2 5, 18 4 3, 19 1 5 [दुग्गुत्त
वाह] camp (primarily-पट्टुटी
tent)

दुग्गुत्त 15 11 2 दुग्गुत्त

√दुग्गुत्त (दा, अ देव)

-pres 1 s देमि 4 4 3, 4 5 5, 3

s देद 1 14 5, 2 15 7, 4 6 9, 12 5

14b, 16 2, 1 3 pl. देमि 6 3 4,

16 6 2 imper 2 s देमि 2 14 1,

7 3 7, 8 4 1, 10 7 8, 15 12 6

3 pl देद 17 18 5 opt 2 s देद

2 6 10b fut 1 pl. देमि 2 12 9b

pres part देमि 2 16 11b, 3 6 9,

देमि 10 3 3, 17 5 4, 18 5 2, 18

12 9a, f देमि 12 9 9, enl. देमि

19 10 10a abs देमि 2 11 2, 2

17 4, 4 7 1, 4 12 7 7 10 3, 11

13 8, 13 11 1, देमि 2 2 7, 2

14 8, 2 15 3, 17 1 7, 19 5 7

p p देमि 1 13 6*, 1 15 6*, 18

4 8 pass pres 3 s देमि 8 11

6, 16 8 3, 19 10 1a pres part.

देमि 17 5 9

-caus imper 3 s देमि 17 18

8 abs देमि 5 16 6 p p देमि

1 8 3, 4 6 2 8 2 7

दुग्गुत्त 1 5 3, *8 3 3, दुग्गुत्त 2 2 3

दुग्गुत्त (० देव)

√दुग्गुत्त (from √दुग्गुत्त contaminated

with देव-प्रद, Hc IV 181, ०

देमि)

-pres 3 s देमि 17 15 2

दुग्गुत्त 2 2 3 see देमि

देमि 9 6 8 देमि enl.

- देवङ्ग 15 14 5 [देवाङ्ग] दिव्य (quali. निवसव).
 देसखय 10 12 9b देश-यत्त.
 देसीमासा 1 2 4 देशी-मासा.
 दोच्छिय 12 1 4, 20 9 4 तिरस्कृत (Hp. Gl.).
 दोपामिय 12 1 6 द्वि पार्थिक
 दोव f. 19 5 10b दूर्वा.
 ध
 धह्वव° 13 9 9 धेवत्.
 धव °14 2 5°, 15 2 8 धव.
 ✓धगधग (onom) burn fiercely with cracks,
 -pres. 3. s. धगधगइ 18 5 3, pres. part. धगधगन्त 11 11 7, 17 14 7 (g. धगधगर्तु).
 धग 19 13 3, Voc. sing. धगे 9 3 3 धिया (Ho. IV 330 (1), cf. n. धगिआ 5 58, धगी 5 62 भार्या and g. धग, धग्य).
 धगवन्त 14 12 9b, enl. 10 11 4 धगवत्.
 धग-धवर 12 12 10a धन-प्रचुर.
 धगुहर 11 11 9a, 17 8 4 धगुह.
 धम्मवालय 13 9 1a धम्मवालय.
 ✓धा (घ. g. धर्तुं offer);
 -pres. 1. s. धरमि 7 12 9b, धरैवे 18 3 9b; 2. s. धरहि 9 10 8a, 17 5 10b, 3. s. 1 5 2, 4 6 10, imper. 2. s. धरे 9 10 5, 19 15 6, 2. pl. धरहो 7 7 2, fut 3. s. धरेसइ 15 6 2; abs. धरैवे 6 7 1, 12 9 2, धरैमि 9 7 5, 16 4 7, 16 9 7, धरै-विणु 10 10 6, 12 5 1, 13 8 8, inf. धरैवे 9 13 8; p. p. enl. धरैयय 1 10 2, 15 5 9b, 16 1a, 17 10 4, -caus. abs. धरवैवे 6 7 1; pass pres. part. धरविजन्त 11 9 5.
 धर 13 7 1, 15 9 5, 20 3 7 [धर] mountain.
 धरधर 17 16 9b धराधर.
 धरणीवीर 1 10 2 धरणीवीर.
 धरिणि 20 10 7 धरिणी (g. धरणी).
 धव 17 6 2, 9 आदान challenge.
 धवल्लो 3 12 7 [धवल] पुत्रव
 ✓धवल (denom. from धवल; g. धोल्लुं);
 -pres. part. enl. धवलन्तय 3 3 6.
 धवलीहूलय 12 6 9a धवलीभूत enl.
 धवलहर 9 2 7 धवलहर mansion.
 ✓धा (धाव् run, g. धावुं).
 -pres. 3. s. धार 17 9 3, pres. part. धन्त 17 16 1b, (f.) धन्ति 18 11 5, p. p. धाव्य 3 5 10b, 8 6 6, 14 9 7, 17 6 1a.
 धाद् 7 3 3 धात्री
 धाणुक्क 6 15 3, धाणुक्किय 6 15 7, 16 15 8 [धाणुक्क + इक्] व्याघ्र
 धराधर° 8 11 1 gl. राधर.
 ✓धाव (धाव् run),
 -pres. 2. s. धावहि 11 13 3; 3. s. धावइ 17 12 2, 3. pl. धावन्ति 6 9 2, p. p. धाविय 8 9 9a
 धावदा 13 5 5°
 धाद् 19 2 10b, धाद्वा 18 5 7 (from धाद् imper. 2 pl of ✓धा=धाव्)
 धावेनाद् cry for help (g. धाद्, धा).
 ✓धादान (from धाद्) धावेनाद् इ cry for help,
 -pres. 3 s. धादान 18 5 7; p. p. धादाविय 19 5 8
 धिगणु 4 12 2 धिगणु.
 -धिगणियणु 2 10 3 धिगणियणु.
 धीय 5 4 7, 9 1 9a, 12 12 5, 15 9 1, 19 5 5 दुहित.
 ✓धीर (denom. from धीर);
 -abs. धीरेमि 15 9 1, धीरेमिणु 15 2 9a, 19 17 1a
 धुय° 4 8 4 धुय.
 धुगणय 14 4 5 [धुगणयक? n. 5 57] झर (cf. निदुगणय).

पुयमारय (prob. for पुयारागय) 5 14 9a
धर (cf. Trivikrama पुअराओ
and PSM.).

पुव 7 14 8 पुव.

√पुण (ध्-पुनोति; अ. पुण-पुं);

-pres. 3. s. पुणइ 8 11 9b; abs.

पुणेवि 11 6 6, 17 7 6.

पय 9 2 5 दुहित्ता.

धूमजय 1 15 8, 8 5 3 धूमज्वज fire.

धूमळ 17 14 9b [धूमळ] धूम.

√धूमा (धूमात्, अ. धूमाहूँ),

-pres. 3. s. धूमाइ 13 5 3; caus.

p. p. धूमविय 14 1 5.

धूव 13 9 4 (1) धूर (2)?

धूवन्त 3 6 4, 17 5 2 धूयमान.

धूसरिय 19 1 7 धूसरित.

धेयुय 9 13 5 धेयु enl.

धोरति 17 7 2, 11 12 2 धष्टि.

धोव (धाव् wash, अ. धोवुँ),

-pres. 3. s. धोवइ 1 14 6; pres.

part. enl. धोवन्तय 14 9 7.

प

पइच 5 7 7, पइच 12 7 5 प्रलिता.

पइरिळ 14 13 5 [d. 6 71 =विशाल]
extensive, huge (प्रचुरतर Mp.
9 24 12).

√पइस (प्र+पिच्, अ. पेसुँ),

-pres. 1. pl. पइसहुँ 6 13 9, 3 s.

पइसइ 5 4 2, 5 7 3, 8 12 1, 16 9 6,

पइसइ 4 1 8, 5 9 2, 9 4 1, 19 12

2, pres. part. पइसन्त 3 9 10a,

14 1 2, p. p. पइस 2 9 9a, 4 10 2,

enl. 5 7 9, abs. पइसेवि 14 11 9b,

pot. part. पइसेवउ 10 8 3

√पइसर [analogically formed
from √पइसार=caus. of √पइस]
enter;

-pres. 1. s. पइसरमि 6 8 4, 7 12

9a; 1. pl. पइसरहुँ 7 9 1; 3. s. पइ-

सरइ 4 1a, 1b, 4 1 1, 14 1 9b,

3 pl. पइसरन्ति 5 12 2; imper. 3.

s. पइसरउ 19 4 6; abs. पइसरेवि 12

1 3, 15 2 4, 18 2 1; p. p.

पइसरिय 5 6 1;

-caus. abs. पइसरेवि 13 10 10a,

19 11 7; p. p. पइसारीय 5 5 8,

11 2 5, 14 1 2, 15 13 4, enl.

2 17 1.

पइसार 7 4 6, 9 5 7, 12 5 12 [from

√पइसार=प्रवेचय्] प्रवेच (अ. पेसारे).

पइसर 19 6 4 पतिरुद.

पइव 14 3 12a; enl. पइवय 5 12 5

प्रदीप.

पइहर 1 2 11, 9 3 6, 11 4 8, 14 2 1

प्रदीप, gl. दीपतर.

-पइहरन्ति 1 15 2 प्रदीपारि.

पइहिय 7 10 6 [*प्रदीपिका] दीपरा.

√पउज (प्र+युज्),

-abs. पउजेवि 2 14 6, 13 6 2, 16

7 4; p. p. पउजिय 2 9 8.

पउचि 5 12 4, 11 14 10 [प्र+उचि]

पउचियर 3 11 1, पउचियर 1 3 4 उचि.

पउनचरिय 1 16 10a पउनचरित.

√पउळ (पच्, Ho. IV 90);

-pass pres. part पउळिजन्त 11 9 6.

पउळोळि 16 14 8 प्रलोळि (अ. पोळ).

पय 2 8 2, 7 10 9a, 15 8 2 प्रया.

पयइ 18 11 2 [यत्र] sun.

√पयइ [प्र+यइ];

-pres. 3. s. पयइइ 5 4 9a, p. p.

पयइ 4 7 5, 5 15 9b, 9 9 3, 10 9

6, 12 7 5, 13 11 1a, 17 1 1b.

पयउ 16 4 8 gl. प्रयज.

पयामय 12 5 14b प्रयाय enl.

पयात 14 11 9b प्रयात.

√पयात (प्र+यात्);

-pres. 2. s. पयातहि 11 11 3.

पयाहिय 1 1 18, 6 13 3 प्रयसिग.

√पकन्द (प्र+कन्द्),

-pres. part. f. पकन्दन्ति 18 11 5.

- पकळ* 9 3 7 प्रौढ full-grown, strong
(cf. =चमर्ष Hc. II 174; g. पाकळ
fully ripe).
- पक्कसिय 4 2 9a, 16 14 5 [*उपस्तरित]
कपचित, सनद (cf. D पक्करा=अधस-
नाह, g. पाकर, √ पाकरुँ).
- √ पक्कळ (प्र+क्कल्);
-pres. 3. s. पक्कळइ 1 5 6.
- √ पक्काल (प्र+क्काल्, g. पक्कालुँ);
-imper. 3. s. पक्कालउ 17 18 6.
- पक्किल 15 5 4 पक्किल (g. पक्की);
परसुहण 3 3 7 प्रकीर्णन.
- √ पगाम (प्र+गाम्);
-pres. 3. s. पगामइ 2 9 4; p. p.
पगामिय 11 8 1.
- पक्किल 15 6 3 प्रक्षिप्त.
- पक्किल 20 12 7 प्रयोप.
- पक्क 18 11 5 पक्क (g. पॉय f.).
- पक्कण 6 9 1, enl. 1 14 9b प्राक्कण.
- पक्क 2 7 3, *13 3 5*, f. पक्कली 14 10
5 gl. प्रगुह concealed; covered.
- पक्क 4 6 5 प्रक्क.
- पक्किय 10 2 3 (प्र+क्किय=उक्क, चक्क=कक्क
Hc. IV 2) उक्कवती.
- पक्किय 9 3 7 प्रक्कुल.
- पक्किय 15 5 7 प्रक्कित.
- पक्किलानय 19 14 4 प्रक्किलानय enl.
- √ पक्क (पक्क);
-pres. part पक्कन्त 11 9 7 पक्किय
6 19, 13 3 8, 15 5 5 [*प्रचारित?]
उपक्कण addressed sarcasms, ta-
unted, challenged (cf. Hc. IV
156).
- पक्कर 15 2 6 gl. मुक्क (D. G 15).
- पक्कर 16 5 1 प्रक्कुर.
- पक्कुरिय 13 7 10 a प्रक्कुरित.
- पक्कुरित 10 6 3, 11 8 7, 16 4 9b
[*प्रक्कुरित?] (variants पक्कुरित,
पक्कुरित, पक्कुरित, पक्कुरित; gl.
loosely क्षीरपेयन सनद) प्रक्कुर (Hc.
- IV 420; variants पक्कुरित, पक्कुरित,
पक्कुरित, Bh. पक्कुरित).
- पक्कुर 4 10 7, 4 11 5, 7 7 1, 12 8
4, 9b, पक्कुर 1 2 7 पक्कुर, ततः.
- पक्कुर 11 4 7, 11 6 6 पक्कुर back;
-पक्कुर 8 10 3, 8 10 9b behind;
15 5 6, 17 2 4 afterwards.
- √ पक्कुर (प्र+क्कुर);
-pres. part. पक्कुरन्त 17 14 4.
- पक्कुर 1 7 1, 1 13 3, 5 4 1 [पक्कुर]
last,
-पक्कुर-भाय 8 6 2 hinder port-
ion, 5 4 1 western region.
- √ पक्कुर, √ पक्कुर (प्र+क्कुर);
-pres. 3 s. पक्कुरइ 12 12 8; pres.
part. पक्कुरन्त 1 15 4, enl. पक्कुरन्तय
4 4 8, 17 15 4; p. p. पक्कुरन्तय
4 9a.
- पक्कुरिय 20 5 4 [प्र+क्कुरित] yoked.
*पक्कुर 13 9 9 The fifth note of
Indian gamut.
- पक्कुर 1 15 2 पक्कुर lion.
- पक्कुरण 9 4 9b पक्कुरण lion.
- पक्कुरिय 14 7 4 ?
- पक्कुर 4 5 6 पक्कुरित.
- √ पक्कुर (प्र+क्कुर, Hc. IV 37; पाठरुँ)
send;
-pres. 2. s. पक्कुरइ 12 4 7; imper.
2. pl. पक्कुरहुँ 6 2 8; p. p. पक्कुरिय
4 3 2, 10 12 7.
- √ पक्कुर (पक्क; g. पक्कुर);
-pres. 3 s. पक्कुर 19 3 2; 3. pl.
पक्कुरित 13 9 6, imper. 2. s. पक्कुर
12 9b, 19 15 4, proa. part. पक्कुर
4 8 9a, enl. पक्कुरन्तय 1 10 2; aba.
पक्कुर 10 8 4; p. p. पक्कुरित 13 3 5,
enl. पक्कुरितय 3 8 10b, 8 9 8, 15
1 8, 15 2 9b;
-caus. pres. 1. s. पक्कुरइ 7 4 9b,
13 10 10b, 15 2 8; 3. s. पक्कुर

1 14 6, 5 4 2, 3 pl पाठन्ति 6 14
G, abs पाठेति 18 10 2, पाठेति 8 9
8, pass pres part पाठिञ्चन्त
17 3 7

पठ 19 16 8 पठ

पठद् 19 5 7 पठद् enl (G पठो)

पठितवपार° 12 11 4 प्रत्युपकार

पठिकूलिय 6 8 2 [प्रतिकूलित] obstruct-
ed.

पठिखलिय 13 2 8 [प्रतिस्खलित] obstru-
cted

पठिच्छिय [from प्रति+च्छ्] 4 3 9, gl
परिज्ञात accepted

√पठिजीव [प्रति+जीव]

-pres part पठिजीवन्त 15 11 4
living

पठिदोषिय 12 6 6 [प्रति+जुगुप्सित, cf.
दुच्छ Hc IV 4] gave a return
threat

पठिचिर 8 7 3, पठिचिर 17 12 10a
[पठिचिर] स्थिर

पठिपद् 7 13 6 [प्रतिपद्] blown
(with ref. to पूर्व), 17 15 9 struck

पठिपादुड 16 2 5 [प्रतिपाद्युन] return
present

पठिपुच्छिय 9 14 1, 19 4 1a [from
√पठिपुच्छ=परि+पुच्छ] asked.

पठिपेक्षिय [from पठिपेक्ष=प्रति+प्र+रश्] 17
3 2, enl, 13 1 9 pushed back.

√पठिरक्ख [प्रतिरक्ष] protect

-pres 3 s 1 14 7, 19 14 9

पठिरक्ख 9 10 9a, 19 8 3 [प्रतिरक्षा]

-9 10 5 (ms. पाठिरक्ख) protec-
tion.

पठिवय 10 8 5 see पठोदय, gl पुनरपि

पठिवण्णय 2 13 1 प्रतिपन्न enl

पठिवत् 14 11 1 प्रतिबाला information.

पठिवाहय 7 8 4, 6 gl. प्रतिवापित, पुनर्वा-
जित

पठिवाह 2 7 5, 2 10 5 [*=प्रतिवाहय]
sgain,

*पठिहयिय 8 5 1 तिरस्कृत.

पठोवय 2 15 2, 2 17 3, 3 7 5, 4 9

1, 4 11 1, 7 10 5, 11 1 7, 11 3

3, 12 1 9b, 12 3 8, 13 4 10b,

16 1 1, 18 1b, 19 11 6, पठिवय

10 8 5 [प्रतीप enl] gl पुन पुनरपि

again, back, then, further, and

also

पठुचर 16 9 5, 19 10 1a प्रत्युचर

√पठ् G पठुं recite, echo some
one's words] read, recite,

-pres 3 s पठ 1 14 4, pres

part पठन्त 3 6 9, 3 7 8, 10 3 2

पठुक्य 14 13 8, पठुकिय 19 6 9 [प्रदौ-
कित] approached, advanced

पठोदय 19 17 8 [प्रदोकित] brought
near

पठद् 4 1 4 प्रणयिर, gl वाचक, सज्ज

√पणञ् [प्र+णञ्],

-pres 3 s पणञ् 1 14 4, p p

पणञ्चिय 2 7 6, 5 5 4, agent

*पणचिर 4 8 4, f *पणचिरि 17 2 7

√पणव [प्र+णव]

-pres 3 s पणव 1 5 5, 7 10 8,

abs पणवेति 1 1 16, पणवेपिणु 1 1 1

to 15, 17, 18, 19a, 1 9 8, p p

पणविय 6 12 4, pass pres 2 s

पणविञ्चदि 2 6 9 3 s पणविञ्च 5 2 5

पणव 19 10 10b [प्रणव] channel,

stream

√पणात् [प्र+णञ् or वाणञ्],

-pres 3 s पणात् 3 3 8, abs

पणादेति 5 4 1, 15 8 9b

*पठिञ्चवण° 14 8 5 (प्रसादन) consol-
ing, conciliating

√पदरीत् [प्र+दरश्]

-pres 3 s पदरीत् 10 1 9b, m

per 2 s पदरीत्दि 2 9 6, p p पद

रिविय 1 3 12, enl. पदरीत्विय 15 8 6

पदीतिय 17 2 8 [from प्र+दरश्] दृष्ट

- पर्यय 3 12 3 प्रथम.
 पर्याय 12 7 2b प्रयावित.
 *पति 17 16 8 पति (G. पति).
 पशुपति 18 1 2 प्रपृष्ट.
 √ पशुव (प्र+पश्व);
 -abs. पशुवेति 20 3 6.
 पशुह 5 5 6, 15 3 2, पशुहिय 5 1 9a,
 9 1 7*, 10 8 6, 10 4 9b प्रकुल.
 पन्मार 14 3 2 [प्राग्मार] mass.
 √ पभण (प्र+भण्).
 -pres. 3 s. पभणह 12 1a, 14 5
 4, pres. part. enl. पभणन्तय 3 9 9.
 पभामिय 3 4 2 [प्रभामित] made to go
 around.
 √ पमुदल [denom. from प्र+मुह्र];
 -pass. pres. part. enl. पमुदल्लिज-
 नाय 20 10 6 being made noisy.
 पमोक्कड 15 6 3 [प्रमुक्क + *क + कम्]
 with full freedom.
 पर 1 13 5, 6, 7, 8, 8 11 3, 18 1 9b
 [परम्] केवलम्; 4 2 5; 4 5 5, 15 7
 5 पान्तु.
 पर्ये 7 13 1, 12 6 5 [प्रये?] gl. प्रभावे;
 7 1 5 tomorrow (cf. MW. प्रो
 tomorrow morning, प्रोतेन relat-
 ing to the next day; cf. also
 the two meanings of कल्प).
 परभावण f. 6 3 2 परभावन, enl. परभाव-
 न्णिय 12 4 4. Another's belonging
 परक्षिय 4 9 9a, 12 9 10b परक्षित
 परचड 17 14 9b?
 परमशुण्य 13 11 9a highly beneficial.
 परमपण्य 2 6 7, 2 13 6 परमात्मन् enl.
 परमेधरी 10 5 5 परमेधरी.
 परम्पर 1 9 6 परालार.
 *परसु 17 6 6 परसु.
 परह्य 19 13 7 परभूता.
 पराह्य 2 16 10, 2 13 6, पराधिय 2 11
 2 प्राह.
 *पराधिय 12 10 1 परानयधरिणी?
- √ परिभ्रम, परियव [परि+भ्रम्] circum-
 ambulate;
 -abs. परिभ्रमेति 13 8 7, परियवमेति 10
 2 8, 18 1a, परिभ्रमेति 7 14 6, 12
 10 5; p. p. परिभ्रमिय 4 11 9b,
 परियविय 2 2 5, 2 7 6 [परियविय=
 प्रवक्षिणीकृत्य MW. 7 26 18, परियविय=,
 परिवेष्टिव 8 13 6]
 √ परियत्त [परि+वृत्] return;
 -pres. 3. pl. परियत्तन्ति 5 12 6;
 abs. परिभ्रमेति 18 11 8; p. p. परियत्त
 5 11 4, enl. परियत्तय 17 2 6, 19
 3 1a; caus p. p. परियत्तिय 19 12
 9, 19 13 1a (gl. व्यावृष्टि), enl.
 परियत्तिय 18 8 9a.
 √ परिभ्रम्य [परि+कृम्];
 -abs. परिभ्रमेति 9 4 2 परिकल्प्य.
 परिभ्रोल 3 6 8 परितोय.
 परिभ्रोनिय 17 17 1b परितोपित.
 √ परीषद् [परि+षद्?].
 -pres. 3. s. परीषद्द 2 7 9a.
 परियरिय 3 3 1a, परीषाविय enl. 17 10
 4 [परिचरित] परिशुत.
 √ परिवल [परि+वल्].
 -pres. 3. pl. परिवलन्ति 1 4 8,
 18 9 6.
 परिवलण्य 5 15 8; परिवलगय 19 18 3
 परिवलायक.
 परिवलगिय 2 4 9a, 14 11 7 परिवगत.
 √ परिवल्ल [परि+वल्, G परवल्],
 -pres. part. f. enl. *परिवल्लन्तिय
 19 15 7.
 परिवल्ल 19 1 10b परीक्षा (G परल).
 परिवल्लिय 19 18 5 परिवल्लित thrown out.
 √ परिधिय (परि+धिम्);
 -abs. परिधियेति 19 2 7; p. p. परिधिय
 19 7 5.
 परिचक्रणिय 9 2 2 [*परिचक्रणिय] परिवर्तल
 (cf. D. 3 29 चक्रन्=वर्तल).
 परिचाय 3 2 4 परिलाग.

√परिचिन्त (परि+चिन्त्)

-abs परिचिन्हेवि 4 12 5, 5 5 6,
1 5 10 9a, 7 8 2 p p परिचिन्तय 4
11 9a, 15 10 3, enl. 18 8 9a

परिचिन्तय 16 3 7 परिचिन्तन

परिजाणय see परिजाणय

परिद्विष 1 8 13b, 1 11 3, 3 4 8, 4
13 1, 8 10 6, 14 5 6, 16 1b,
17 13 8, enl. 19 17 10a प्रतिष्ठित

परिद्वेषिय 12 12 6 प्रतिष्ठापित made over

√परिण (परि+णी a परणञ्)

-imper 2 s परिणि 10 5 8b, pres
part. परिणत्त 6 9 1 abs परिणिवि
13 1 1b, परिणिवि 12 12 7, परिणपिपु
10 7 1, 16 10 6, inin परिणण्ड 5
15 9b p p enl परिणियय 13 1 9b,
pass pres 3 s परिणिञ्जद् 15 7 9b
-caus p p परिणायिय 2 8 7, 5 1 7,
10 7 4, 12 5 6

√परितव (परि+तव्)

-pres 3 s परितवद् 7 12 6

परितुद् 16 10 1, परितुद्विया f 15 14 8
परितुष्ट

परित्त 13 7 8 परिज्ञान

परिधिद् 13 11 7 [=परिध्] अतिष्ठ

*परिपमाण 16 5 4 अमाण full measure ?

√परिपाल (परि+पालञ्)

-imper 2 s परिपालहि 20 1 6,
3 s परिपालत 17 18 4 pres part
enl परिपालन्ता 6 1 1 pass pres
3 s परिपालिञ्जद् 9 4 3 gerund
परिपालयि 6 16 7

*परिपाल 5 3 9a परिपालञ्

परिपुच्छिय 11 14 2, 16 1 2 परिष्ट

*परिपुच्छण 11 3 9 परिष्टच्छन

परिपुष्ण 18 12 3 परिपूर्णे

परिपोषिय 1b 8 4 परिप्रपित

परिष्कुरन्व 1 15 8 परिष्कुरव्

√परिभ्रम (परि+भ्रम्)

pres 1 pl. परिभ्रमहुँ 6 13 7 3 s,

परिभ्रमद् 10 3 9a, 10 8 11a, 11 6
9a, 15 4 3 3 pl. परिभ्रमन्ति 4 6 4,

11 14 7, pres part परिभ्रमन्त
1 15 4, abs परिभ्रमेवि II 3 9b,

agent परिभ्रमेरि 7 2 3,

-caus p p परिभ्रमिय 16 11 6

परिभ्रान्तिर 18 8 1 परिभ्रान्तमण

परिमिय 2 11 8, 3 5 9, 5 8 8, 16 14
1 परिभ्रत

परिमियञ् 16 10 2 [परिमितार्थ] ज्ञातार्थ,
gl यथार्थज्ञाता

√परिरत्न (परि+रत्न्)

pres 3 s परिरत्नद् 15 2 3 imper
2 s परिरत्नवहि 16 8 3, 16 9 2

परिवद्विय 3 6 1b, 17 1 8 परिवर्षित

परिवद् 11 14 11a परिवद

परिवाधि 3 6 7, 16 13 9a परिपाटि

परिवार 18 9 5 वातवद् ?

*परिवारिय 10 5 7 परिवारित

परिवृञ्जण 16 3 6 [action noun from

√परिवृञ्ज-परि+वृञ्ज] परिवोजन

√परिवेद (परि+वेद्)

-p p परिवेदिय 1 8 6, 5 5 9a,
7 6 8 pass pres part enl
परिवेदिञ्जन्ता 2 12 4

√परिमक्ष (परि+म्वक्) move away

-imper 2 s परिमक्षहि 17 14 2

परिसिक्खण्य 8 8 9b परिचिक्षिय

√परिसुद्ध (परि+सुध्य) be proved pure

-imper 2 pl परिसुद्धहुँ 19 1 10b

√परस्तले (परि+स्तप्य) end, destroy

-pres part परिस्तत 3 2 5, abs

परिसेहेवि 20 7 5 परिसेहवि 3 10 6

p p परिसेहिय 1 10 9a

परिद् 16 11 6 परिष्ठा

√परिहर (परि+ह्)

-pres 3 s परिहरन्ति 1 3 9, 4 12

2 परिहरेवि 18 8 9b 3 pl. परिहर्तन्ति

7 3 9 abs परिहरेवि 10 5 8a, परि

हरेव 4 3 8, 18 7 4, 18 9 2

परिहरण 1 3 11
 परिहाय 16 4 6, 19 6 2 [from
 परि+भव्] पराजित, क्षिरस्कृत.
 परिहाण्ड 19 1 10a परिधान enl.
 परिहिय 9 4 6, 9 5 1 परिहित.
 परिहिय 2 8 4 [परिधातव्य] परिधान; but
 gl. ताम्बूलादि.
 परोक्षपुं 15 11 6 परोक्षे without hav-
 ing seen.
 परोप्पर 7 14 1, 8 6 1, 12 9 3, 15 3 3
 परस्पर.
 परोवर 17 16 2 परस्पर.
 पलयकर 11 10 9b प्रलयकर.
 पलयमाड 1 11 2 प्रलय-भावम् ?
 पलित *3 2 2, 7 11 9a, enl 5 7 1
 प्रवीत.
 पलीविय 7 4 5 प्रलीपित.
 पलोड 17 13 5. स्मित, पवित; 17 16 3°
 पवित.
 *पलङ्क 1 14 9a पर्यङ्क.
 √पलाण (denom. from पर्याण) fur-
 nish with saddle (o. पलाणुं);
 -imper. 2. pl. पलाणुं 19 3 10a.
 पलुह 7 10 5 (Hc. IV 166) प्रत्यागत.
 पव 14 1 7 प्रवा.
 पवशुद्ध 5 1 9a पवनशुद्ध.
 पवयल 17 7 7 gl. समर्थ.
 पवद्विय 9 13 9a प्रवृद्ध.
 √पवत् (प्र+वर्त्),
 -pres. 3. s. पवत् 2 9 3; p. p.
 पवत्तिय 5 11 2 (gl. हत).
 पवत्तिय 1 16 4, 7 प्रवृत्.
 √पवत् (प्र+वत्);
 -pres. part. पवत्त 4 4 1, onl.
 पवत्तय 19 1a.
 √पवह (प्र+वह),
 -pres. 3. s. पवह 3 13 6; pres.
 part. enl. पवहन्तय 3 8 10b, 14
 11 9a.
 पवालापावर 14 12 6 ?

√पवियम्भ (प्र+वि+भृम्भ्) flash forth,
 'appear;
 -pres. 3. s. पवियम्भ 10 2 2.
 पवित 1 2 12a पवित्.
 पविरल 1 2 11 प्रविरल.
 *पविहाय 16 6 6 प्रविभाग.
 पवोद्धिय 14 8 7, 15 10 5, 19 4 2
 (cf. वीष्) उक्त्वत्.
 पवद्वय 4 13 9b [प्रवृत्त enl.] परिण-
 णक. P
 √पवञ्ज [प्र+वञ्ज];
 -abs. पवञ्जेति 17 13 10a,
 पवञ्ज 12 2 5 प्रवञ्ज
 पव्यालिय 19 15 2 [Hc. IV 41] स्मित.
 पवशिव 4 11 9a, 17 7 5 प्रवृत्त.
 *पवत् 9 3 4 पवत्.
 पवत् 14 11 8 पञ्च (PSM. s. v.).
 √पसाह [प्र+सापय];
 -pres. 3. s. पसाह 1 14 8; imper.
 2. pl. पसाहो 19 3 10a; abs.
 पसाहो 2 16 2.
 पसाहय 10 12 7 प्रसापक decorator ?
 पसुत्तिय 1 14 9a प्रसुता.
 *पह 16 9 4 पवित्.
 √पहण (प्र+हण),
 -pres. 3. s. पहण 14 7 1; abs.
 पहणेति 19 5 8.
 √पहर (प्र+हर),
 -pres. 3. s. पहर 15 5 9a, 20 9
 6, 3. pl. पहरन्ति 7 14 1, 8 6 4; im-
 per. 2. s. पहर पहर 15 4 7, pres
 part. enl. पहरन्तय 15 4 2; pot.
 part. पहरेय 11 13 5.
 *पहर 4 7 5 पहरत्.
 पहसिय 18 6 4 प्रहसित.
 पहासिड 3 9 3 [प्रभाषितम्] gl. प्रभाषितवाच.
 पहालय 15 8 4 प्रपान enl.
 पहिषिद्य 17 13 3 (प्रहिषित) परिधान्त्.
 पहिष्य 1 8 7, 1 11 2, 11 2 2 प्रयत्
 (o. पहेते).

- पहिलारय 9 3 3, 16 12 1; f. पहिलारी
9 6 2 प्रथमतर enl.
- √ पाहुच [*प्रभुच; denom. from प्रभूत;
G. पहाँचुँ] (Hc. IV 390) suffice,
-pres. 3. s. पाहुचइ 6 4 4.
- पाहुच 14 7 9a पर्याप्त (G. पँतुँ reach).
पाहुचण 3 9 4 प्रभुत्व.
- पँसुलि 7 5 5 पँसुली.
- पाइक 4 4 6 प्राज्ञिक (G. पायक).
- पाउखिप 2 9 8 [*प्रातोषिक, cf. आतोव]
player of musical instruments.
- पाउतन 3 8 6, 9 5 9a प्राज्ञ्.
- *पायय 1 2 3 प्राज्ञत.
- *पायड 3 1 13a, 16 4 9b पाय्प.
- √ पायद (प्रकट्);
-pres. 1. s. पायदमि 1 1 19b, p. p.
पायदिय 16 14 9b.
- पायद 19 10 4, enl. पायदय 6 13 5
प्रकट, व्यक्त.
- *पायारवत्त 1 5 1 प्राकारवत्.
- पायाळ 12 8 4, 17 10 9, [*पायाळ¹]
प्रादातिक gl. पाइक ! (cf. G. पायल).
- पायाळप 13 6 1b पायाळ enl.
- पायिहेर 3 3 10 प्रातिहार्य.
- पाय 2 9 9b प्राय.
- पायणिय 19 12 3 प्राणयिया.
- *पायाळि 14 6 1. (D. 6 40=इच्छयप्रहार)
gl. जलच्छय.
- पायिय 14 3 8 पाणीय (G. पाणी)
- पायिगहण 10 4 4; पायिगहण 10 4 7,
13 4 8 पायिगहण
- पायकय 6 1 6, 11 10 1, 15 1 8 (cf.
Hc. II 148] पर, gl. यत्रु (cf. G.
पायकँ stranger).
- पायणय 4 3 2 पायणक
- पायदय 16 5 8 प्राख्य enl.
- पायडडय 7 6 1, 7 7 4, 7 13 8, 15 4
8, 17 4 8, 19 8 9, 19 17 7 पर-
दुच (Mp 52 19 14b gl.).
- पायतय 1 5 3 पायतय.
- पायविय 2 16 8 पायित.
- पायिदुचि 12 1 8 gl. वेग
- पायतेह 9 3 6 प्रोह sprig.
- √ पाळ (पालय; G. पाळुँ);
-imper. 2. s. पाळें 7 12 6, pres.
part. पाळन्त 3 2 6, 10; -pass.
pres 3 pl. पाळिजन्ति 20 10 9b
- √ पाव (प्रभावर; G. पावहुँ),
-pres. 1. pl. पावहुँ 2 15 2, 3. s.
पावइ 4 13 9b, 12 1 9a; 3. pl.
पावन्ति 14 11 6, 20 1 9b; fut. 1.
pl. पावेणु 3 6 11b, 2. s. पावेणहि
19 7 5; pres. part enl. पावन्तव
11 9 7, 13 11 5, p. p. पाविन 2
16 7, enl. पावियय 13 5 10b.
- पाव 3 11 2?
- पावळ 5 13 7 प्रजया.
- पावाळोळि 11 14 4 प्रवालायकि.
- पावु 4 4 3, 12 7 1, 14 10 9b, 15
12 8, 16 11 9b पावैय (G. पाव)
near.
- पावैरें 2 13 8, 18 3 9b पावै near.
- पासिड [पायिदय] 4 5 4, 10 9 6
(genitive post-position), 9 5
6, 7, 8, 10 8 2, 3 (ablative
post-position) from.
- पासेय 1 13 7, 18 5 9a प्रसेद.
-पासेय 20 6 2 प्रसिध.
- पाहाण 7 14 1, 13 3 10b पाहाण.
- *पाहुच 13 11 11b, 14 10 9b प्राचत
पाहुणय 5 13 8 प्राचूर्णक (G. प्राहुणे,
परोणे).
- √ पिय, √ पिव (पिन्, G. पीतुँ),
-pres. 3 pl. पियन्ति 1 4 8, im-
per. 2 s. पियहि 9 8 3, pres. part.
पियन्त 7 9 6, abs. पियि 5 4 5, 18
2 8, pot. part. पियवर्ह 2 12 5.
- पिय 13 10 3 इव.
- पियारय 2 9 1, 4 1b, 5 8 2, f. पियारी
3 4 6 प्रियतर enl.

विश्व* 1 3 8 विश्व; 4 6 5 one of the
nine treasures; *11 4 4^o tawny.
विश्व 17 12 6 विश्व enl.
विश्वरिपय 14 6 7 विश्वरित enl.
विश्वत्रय 9 10 8 विश्वमान (cf. a. पीठुं
beat).
विश्व 17 4 2, 17 7 1a [विश्व, केज्य
or वैश्विक] विश्व grand uncle.
विश्वरूप 14 9 9a विश्वरूप.
विश्वमि 15 1 7 [विश्वमित] भूचित.
विश्वि 2 15 3, 5 5 2, विश्वि 1 4 9b
12 6 8 पृथ्वी.
विश्व 8 1 2 पृथ्वी.
√पीठ (पीठ; a. पीठुं);
-pass. pres 3. s. पीठिन् 5 11 6.
पीठ 1 4 4 पीठ.
पुनर 11 6 4 पुनर.
पुनर 15 7 2 पुनरः.
पुनर 2 14 9a पृथ्वी.
√पुन [पुनर; a. पुनरुं].
-abs. पुनरि 4 3 5, 10 7 1, पुनरि
पुन 16 9 9.
पुन 5 16 7, 11 2 8, 13 9 2 पुन.
पुन 17 5 4 [*पुन] back (a. पुन f.).
पुन (in पुनरपराय) 7 2 8 पुनः.
पुन 1 8 2, 9, 1 16 7 पुनः (a. पुन).
-पुन पपरा 10 8 9 पुनः पपरा.
-पुनरि 10 12 4, 16 3 3 पुन. अति.
-पुन पुनरि 19 17 1a पुनः पुन. अति.
-पुनपुन 19 2 1b पुनः पुनः.
पुनरि 13 9 1a पुनरि.
पुनरप 14 12 9a पुनरप.
पुनर 1 2 12a पुन.
-पुनरप 3 9 5 पुनरप.
-पुनरपि 2 6 10a, 3 3 2 पुनरप.
पुनरपि 12 9 10b, 15 14 2 (a. 6 5 3)
पुनरप.
√पुनर (pocn.) bis, sur rt.
-पुनर 3. 2. पुनरप 19 3 4.
पुनर 1 13 4, 17 4 3 पुनर.

पुनर 1 5 8 [पुनरपि] gl. भेष्ट.
पुनरपार 4 4 5 पुनरपार.
पुनर 5 9 10.
पुनरि 4 6 11b पुनरित.
पुनरसतीर 11 4 6 सनुचिपुनरसतीर. [cf.
PSM पुन].
पुनरमय 8 5 11a [पुनरमय] उदर-
पुनर.
पुनर 10 7 9b.
पुनरप 5 2 4 पुनरप enl.
पुनर 19 6 4, 19 12 10a पुनरप.
√पुनर [पुनर; a. पुनरुं],
-pres. 1. s. पुनरि 10 8 1; 2. s.
पुनरि 8 3 2; 3. s. पुनरि 6 11 2;
imper. 1. pl. पुनरुं 12 9 7; 2. s.
पुनरु 8 2 9b, 8 3 1, 2, 3, 4, fut.
2. s. पुनरपि 9 6 8; abs. पुनरि
3 5 10a, 3 9 1b, पुनरि 18 5 9a
पुनरिपुन 9 4 9a, 9 14 9a, पुनरिपुन
6 1 10a, 19 12 3.
पुनरप 3 6 3, 8 1 6 पुनरप.
पुनरपपार 14 12 3 पुनरपपार.
पुनर 10 2 2, 14 13 2 पुनर.
पुनरि 16 1 4 पुनरि.
√पुनर (पुनर).
-abs. पुनरि 17 5 2, p. p. पुनरि *11
5 8, 13 7 1a, 13 9 5, enl.
पुनरप 19 5 10a.
-pass. pres. part. पुनरपि 11 9 4.
पुनर 2 15 1, enl. पुनरप 13 11 11b.
पुनर 16 2 2 पुनरप serving.
पुनर with पुन 3 13 2, 7 8 5 lit.
'missed the mission', 'died'.
पुनरपारी 6 9 6, 8 4 6 [पुनरपारी] दात्री.
पुनरपि 2 2 3, 3 6 5 पुनरपि.
पुनर 13 4 7, 13 2 7, enl. पुनरप
15 6 3 पुनरप Lussillo (a. पुनरप).
पुनरप 3 4 1a = पुनरप enl.
पुनर 10 7 3, 11 12 9a पुनरप.
√पुनर (पुनर).
-abs. पुनरप 13 9 1a, gl. पुनरप.

- फ
- फागुणशन्दीसराह 18 4 5 फाल्गुन-शन्दीसराहत्.
 *फडा 5 11 1, फडा 13 6 1a फटा.
 फाभ्वाव 8 12 2, 9 14 6, फाभ्वाव 3 6 9
 sort of baril.
 फर 17 6 4 फलक shield.
 ✓फरहर (onom.; g. फरहरुँ) flutter;
 -pres. part. फरहरन्त 3 4 6, 15 2 8.
 *फरिह 7 5 1, 17 6 4 परिष.
 फरिह 6 5 2 स्फटिक.
 फरिह 14 6 5 स्फटिक alum.
 ✓फाड (स्फटय्; g. फाडुँ) split open;
 -abs. फाडिपिणु 9 2 9b; p. p. फाडि
 5 10 9b, 13 4 8, 19 7 9
 फाडिम 1 4 6 स्फाडित gaping.
 ✓फिट (स्फिट् He. IV 177=भ्रंश)
 भ्रंश (g. फीटुँ);
 -pres. 3. s. फिटिह 10 12 2.
 फुडार 12 9 9, enl. 19 3 4 फुडार.
 ✓फुड (स्फुटय्; g. फुटुँ) break open;
 -pres. 3. s. फुडर 13 2 9, pres.
 part. फुडन्त 17 3 6; abs. फुडैवि
 8 5 11b; p. p. फुड 13 6 3,
 फुड 5 13 2 स्फुट.
 ✓फुर (स्फुर),
 -pres. part. फुरन्त 14 6 3, enl.
 फुरन्तव 8 3 2.
 फुडिह 1 13 7 स्फुडिह.
 *फुल 1 7 4 [कुल] पुण (g. फुल).
 फुलपुण 7 13 5 (d. 6 85) भ्रमर.
 ✓फुल (=फुल, He. IV 105),
 pres. part. f. enl. फुलन्तव 18 10
 9a.
 ✓फड (स्फेडय्; g. फेडुँ) destroy,
 pres. part. फेडन्त 3 2 3.
- म
- मह्य 6 9 3, 13 1 9, 15 6 2, 15 11 1
 [*मदिद्य] मीति.
 मरुणि 12 13 1 मरुणिनी.
 मउह 14 3 10 मू (g. मूँ).
- मउहाह 10 2 9a भूवत्.
 भयभीय 8 10 2 भयभीत.
 भयभीस 4 3 9a [भयभीष्य] भयैकर; gl.
 भयस्यपि मीष्यः.
 भयभीसण 11 11 1 [भयभीषण] भयजनक.
 भयाउर 19 2 9 भयाउर.
 भयावण 8 1 4, 20 3 1, 20 6 9a
 (मीषक) भयानक.
 ✓भक्क (भक्ष्);
 -pres. 3. s. भक्कइ 2 12 8.
 भग्ग 17 5 1a भग्ग.
 भग्गव 13 12 7 [भग्गव] gl. शुक्.
 ✓भज (भक्ष्; g. भौजुँ);
 -pres. 1. s. भजति 5 14 2; 3. pl.
 भजन्ति 7 5 4, abs. भजैवि 6 15 5,
 12 5 12.
 -agent. भजण 3 8 9.
 भडारप 1 8 13a, 2 6 1, f. भडारी 1
 14 3, भडारि 10 2 2 भडारक.
 ✓भण (cf. g. भणुँ) recite aloud,
 study) speak, consider;
 -pres. 1. s. भणति 6 1 10b; 3. s.
 भणइ 3 7 3; 3. pl. भणन्ति 10 5 8a,
 12 9 4; imper. 2. s. भणु 15 14
 2; fut. 3. s. भणेत्तइ 19 5 2; opt.
 2. s. भणेज्जु 19 12 10a, pres.
 part. भणन्त 2 11 4, 2 16 11a,
 enl. भणन्तव 15 4 9a, abs. भणैवि 2
 12 8, 6 7 4, 6 7 5, 8 11 6, 14
 5 8, भणैवि 3 9 6, 4 12 7, 7 2 7,
 11 5 3, 13 11 1a, भणैपिणु 8 3 8,
 12 11 6, 14 13 9a, 15 2 9a,
 18 3 3;
 -भणैवि 2 7 8, 2 17 8, 19 11 8a,
 भणैवि 2 4 9b, 8 4 8 इति कारणत् for
 the reason that.
 ✓भण्ड (cf. d. 6 101 भण्ड=भण्ड, g.
 भौण्डुँ abaso),
 -imper. 2. pl. भण्डौ 4 8 9a.
 भण्डार 9 4 1 भण्डावार (g. भण्डार).

- भचार 9 1 8, 10 5 8b भर्तुं (a. भरथार).
 भृश्वसि 11 4 2, 11 5 2 भरद्वाजिन्
 भन्त् 11 14 1, enl. भन्त्व 1 10 1 आन्त.
 भन्ति 1 10 1 आन्ति (भन्ति=विसय. MP 3
 15 10)
- √भम, √भव (भग्, a. भमर्तुं);
 -pres. 3. s. नमइ 14 2 9b, 3. pl.
 भमन्ति 7 7 8, 11 5 8; imper 2.
 s. भमु 19 15 5; pres. part. भवन्त
 19 13 10a; enl. नमन्त्व 1 13 9a,
 12 12 9, abs. भर्तेति 12 1 9b; p.
 p. भमिय 15 6.5.
 -caus. भाम;
 -abs. भर्तेति 17 7 9, ' '
 -caus. भमाव,
 imper. 2. pl. भमावहे 5 10 8; p
 p भमाविय 5 10 9a.
- भमुदा 14 12 8 घृ. cf. भवइ.
 √भर (घृ; a. भरतुं),
 -pres. part. भरन्त 13 7 1b, abs
 भरेषिणु 2 11 5; p p enl. भरतिय
 14 6 7, 15 5 9a,
 -caus. imper. 3. s. भरवइ 17 18 8.
 भर्तेभर्ते 11 7 4 (onom.) sound of
 submission emitted by the
 elephant
 *भइ 4 5 6.
 भरवइ 5 9 3 भविष्यत्, gl. आगामिह.
 भवियाण 1 1 8 भव्यजन.
 भवइ 2 4 7, 10 3 1 (Hc. I 244,
 254) भ्रम.
 भाइ 4 13 4, 19 6 3, भाय 10 4 3,
 10 7 3 भ्रातृ.
 भायर 4 3 7, 4 12 3, 9 7 2a, *18 1 5
 भ्रातृ.
 भायणय (for भाइणय) 19 10 6 [*भायि-
 नइ !] भागिनेय.
 भायण *18 12 5, 19 6 1b f भाजन.
 भागरि 2 14 8 परित्रमण, प्रवृथिण.
- √भाव (भाव्),
 -pres. 3. s. भावइ 5 12 8; abs.
 भावेति 2 7 9a, 5 16 6, p p enl
 भाविय 11 7 9a.
 भाव 6 11 9b, 6 12 9a स्वरूप form.
 भावण° 1 8 10, 2 1 2, 5 7 3 [भावन]
 भवनवाणि.
 √भास (भाप्),
 -pres. 3. s. भासइ 3 3 8, pres.
 patt. enl. भासन्त्य 4 13 7.
 *भासुर 17 9 1, enl. भासुरय *11 5 9a,
 11 11 9a भवइत्.
 भिउडी 4 9 9a चुकुटि
 भिङ्गार 2 17 4 भृङ्गार.
 भिङ्गरी° 19 3'3 [D. 6 105 चीरी] cri-
 cket.
 भिचलणु 2 10 3, 8 2 5 मूलव.
 भिजन्व 11 9 4, 17 3 5 भियगन्, 17
 1 6 [*भय्यजत्] being sprinkled
 (a नीजातुं, भीजातुं)
 √भिड [भिड्] confront in a battle,
 fight (a. भिडतुं, भडतुं),
 -pres. 3. s. भिडइ 4 3 3, 12 2 7,
 3. pl. भिडन्ति 7 5 3, 12 8 8, im-
 per. 2. s. भिड 12 6 5, p p भिडिय
 4 11 3, 10 11 7 -p p. भिड 17
 4 8.
 *भिडिमाल° 17 7 4, भिडिवाव 7 8 1,
 10 11 3 भिन्दिपाल.
 भिसि 6 1a ?
 √भिन्व (भिन्व्, cf. a. भेदतुं),
 -pres. 3. s. भिन्वइ 16 5 2, imper.
 2 pl. भिन्वहे 5 11 5, abs. भिन्वेति
 10 9 5, 13 4 1b.
 √भिन्म्य (onom.) produce shrill
 notes (used with crickets);
 -pres. 3 s. भिन्मियइ.
 *भिन्मल 1 5 4 भिडत्.
 भीइ 15 3 5.
 *भीय see भयभीत्.

महास्र 3 8 6 महास्रुक्.

महाव 1 3 7 ?

महाकाळ 4 6 5 one of the nine treasures.

महागद् 1 3 14b [महागद्] राहु.

महावद् 3 8 5*, 5 4 2 महा+भट्टी.

महाय 6 4 9a, 19 1 8 मदीय (G. ज्हाँ)

महायवत् 13 1 4 महायवत् ?

महिसा 1 1 8 महिष enl.

महुमद् 1 6 7 [महुमध] विष्णु.

महोरग 18 7 7.

महोन्दि 3 3 7 महोन्दि

मा 13 9 2, 13 12 10b.

√मा [मा, G. माँ] be contained in,

-pres. 3. s माइ 1 10 3, 16 11

8, pres part मन्त 11 5 1, p p.

माइय 9 5 2, enl. माइय 8 3 9a.

माडळय 19 10 7 माडुय enl

माई 18 7 2, 19 2 10b, 19 6 2, 19

8 10b, 19 10 6, 19 16 10a

[मात] term of endearing address to a familiar woman.

मायति 9 6 4, 19 8 4, 19 16 7 मातु.

मायाकाळ 2 2 7 मायाकाळ

माहाभास 5 9 5 मागधभासा.

√माण [मान्, G. माण्डुँ] enjoy,

-pres. 2 s माणहि 20 1 6, fut.

1. pl माणसहुँ 9 6 5, pres part.

माणन्त 9 8 5, abs. माणेंति 14 8 9b,

14 9 6, p, p enl. माणिय.

*माण 5 10 6 मान.

-माणहारे 3 8 7 मानगिरी.

-माणियम्भ 5 7 8 मानलम्भ

माणर 4 6 5 मानर.

*माणियपन्म 1 7 8 मानवहम्भ.

माणुय 10 5 2*, 10 11 4 [माणुय]

माणुय (G. माणय)

मान 13 2 10a*, 18 1 3, enl. 13 11

8 [मान] father-in-law.

√मार [मार, G. मारुँ].

-pres. 1. s. मारति 8 10 7; 3. s.

मारद 9 10 5, imper. 2. pl. मारदों

6 9 4; p. p. enl मारिय 9 11 1.

*माइय 3 13 8a, 20 9 1 माहाइय.

माइय-भास 6 5 10a, 11 4 1, 19 9 5

[माययनास] gl. धैयनास (usually

माधव-धैयनास)

माइन्द 10 1 10b [माइन्द्र] gl. इन्द्रजाळ.

मिय 14 4 1 भयुतः

मिग 16 15 1, 19 13 8' one of the

four breeds of elephants (cf.

मय 16 12 2).

-मिगणयण 19 3 7 मयनयना.

-मिगमय 14 6 5 [मयमद] कस्तूरी.

-मिगळोयणिय 16 13 8 मयल्लेयना enl.

मिचइय 12 2 8, 12 5 4, 18 4 6 मेघी.

√मिळ [मिल्, G. मळुँ],

-pres. 3 pl. मिलन्ति 18 3 8; abs.

मिळेंति 9 13 9b, 17 5 5, मिळेंति 9 6

4, मिळेंपिणु 11 1 8,

-caus. 2. s मिलवहि 15 11 9b.

√मुन [मुन],

-pres 3. s मुनइ 13 1 8, 15 5 4,

3 pl. मुनन्ति 6 7 5, 7 2 6, imper.

2 s मुणें 15 7 2, 2. pl. मुनहु 19 2

8, 3. s मुमड 5 2 5, pres. part.

enl मुमन्तय 3 6 6, abs. मुणेंति 6

15 9b, 7 11 6, 10 12 7, 12 4 7,

मुणेंति 8 3 6, 10 12 5, 12 2 4,

मुयति 15 13 5, मुणेंपिणु 13 8 10a,

p. p. मुच 4 10 4, f मुचौ 4 10 4,

enl मुचय 14 8 9b, -pass. pres.

3. s मुचइ 1 3 14b, 7 12 2, pres.

part मुचन्त 3 2 9

मुय 2 8 2, 15 11 8, f. enl. मुरता 19

18 1b वृत् (G. मुचौ)

मुच्यय 5 13 4 मुचौ यत.

मुच्यविय 6 9 3, 19 8 4, 19 15 1b

मुच्यिता

√मुण [म्ना=ना; Hc. IV 7];
-pres. 3. pl. मुणन्ति 16 12 7; abs.
मुणै 3 12 1a; p. p. onl. मुणियव
10 2 3; pass. pres. 3. s. मुणिवद्
20 2 5.

मुदिया 15 14 8 मुग्धा enl.
मुत् 1 5 7, 14 10 8, मुत् 14 12 3
मुत्.

√मुसुम् (भङ्; Hc. IV 106) pound
(सुसुम्भण=पिण्डीकरण Mp 7 6 12);
-pres. 3. s. मुसुम् 17 9 4; p. p.
मुसुम् 4 8 7, 8 6 2, 17 7 1b,
enl. मुसुम् 1 3 1b.

मुसुम् 4 5 6, मुसुम् 11 8 5, 17 6 5
महरणविशेष.

मुसुम् 2 15 4 मुखचन्द्र.
मुसुम् 10 2 7 [मुखप्रेक्षक] desirous
to see (your) face.

मुसुम् 15 8 5 मुखवार्ता oral message ?
मुसुम् 13 9 6 मुखरित.

-मुसुम् 1 13 9b मुखरीभूत enl.
मुसुम् 11 11 3 मुग्धा; gl. एवमेव दया (cf.
D. 6 134 मुद्भिः, मुद्भिः=एवमेव कारणम्).

मुद् 17 16 9b मुद्.

मुच्छ 9 10 8 मुच्छ.

मुच्छ 3 7 10a मुच्छ (a. मुच्छ) gather-
ing.

√मुच्छ [मुच्छ; a. मुच्छ];
-abs. मुच्छै 5 6 2, मुच्छै 19 17 3.

√मुच्छ (मुच्छ; a. मुच्छ);
-pres. 3. s. मुच्छ 5 4 6; pres.
part. मुच्छन्त 14 6 1, abs. मुच्छै 10
5 8b, मुच्छै 3 1a, 12 6 4, मुच्छै 14 1b,
19 17 3; p. p. मुच्छन् 3 9 8,
11 7 6, 11 8 7, 13 7 1b, 14 9 3,
17 10 10a, 19 5 10b;

-caus. abs. मुच्छै 19 12 1a;
p. p. मुच्छन् 9 11 8, 11 9 8, enl.
मुच्छन् 13 5 10a, 20 7 9b.

मुच्छन् 8 5 3 मुच्छन्.

मुच्छन् 1 5 5 मुच्छन्.
मुच्छन् 6 1 3, 19 10 6 gl. स्यात्क (cf.
D. 6 148 मुच्छन्=पद्याः भग्नी and
मुच्छन्=पितृष्वस्तुत; cf. M. वेवणा).

मुच्छन्-केश 8 3 1 मुच्छन् (a. मुच्छन् free)-
मुच्छन् 4 5 6, 8 5 5, 11 8 5 मुच्छन्.
√मुच्छ (मुच्छ; a. मुच्छ) break;

-pres. 3. pl. मुच्छन्ति 7 2 8; p. p.
मुच्छन् 4 8 6; -caus. p. p. मुच्छन्ति
11 10 4.

मुच्छ 3 4 5 मुच्छ.
मुच्छ 3 1 13a [*मुच्छ] gl. पिच्छ.

मुच्छ 10 3 3 रीच.
√मुच्छ [र्च्छ];

-abs. र्च्छन्ति 16 15 9a, 17 1 7;
p. p. र्च्छन् 17 13 10b.

र्च्छ 10 2 2 [रत्] सुत्.
र्च्छ 12 12 10b रत्.
र्च्छ 9 12 8 रत्, र्च्छन्ति.

र्च्छ 4 6 6 [रत्] one of the nine
treasures.
र्च्छ 16 15 7 रत्.

र्च्छ 19 1 2 रत्सत्ता.
√र्च्छ (र्च्छ; cf. a. र्च्छन् keep);

-imper. 1. pl. र्च्छन्तु 15 10 7; 2.
pl. र्च्छन्तु 19 8 6; 3. s. र्च्छन् 18
7 9b; pres. part. र्च्छन्त 3 2 6;

p. p. र्च्छन् 11 3 5, enl. 16 8 9a.
र्च्छन् 17 17 3, 19 8 6 र्च्छन्.
र्च्छन् 10 5 7 र्च्छन्; gl. सुभट.

*र्च्छन्त 11 9 8 र्च्छन्त guardian
(a. र्च्छन्त).

र्च्छन्ति 9 12 8, enl. र्च्छन्ति 5 8 3
र्च्छन्ति.

√र्च्छो (= चोत् Hc. IV 48) swing
to and fro;
-pres. 3. s. र्च्छो 11 3 7; p. p.
र्च्छो 13 7 1; agent. *र्च्छो 13 12 8.
र्च्छ 1 5 9b.

रक्षिय 1 5 9b, °14 3 8 [रक्षन्-दत्त] रक्षित
coloured.

रक्षुय 1 11 3 रक्ष् onl.

√रक्ष (रक्ष्; a. रक्ष्णुं weep, cry),
-pres 3. s. रक्षद् 19 7 11b; imp.
or. 3. s. रक्षत 12 9 5

*रक्ष्° 14 3 8 corrupt for रण!

रणद्व 5 6 5, 11 10 9b, 12 7 4, 17
4 10a, 20 1b रणमुख battle-front.

रणवीड 4 5 9b रणवीड.

रण 4 1 6 [Hc. I 66] अरण्य (a. रण).
रत्निद्रिड 10 7 5 रत्निद्रिवम्.

रत्नुपलिङ्गमय° 9 6 6 रत्नोपलीभूत onl.

√रत्न (रत्न; a. रत्नैः),
-pres. 3. pl. रत्नन्ति 14 11 8; im-
per. 2. s. रत्नु 19 15 5, 2. pl. रत्नेहो
14 5 4; pres. part. रत्नन्त 18 12
8, f. रत्नन्ति 18 3 6; abs रत्नेति 14
11 4 (in रत्नेति ण णादयः=a. रत्नी न
जाणी), -pass. pres. 2. s. रत्नन्दि
8 6 9b.

*रत्नम्° 19 12 4 [रत्ना] रत्नो.

रत्° 14 2 2 कलमकुल sweet sounding.

रत्नजय 2 2 2, 14 1 1 [*रत्नज्य onl]
रत्नजीय.

*रत्निन्द° 4 9 6 अरत्निन्द

रत्नन्त 10 3 2, 14 6 3 रत्नत्.

*रत्नमन्वी 14 2 9a [*रत्नमन्वी] रत्नयुक्ता

रत्नोद् 17 13 10b रत्नवीटी cooked food
(a. रत्नोद्दी).

*रत्नियय 5 3 9a *रत्नित onl.

रत्न 15 12 7 [रत्नञ्] चक्र.

रत्नत् f. 7 3 10b रत्न (cf. Sk लहरी, o
लहेर), gl. वेत्त = जलम्.

राय 4 12 6, 5 5 4 राजन्

राजलय 19 10 7 [राजकुल onl.] gl.
राजा,

-7 1 9a राजकुलिक royal.

राय सिव 6 9 6 राजभी royal fortune.

राणय 2 15 5, 3 9 2, 5 5 2, *8 4 4,
9 3 2, *11 10 2, 15 8 4, 20 3 8,
20 11 8 राजन् onl. [cf. Sk राज-
नक, a. राणो].

रासक 1 2 6°, रासकहा° 1 2 1 रासक्या.
राविय 4 8 8 [Hc. IV 49] रक्षित.

*राव 10 3 2.

रासि° 9 14 4 रसिम.

रिण्ड *3 5 2°, 8 5 5° ऋक्ष (a. रीछ).
रिन्ड्रेलि 11 14 4, 14 4 3, 14 6 8
(D 7 7) पक्षि.

√रिष्य [ऋष्य, cf. a. रीष्युं = 'be pleas-
sed'] prosper;

-imper. 3. s. रिष्यत 12 11 3.

रिण °13 3 10a, °19 10 9 ऋण.

*रिहालय 11.4 5 [रेखाल onl.] रेखालुक्.

√रुच, √रुच [रुच; a. रुच्य weeps].

-pres. 3. s. रुचद् 18 12 6, रुचद् 19
3 3, pres. part. f. रुचन्ति 19 2
10a, onl. रुचन्ति 19 9 10b, p. p.
रुच्य 19 10 8, gerundive रुचन्तं
7 8 8b.

√रुच [रुच्य] like;

-pres. 3. s. रुचद् 1 3 14a, 2 15 6.

रुच्य 11 10 3 रुच onl. (a. रुचो)

*रुच 17 13 10a

रुच 19 13 8 (D 7 14) विपुल.

रुच्य° 2 16 4 रौच्य onl.

रुहिर 19 6 5 रुहिर.

रुच° 9 8 3 (रुचु 18 6 8, रुचद् 3 7 4)
रुच.

रेल (ऋष्य; a. रेलुं),

-pres. part. onl. रेलन्तय 1 9 7,
p p रेदिय 17 3 2.

√रेह (राञ्, Hc. IV 100).

-pres 3. pl. रेहन्ति 2 11 9a

√रोक्ष (a. रोक्षुं) check, stop,
engage.

-pres. 3. s. रोक्षद् 17 9 3, pres
part. रोक्षन्त 4 7 10b, p p. *रोक्ष्य°
6 1 9.

√रोव [रू; Hc. IV 226; G. रोवुँ];
-pres. 2. s. रोवहि 19 15 8; pres.
part. f. रोवन्ती 8 3 1.
रोसाविषय 8 9 9a रोवित enl.
रोसावरियय 13 1a रोवापूर्.

ल

लह 1 12 7, 5 2 3, 5 8 3, 7 6 9b,
8 1 9b, 9 1 6, 10 4 4, 10 10 8,
11 12 8, 12 9 7, 13 3 8, 14 5
4, 14 11 2, 15 1 8, 15 8 5, 15
12 3, 16 1 2, 16 8 7, 18 3 1,
18 3 6, 18 8 9b, 20 9 5 (a ले)
well, lo.

√लय [ल, a. लेवुँ] take;
-pres. 3. pl. लयन्ति 7 2 6; pres.
part. लयन्त 18 1 8; abs. लयँति 18
1 9b, 2 लयँति 2 3 9a, 18 10 8,
लयँण्यु 2 15 9a, 3 12 6, 7 6 2
14 11 1; p. p. लय 2 5 1, 2 11
7, 2 12 2, 4 7 5, 12 2 3, 15 3
3, 17 4 1b, 18 4 3, enl. लयय
2 4 7, 4 10 9a, 11 12 9b; pass.
pres. 3. s. लयज् 2 5 5.

लउवि* 17 6 5 [*लकुटी] लकुट.
लवार 1 3 5 लवार.

लकुडि* 11 6 4 [*लकुटी cf. D. 7 19
लकुडे=लकुटा; लकुट (cf. a. लकटी).

√लकष [लक्ष्य].
-imper. 2. pl. लकषहो 5 5 1; abs.
लकषंति 4 2 4, pass pres. 3. s.
लकषज् 2 3 4, 6 13 5, 10 10 5,
11 6 9b, 17 9 10b.

लकषण 1 3 7 [लक्ष्य] व्याकरणशास्त्र, 2
9 8 लक्षणाशत्र.

√लग [*लम्; a. लागुँ].
-imper. 2. s. लग्यु 8 10 3; 3. s.
लगव 9 10 5; fut. 3. s. लगोव 18
6 9b; pres. part. *लगन्त* 13 5
1b, f. लगन्ति 17 2 3; abs. लगोवि
(=from) 1 16 4, 12 2 8, 20 11

8, लगोवि (=from) 6 9 8; p. p. लग
1 9 1, (लगणहँ) 10 1 8, लिप्ले)
10 2 4, enl. लगय (भजहि) 9 10 7;
—with कुँडे (=पुँडे) chase, pres. 3.
s. कुँडेलगइ 12 4 2; p. p. enl., कुँडे
लगय 12 3 7 [d. 2 62 कुँडे हतानु-
गमनम्; Mp. 29 14 11 gl. gives
कुडि=पुँडे; PSM, records कुडावय =अनु-
गमन. Eng. 'trail' 'trace', a. पीजे].

लगणलक्ष्म 1 1a [*लगनलक्ष्म] आपारलक्ष्म.
लङ्क 6 11 8, 19 7 10 लङ्कल.

√लङ् [G. लोपुँ];
-pres part. लङ्न्त 2 8 1, abs.
लङ्गोवि 11 6 7, लङ्गोण्यु 2 3 7, 6 6 1.

√लज् [लज्; a. लजुँ];
-pres. 3. s. लज् 10 8 11b, 11
12 9b, opt. 2. s. लजिज् 18 8 3,
3 s. लजिज् 20 11 5.

लञ्जणारिय 19 5 5 लान्जनकारिवा.
लङ् 11 6 2 यङि.

लद-संस 13 4 3 लक्ष्यरीष.
लदभइ 4 12 4 लक्ष्यते.

√लङ् [लङ्, लङ्] dangle;
-pres. 3. s. लङ् 14 7 8, pres.
part. लङन्त 13 4 5, *17 13 3,
f. लङन्ति 10 3 4.

√लह [लम्],
-pres 1. s. लहति 12 1 6; fut.
2 s. लहेवहि 19 8 2; abs. लहोति 2
9 7, 10 4 1, 18 2 1.
लहिन 9 12 3 लपिमर्.
लहु 18 10 5 ल्य quickly.
लहुण 6 12 3 ल्यु enl.

√लाय [लाय्य].
-abs. लायँति 2 11 3, p. p. लाय 3
9 10a, 11 2 3, 11 8 6.

लावण्य 1 13 6, 2 16 2, 14 12 3⁵
लावण्य.

लाह्य 17 6 9, 20 2 1a [noun from
causal base *लाह्ये!] लाम /
वहायो).

°लिट् 3 12 6 सात taken.

लिट् see लीट्.

लिहाविय 6 9 9b, 12 5 6 लेखित.

लीट् 17 7 8, 18 10 9a, °लिट् 15 12
7 [देया] रेखा (cf. a. लीटी).

लीन 13 12 9, 14 5 8 लीन.

लुन 4 8 3°, 15 5 4 लुत.

✓ लुट् (= लृट्, Hc. IV 105; a. लृट्) wipe,

-pres. 2. s. लुट्ति 19 15 8; pres.

part. f. लुहन्ति 19 6 10a; agent.

°लुह्य 15 12 7;

-caus. abs. लुहन्ति 19 11 1a.

✓ ले (नी; a. लेट्) take;

-pres. 1. s. लेमि 4 4 3; 1. pl.

लेह्मि 2 15 7; 2. s. लेहि 18 2 2, 3;

3. s. लेह 1 10 9b, 7 5 7; imper.

3. s. लेह 1 3 13, 3. pl. लेन्तु 19 3

9, pres. part. लेन्त 13 12 9a,

enl. लिन्तय 17 3 10b, abs. लेनि 1

10 3, 4 3 8, 4 5 2, 5 6 9a, 10

12 5, 14 9 8, 18 3 2, लेपिण्य 1 4

1b, 14 10 9b, 15 1 9a,

-caus. p. p. लेवाविय 15 15 9a.

°लेस 3 11 3 लेखा.

लेह 13 11 7, 14 13 9a, 15 8 4 लेख.

लोप 3 12 2, 6 16 1 लेच.

✓ लोह (लृट्) roll about, wallow
(a. लोट्टु, आलोट्टु),

-pres. part. लोहन्त 14 13 8, enl.

लोहन्तय 8 3 3; p. p. °लोहिय 4 8 7.

✓ लहस (Hc. IV 197) संस्र fall,
pass away, fade,

-pres. 3. s. लहस 18 5 9a, p. p.

लहसिय 10 11 8, 17 4 6, 17 17 1b.

°लहात् 19 18 4 ल्हावि fading

व

व 1 4 2, 1 5 3, 1 13 4, 2 7 3, 4 10

5, 6 13 1, 9 1 8, 17 11 10b व, व,

2 3 9b वा.

वह्यागरण 7 14 4 वैयाकरण.

वह्वरणि 11 9 3, 11 10 5 वैतरणी.

वह्माणिय 15 15 5 वैमानिक.

वह्वाय 2 9 2, 2 10 3 वैतम्.

वह्वरिणि 19 4 9b वैरिणी.

वह्वत् 15 13 7 [वैवत्] वग.

✓ वह्सर (analogical formation of
the primitive from वह्सार, the
causative base from वहस=वप+
विष्) sit;

-imper. 2. pl. वह्सरतु 10 1 7; abs.

वह्सरेति 6 1 5, 15 2 4;

-caus. p. p. वह्सरिय 5 14 3, 20
3 3.

वह्सय 5 11 3, 5 14 3, enl. वह्सय

16 9 8 (उपवेदान्त) आसन (cf. a. वेसर्ति).

वय 20 10 7 (?) gl. वदन.

वयन्तिय 12 4 9b प्रत्यली enl.

वयस 19 12 6 [वयस] gl. मित्र.

वञ्जु वयण्य 1 3 6 [वञ्जु वयण्य] passive

voice (cf. Old a. वञ्जुमी वञ्जि).

°वञ्ज 10 10 6 वाचय.

वञ्ज्याणिय 1 3 2 [*व्याख्यातित enl.]

व्याख्यात.

वञ्जित्त 13 4 4 ?

वगलामुह 17 3 4 [वगलामुह] वददानल.

वह्विय 20 4 5 [वह्विय] worsted (in

battle)

वह्वय 6 16 5 (वृत्+Ap. suffix °वह्वय)

वह्व (a. वञ्जु),

✓ वष (Hc. IV 225; वृत्),

-imper. 2. s. वषु 7 12 4.

°वष 14 12 5 ?

✓ वञ्ज [वञ्ज; a. वञ्जु],

-pres. 3. s. वञ्ज 3 3 7, 17 10 3,

वञ्जन्त 3 2 9 वञ्जय,

वञ्ज 16 14 4 वाच or वयं or वावित.

✓ वञ्जर (Hc. IV 2, वृत्),

-imper. 2. s. वञ्जरि 15 12 6,

p. p. वञ्जरिय 4 13 7, 5 7 10, 9

6 1, 12 4 1.

- √ वञ्च [वञ्चय्];
 -pres. part. f. वञ्चति 7 3 7; abs.
 वञ्चति 13 12 9; p. p. वञ्चिय 4 11
 9a, 5 8 4.
- √ वञ्च [वञ्च; a. वञ्चति],
 -pres. 3. s. वञ्चति 9 13 8.
 वञ्च 15 12 3, 18 3 7, 19 8 10b.
 to be sure, indeed.
 वञ्च 11 4 6 वृत्.
- वञ्च 15 14 3 imper. 3 s. of ?
 वञ्च विविच 13 11 4 वदन्निषिड.
 वदीवा 12 4 6 see आणवदीवा.
 वद्वात्य 16 4 8 [comparative of वद्
 enl. cf. H. वदा, D 7 29 वद् = गद्]
 महत्तर (cf. a. वदेत्).
- √ वद् [वद्-वर्ध्; H. वदना]
 -pres. 3. s. वदति 2 7 9b; pres.
 part. वदन्त 12 12 10a, 17 1 10b,
 p. p. वदिय 4 7 10a, enl. 14 13 9.
 -caus. p. p. वदिय 9 10 9a.
- वद 8 9 4 वृत्.
 वदन्प्रह 14 1 4 वनस्पति.
 वदालय 5 2 1 वनालय.
 वदालय 13 9 3, 17 18 5 वनस्पति.
 *वदिय 3 1 13b वनिता.
- √ वदण [वर्णय्];
 -pres. 1. s. वदामि 1 4 1; abs.
 वर्णयति 18 6 8;
 -pass. pres. 3. s. वदन्ति 11 10 8.
 *वदिय 19 4 9a f. वेव (cf. D. 7 35
 वदल = डुरिन; a. बादली cloudlet).
 वदावय 19 4 1a [वर्णक, वर्णपक] bring-
 er of good news (a. वधावो).
 वदावय 9 5 1 [वर्णक, वर्णपक] br-
 inging good news (a. वधावय).
 वदावय 10 6 8a [वर्णित, वर्णयित] co-
 ngratulated.
 वदावय 12 2 2 वदावय.
 √ वद [वद; a. वदति],
- imper. 2. pl. वदतु 3 4 10b; abs.
 वदति 2 17 1, 10 2 8, वदन्ति 13 5,
 15 9 8; p. p. वदिय 15 7 1.
 वदन्प्रति 1 8 5, वदन्प्रति 2 7 1, 18
 4 3 वदन्प्रति
 *वदन्ति 11 9 9a, 17 17 10a वदन्ति.
 वदिय 3 6 9, 8 12 3, 10 3 2 वदन्ति.
 √ वद [वद; a. वदति],
 -pres. 3. s. वदति 13 1 9b; abs.
 वदति 1 10 6, 17 17 6;
 -caus. abs. वदन्ति 14 9 2.
 वद 4 11 4 वद.
 वदति 8 8 9b corrupt for वदति = वर्णिते.
 वद 3 9 6, 3 13 8a, 20 9 1 (D. 6
 88) विना (a. वाप)
 वदिय 4 3 9b (Hc. IV 395 वदीवी)
 वेदी (a. वापीवी).
 √ वन [वम्] vomit, emit;
 -pres. 3. s. वदति 13 5 6, 3. pl.
 वदन्ति 14 13 7.
 *वदति 7 13 7, 10 5 2, 13 1 3, 16
 15 9a; enl. *वदालय 2 4 7 (D. 6
 90) कलकल.
 -वदति 7 2 4 कलकलक.
 वद 14 2 8 वर्ण.
 वदीय 4 12 9a वदीय.
 वद 2 4 8 वर्ण.
- *वर [वर] धेठ or added *swärthe* (cf.
 a. तवर, सरवर etc. wherein *वर is
 added *swärthe*),
 -वित्ति 1 10 6, 6 11 4, 7 14 1;
 वित्ति 2 5 9a, वित्ति 2 6 1; हवत्
 3 13 4, गवत् 3 13 4, 6 1 8*, ह-
 वत् 4 7 9, वत् 5 1 2, 5 2 5, व-
 वत् 4 10 2, 5 4 8, 17 5 4; वत्
 6 3 5, 6 6 7, वत् 6 8 2, 17
 4 10b, वत् 11 8 5*, 14 13 9a,
 वत् *11 12 7*, 15 10 9, वत् व-
 वत् 12 12 5; वत् 13 3 7, वत्-
 वत् 13 3 7; वत् 19 18 6.

वरद्वय °5 15 9b, 7; 2 9a वरविद् bride-groom.

वराय 4 8 9b, f. enl. वराय 12 7 9a वराय.

वरे 1 3 9, 2 14 1, 10 8 6 वरम्.

वरिय 20 5 10a वरम्.

√वरिन् [वर; अ. वरिन्];

-pres 3. s. वरिषद् 10 1 9a; pres.

part. वरिषन्त 8 10 9a, p. p. f वरिषी 1 14 9b.

*वरिन् 1 16 4 [वरि;] वरि.

वरिस्मन् 13 12 6 gl. उपरीतन-सर्ग.

वरिस्व 1 10 3 वरिषेम्.

√वल् [वल्, अ. वल्ले];

-pres. 3. s. वल् 13 1 1b, 14 3

4, 17 9 3, 3. pl. वलन्ति 7 2 8;

imper. 2. s. वलि 17 8 10b, वल्ल

20 8 3, वल्ल वल्ल 11 11 3, 17 8 3,

20 8 7, 2. pl. वल्लो 6 11 1; pres.

part. enl. वलन्तय 20 2 9b, abs.

वल्ले 12 3 8, 12 6 1, वल्ले 2 15 2,

p. p. enl. वल्लिय 8 3 5.

√वल [वल्, अ. वल्ले];

-pres part वलन्त 2 11 9b.

वलन्त 15 10 6 वलन्त.

वलन्त 7 3 1, 14 7 9b, 16 15 5, 18

5 9a [वलन्त] (He. IV 206)

आरु (cf. a. वलन्तु adhere to, be

attached to).

*वलाय 14 6 9b वलाय.

वल्लिय 8 3 5 [वल्ल+ *दृक् enl.] वल्लि

(अ वल्लियो)

वल्लियण्ड 18 8 9a [cf. D 6 92 वल-

नगा=वलन्तार; fsm cites वल्लिमगा;

Bh. has वल्लिण्ड (thrice), Hp

वल्लिमा] violence (cf. मण्ड)

√वरिक् [वरीक्];

-abs वरिक्ते 15 9 1; p p. वरिक्ते

4 5 3, 16 7 8.

वसु-वरी 1 8 3 वसु-वरी.

√वह (अ. वहे, वही जहे) flow, move,

carry, bear,

-pres. 3. s. वहद् 4 5 3; 3. pl.

वहन्ति 17 2 9; pres. part. वहन्

10 8 6, f. वहन्ति 11 10 5, वहन्ती 12

6, enl. वहन्तय 13 6 11 b, 13 11 5.

√वह [वर],

-pres. 3. s. वहद् 6 11 2; fut. 3.

s. वहेसद् 6 11 3; pres. part. वहन्त

20 7 9a; abs. वहेति 17 8 2.

वहल 14 10 3 वहल.

वहव 5 1 1, 5 9 1, 12 9 6, 16, 13 1

वह.

*वहिति 5 4 7, 9 6 2, °13 11 10 भविनी

(अ. वहेन).

वहिरय 9 8 2 वहिर enl.

वहु 9 2 1, 18 4 10a, enl. बहुव °5

15 9b, 6 15 9b, °13 10 2, 19

15 7, बहुव °15 7 9b वधू (अ बहु).

-बहुवर °4 9 3, 10 4 9a बहुवर.

बहुवस्य 13 2 7 [बहुवस्य] अतिमहिष्य.

बहुव 14 12 9a (He, I 233) प्रभू

(H. वहीत).

बहुव 9 9 6 बहुव.

बहुल °13 12 8 gl. तिमिर

बहुलद्विय 19 9 5 बहुलाएभी enl.

बहुवार 8, 10 4 बहुवारम् enl.

बहुसंय °16 9 6 [बहुसंय] gl. बहुविचार°.

*वय 11 4 8 [वय] back (cf. a. वांसे).

वाद्य 19 16 8 [वाद्य] वीजित.

वाह 5 15 2 वारिन्.

√वाय (वाचय्) recite,

-abs. वायेति 6 16 8.

√वाय (वादय्);

-pres. 3. s. वायद् 1 11 4; pres-

part f. वायन्ती 14 10 8, p. p.

वादय 2 4 4.

वाचरण 2 7 9b वाचरण.

वाचय °8 8 4.

*वाण 13 10 3 (1) वाण sound, (2)

वाण arrow.

वाणरमालि 14 2 6 (1) वाणर-मालि enl.

(2) तोरण festoon (H. a. वंदवान).

वागिज्य 2 8 6 वागिज्यक.
 वाम 4 11 5 gl. व्यापान.
 वामद 1 6 8 वामार्थ.
 *वामीसिय 14 6 3 व्यामिश्रित
 *वार 2 16 10, 6 1 7, 12 3 8, 14 2
 1 द्वार (a. वार, वारुं).
 वारवार 7 2 6, 19 6 1^{us} वारंवारम्.
 वारि-शिवन्धन 4 1 4 वारि-शिवन्धन.
 वालकीड 5 1 7 बालकीड.
 *वाली 14 2 9^b बालिका.
 √वाल [बाल्य; a. बाल्यु];
 -abs. बालेति 7 3 10^a.
 *वापण्य 8 1 6 वापन enl.
 √वावर [व्या+वृ] become active;
 -inf. वावेरि (रुम्) 12 9 8.
 वावह 4 5 6°, 17 6 8° अवविशेष.
 *वावार 14 8 3 व्यापार.
 √वास (वर्ष);
 -pres. 3. s. वासइ 3 3 9.
 *वास 4 11 7 [वर्ष] वर्षो shower.
 वासात्त 9 9 9^b [वर्षारान] वर्षा rainy
 season (म. वरसात, G. वरसात, वरसाद्).
 √वाह [वाह्य],
 -pres. 1. s. वाहमि 11 5 2, imper.
 2. s. वाहि वाहि 17 6 2, 17 10 2;
 abs. वाहेति 12 1 9^a; p. p. enl.
 वाहिय 8 9 9^b.
 √वाह [वाप],
 -pass. pres. part. वाहिञ्जमान 18
 11 4 वाप्यमान.
 *वाह 12 4 3 प्रवाह.
 *वाह 4 13 1 वाहक.
 वाह 2 16 1, 13 12 6 [वाहा] वाहु.
 वाहम् 19 10 5 वाह्याम्भु.
 वाहिर 18 7 9^b व्याहृत ! gl. वृष. enl.
 9 9 2 ?
 वाहिरम्पदपरिप 17 12 6 बहिरम्पदपरिप ?
 वि 1 11 7, 3 12 7, 11 13 8, 16 5
 2, (*हुं वि) 16 7 7, 16 12 7, 19
 13 2, (*हुं+वि=हुं+वि) वि 3 11 9, 12

12 10^a, 15 6 2, 15 14 7; (*हुं+
 वि=हुं+वि) वि 1 10 8, 2 4 2 to 2
 4 8, 2 14 7, 16 5 11^b, 17 5 3;
 19 12 8, (*हुं+वि=हुं+वि) वि 11 6 8,
 16 13 5, 19 6 4, 19 8 4, 19 17
 11^b अपि (a. वि, च).
 विडज्जग 16 3 6 (noun fr. विडज्ज=
 वियुञ्चु) विरोधन.
 *विडम्बण 3 7 4 विडम्बा, विकुर्वण magic
 power.
 *विभोम 20 10 6 विभोग.
 √वियहृ (Hc. IV 129; वि+स+वृ),
 -pres. 3. s. वियहइ 4 2 9^a gl.
 विघटते.
 वियडिदण 10 8 1 gl. विप्रतिपन्ने विहृतिवर्षो वा.
 वियहृ 14 9 6 [विरुध] amorous per-
 son.
 √वियप्य [वि+हृ+क्य] think, con-
 sider,
 -abs. वियप्येति 2 9 5.
 √वियम्भ (वि+भृम्),
 -pres. 3. s. वियम्भइ 17 9 6; p. p.
 enl. वियम्भिय 9 9 6.
 *विघटिय 15 6 1 विगलित enl.
 √वियस (वि+स्य),
 -pres. 3. pl. विघसति 6 3 6.
 विवावड 10 1 6, 14 9 8 [व्यावृत]
 व्यावृत्त चित्त
 *वियारणा 11 7 1 [वितारणा] प्रसारिक.
 वियारिय 19 14 2 विहारित enl.
 *वियारय 2 7 5 विसारक.
 विरुत्तय 4 11 2 [विरुद्ध] ?
 विस्तरण 17 5 7, enl. विस्तरण्य 15 4
 9^b [*विस्तर] विस्तीर्ण (cf. 15^m वि-
 स्तरिभ and a. विसरुं, विस्तरुं).
 *विस्ते 14 5 5 विस्तेर throwing.
 *विणम 12 5 10 gl. विभोग.
 विविन्दना 16 3 2 [विविन्दनर] वियुञ्चु.
 विष्ठाप 5 2 2, 15 7 9^a विस्तरक.
 विस्त्रय 2 12 4 वियक.

विज्ञापण्य 19 7 11b ?

विज्ञाक्य 6 6 9b [विद्यालय] विधापर

विज्ञाहारीय 9 2 5 विधापरी enl.

√ विज [वीज्य];

-pass pres. part. विजिञ्जन्त 3 67.

विजु^० 11 6 9b विगुत् (a. वीज),

विजुळ^० 11 6 5 [विगुत्+ञ, Hc. II 173]

विगुत् (cf. a. वीजळी).

विद्विय 10 6 6 (Hc. IV 330, 3) कन्या
(a. बेटी daughter, girl).

°विद्वि 4 9 6 [Miss. wrongly विद्वि]
गृधि.

*विद्व 3 1 3 पुञ.

√ विद्वप् [भर्ज्य Hc. IV 251],

-pres. 3 s. विद्वप् 1 2 12b.

विना^० 5 12 3 विना.

विनासिय 2 12 3 विनासित pulled down.

*विनासय 1 16 9a [विनासकर] विनासक.

विनिमिण्य 17 12 6 विनिमित्त.

√ विनिवाय [विनिवातय];

-pres 3 s. विनिवाय 17 9 5, p. p.

विनिवाय 4 8 6^a, 5 6 4, 7 6 1,

10 8 10, 12 3 6.

विनिवारय 19 1 8 विनिवारक.

विनिवारिय 10 11 2, 11 12 1 विनिवारित

विनिवासिय 19 15 10b [*विनिवासिन्
enl.] विवासिन्.

विनिद्वय 17 8 7 विनिद्वत

विद्यु 2 10 9b, 4 4 9b, 16 6 7 [Hc.
IV 426] विना (a. विण, वप^०).

√ विष्यत् [विज्ञाप्य, a. वीजवर्तु],

-pres. 3. s. विष्यत् 1 3 1, 4 14

3, 19 6 10a, abs विष्यत्वेति 5 16 2,

p p विष्यति 17 9a.

विष्णाण 2 4 9b, 4 11 4 विज्ञान speciali-
zied knowledge.

√ विष्णास (वि+न्वास्य) display,

-pres 2 s विष्णासदि 11 11 3,

p. p. विष्णासिय 2 4 9a.

वित्तिय 17 12 8 [वि+स्थित] gl. स्थित.

वित्थारिय 3 4 4 विस्तृत.

वित्थियण्य 9 3 7 वित्थीय.

विदंसिय 11 9 9b विष्वस्य.

विन्द 9 5 9a इन्द.

विन्दु 1 16 6 विन्दु.

√ विद् [व्यप्; a. वीपर्वु];

-pres. 3. s. विन्द 15 3 7; pres.

part. विदन्त 11 12 1, enl. विदन्तय

14 2 8, 15 4 9a, विष्यन्तय 17 3

10b, p. p. f. विदि 12 9 1, 16 7 4.

√ विष्फुर [वि+स्फुर],

-pres. 3. s. विष्फुर 1 5 6, 11 1

8a; pres. part. विष्फुरन्त 10 9 2.

वित्त 16 8 9a वित्त.

वित्तयई 9 7 4 gl पक्षिपुत्रका^०.

विष्यिय 4 4 2 [विषिय] अनिष्ट.

विष्मासिय 14 1 4 [*विष्कादित, Bh. cf.

d. 7 70 विष्कादिय=नाशित] नाशित.

*विमद्विय 1 5 9b विमद्वित crushed.

विगीसिय 17 2 8 विगिसित.

विगुळ 2 2 9a, *4 14 8 विगुळ.

*विमोक्ष 3 11 1b [विमोक्ष] मोक्ष.

विन्मय 1 12 4 विन्मय.

विन्माणिय 14 11 7 (वि+मानित, Pk.

√ माण=भतु+भू) भतुभूत (a. माणी).

√ विरय (वि+रप्),

-abs विरयैति 16 15 1, 20 5 9,

विरयण्य 14 9 1.

विरथिय^० 16 14 7 [Hc. IV 137]

विस्वारित.

विरह 11 12 5 विरय.

विरहउर 18 11 5 विरहोउर.

विरभारि 19 5 2, विरभारिय 19 4 8

[विरप+तर, d. 7 63 विरभ=विरह, Bh.

102 8] दुष्ट bad.

√ विरहस (वि+रह्य), be displeased,

get angry,

-pres. 3. s. विरहस 10 7 9b, 17

5 10a, imper. 2. pl. विरहसो 20

1 9a, p. p. enl. विरहस्य 12 7 5.

विरोधिन^० 11 5 4 विस्तारित, gl. विस्तारित.

√ विरुस [वि+रुस्];

-pres. 3. s. विरुसद् 1 3 13.

विलम्बोद्भव 4 11 8, enl. विलम्बीद्भव्य
12 6 3 [विलम्बीभूत] लजित.

√ विवञ्ज [वि+वञ्ज्],

-abs. विवञ्जैवि 17 18 10a; p. p.

*विवञ्जिय 15 3 6, enl. विवञ्जिय 18
9 9a.

√ विवर [वि+वृ] expound;

-pass. pres. part. विवरिजन्त 2
7 9b.

विवरिय 10 10 2 विपरीत.

विवरी 1 9 9a, 5 5 3 (Hc. IV 424)
विपरीत.

विरिद्धयमार 2 8 6 विविध-प्रकार.

विरोधिय 5 2 8 विरोधित.

√ विस [विस्].

-pres. 3. s. विसद् 16 3 1, 19 1 6,

3 pl. विसन्ति 16 9 2.

*विस 3 5 2 वृष.

विसन्जिय 2 9 9b, enl. विसन्जिय 18 9
3a विसृष्ट.

विसृद् *3 12 7^०, *20 5 10b विचलित, 1

7 10a, 10 9 9a, 13 4 7, 17 10

7 विपरित, उरित (cf. Hc. IV 176

विसृद्=दृद्).

√ वितह [वि+थह्] endure the del-
ay, wait;

-pres. 1. s. वितह्वे 18 6 2, 3. s.

वितहरद् 18 5 2.

*विमान 11 5 7 विमान tusk

विमालिय 15 14 9a विशाल्य enl.

विमान्य 8 5 9 वृषासन.

विमूर्य 19 16 10a खेद

विमूरिय 3 6 10 विम (Hc. IV 132)

√ वितेज [वि+तेज्].

-abs. वितेजेन् 17 6 10a.

√ विदह [वि+दह्].

-abs. विदहेति 2 11 2, 4 1 1.

√ विदह [वि+दह्];

-pres. 3. s. विदहद् 13 1 9a; 3. pl.

विदहन्ति 7 5 4; imper. 3. s. विदहउ

1 3 10.

विदहय्कड 14 9 8 विप्र, 15 11 1 न्याउउ
(Hc. II 174).

*विदह्य 2 14 9b, 3 3 5, 16 14 6

[विदह] युक् with (*विशिष्टर Mp.

8 9 4).

√ विहर [वि+हृ];

-pres. part. विहरन्त 2 16 1, enl.

विहरन्तय 3 1b, abs. विहरोप्यु 5 3 2.

विहल्लक 8 9 5, *12 8 6, 17 7 3 विहल,

न्याउउ.

विह्व 7 8 7 विधवा.

√ विहस [वि+हस्] smile,

-pres. 3. pl. विहसन्ति 6 7 7, pas.

part. f. विहसन्ती 14 10 6, abs.

विहसेवि 16 10 4 विहसेप्यु 1 16 1.

√ विहा [वि+भा].

-pres. 3. s. विहाद् 4 9 6.

विहाणय 14 1a [*विमानड] (D. 7 90)

प्रभात (a. बहाउ)

विहाव [वि+भाव्] रथ.

-pres. 3. s. विहावद् 5 11 10a;

-p. p. विहाविय 4 8 8, distingui-

shed (by), marked (with), gl.

wrongly (बाधे) यण्डवामि, enl

विहावय 6 11 1 considered.

*विहु 12 12 4 विभु lord.

√ विदुण [वि+दुण्].

-pres. part f विदुणाव 13 11 5,

abs. विदुण्ते 18 7 3.

विदुर *17 7 3 [विपुर] विष्ण

*विदुण 6 14 9b enl. E, विदुणिय 19 5 1

[*नभुण] विदुण (a. बरोड)

*विशोक 3 4 6 [*नभोग] विभव.

वागद् *13 7 7 [विगतर्ष] ten.

वागवय 2 12 1 विदय enl. E. श्वेदो

14 10 4.

√कीलम [वि+भ्रम्],

-pres. 3. s. कीलमद् 7 10 8.

√बुद्ध (Hc. IV 98=गर्ज्) scream;

pres. 3. s. बुद्ध 19 3 4.

बुद्धार 6 6 9a, 6 11 5°, enl. बुद्धारय*
°19 3 4 scream

√बुध [उर्य्],

-pres. 3. s. बुधद् 1 11 1, 2 15 6,
3 9 6, 12 1 6, 15 7 4, 15 12 7.

√बुग्म [बुभ्य्],

-pres. 2. s. बुग्महि 20 2 2, 20
9 5, p. p. बुग्मिय 1 3 8, 3 10 6;

-caus. pres. 3. s. बुग्मावद् 18 9
4; p. p. बुग्माविय 13 11 8.

बुद्ध 14 5 5 [Hc. IV 101] गम (a.
बुद्धुं).

बुद्धय-वावि 6 10 6 मञ्जनवापी.

बुद्ध* 14 13 6 रुद्ध (a. वृद्धो).

बुष्ण* 15 2 2, 19 14 10a (Hc. IV
421, p. 7 94) विष्णु, उरिप्त.

बुत्त 1 16 1 उक्त.

बुदबुद 11 6 6 (onom) call to an
untamed elephant, gl. इस्त्रि-वाल-
वमापा.

बुध्वय *5 12 8°, °17 3 3 बुधुद्

बुध्वयण 20 12 1 [बुध्वयण] gl. पठित्त-
सोचन.

बे वारउ 12 12 10b द्विवारु enl. (a
बे वार).

°बेपविय 9 14 8, 15 7 1 [Hc. IV 8a]
सपित्त.

√बेवार (=प्रतारु) deceive,

-pres. 2. s. बेवारहि 18 12 6, p. p.
बेवारिय 8 10 4 (p. 7 95=प्रतारित)

gl. छायेत.

°बेज* 16 3 8 वैज.

बेग्ग 10 10 2, 11 6 5 (cf. FSM s. v.
विज्ज) push.

√बेठ (Hc. IV 221; cf. p. 7 76
बेठिन=वेष्ठितम्) वेष्ट,

-abs. वेठेदि 20 9 9a; p. p. वेष्ठिय
4 12 9a, 15 10 9b.

वेत्तत्तु (v. I. वित्तत्तु) 14 12 7°

वेत्ताडय 5 2 1, 10 1 8, वेत्ताहो 5 4 6
gl. भस्मनकाडे, सम्प्यासमये (cf. p. 7
95 वेआल=भन्पकार).

वेन्तर 1 8 10, 5 7 4°, f. वेन्तरि 1 8 9
व्यन्तर.

वेपवस्स-विदम्मिय 8 11 5 दिपस-विवर्जित.

वेल्हळ* 19 17 9 [p. 8 96=कोमल;
here as at Mp 3 1 11 it quali-
fies लत्ता] tender.

वेही* 4 12 9a [Hc. I 58] वही. (a.
वेह्य).

√वेव [वेर],

-pres. 3. s. वेवद् 18 5 7, pres.
part. f. वेवन्ति 19 2 1a.

°वेम* 17 17 2 ववम्.

वेत्त 2 14 4, 10 10 1 वेत्ता.

वेहाविद् 8 6 1, enl. 4 1 10a, 7 5 8,
20 8 4 (p. वेहाव+इद्*) gl. कोपात्त,

कोपासिद् (cf. p. 7 96 वेहुविअ=तोपासिद्).

वेहावय 19 4 1b (Hc. IV 162 वेत्त=
वम्; cf. वेहीण=प्रतिवाण्) escort (a.
वलावो).

√बोह (Hc. IV 2 क्व, a बोहवुं),

-pres. 1. s. बोहन्ति 19 18 2, 2. s.

बोहहि 9 8 2, 19 8 3, 3. s. बोहद्

2 13 9a, 16 6 6, 3. pl. बोवन्ति

9 4 8, imper. 2. s. बोहि 2 14 1;

pres part enl. बोहन्तय 9 4 8,

-[p. 7 95] pres. 3. s. बोहियद् 16 8 6,

-caus p. p. बोहविय 5 13 8, 6 12

4, 9 8 2, 12 5 3, enl. बोहवियय

17 15 9b.

बोह f. 12 3 1, 14 8 1, 16 9 3, 19

9 1a क्वा talk (cf. a. बोह m.).

√बोह [बोपय],

-pres. part. बोहन्त 1 16 8; p. p.

बोहिय 13 6 9, enl. 15 6 4.

°व 1 13 3, 13 9 2, 3, 4, 5, 6, 7,
17 16 4 इव.

स

सई 1 16 9b, 6 7 1, 10 5 8b, (सई
इलें) 2 5 3, 19 7 4; सई 4 14 9b,
19 18 10b सयम्

°श्रवण 1 1 9, 8 3 5 शकुन omen.

सय-श्रवण-श्रवण 10 11 6 शत-श्रवण-श्रवण.

सयड 12 8 6 [शकट] gl. रथ.

सयण-क्रिय 12 6 4 gl. पञ्चनित्या etiquette.

सयमेव 9 1 1, 8 12 6, 16 11 5 सयमेव.

सयवस्त्रिणि 7 13 5 शतवस्त्री lotus.

सयवारस 12 10 5 शतवारम् enl.

सयवारय 6 3 7 शयंवर enl.

सकलसय 12 3 10a सकलत्र enl.

सकलन्तर 13 3 10a [सकलान्तर] with
interest.

√सक [सक; a. सकई];

-pres. 1. s. सकति 18 2 5, 6, 7, 8,

9, 10; 3. s. सकइ 4 2 4, 3 9b, 17

9 9; imper. 2. pl. सकई 12 9 2;

p. p. सकिय 4 10 1, 17 4 10a,
enl. सकियय 11 3 9a.

°सक 16 8 8 शक, gl. समर्थ.

सकय 1 2 3 संस्कृत.

°सकर 17 7 4 शकैरा piece.

सकगर 9 6 1 सकगर (Hc. I 219).

सक्य 3 7 1a सक्य.

√सह [सह] fear;

-pres. 3. pl. सहति 8 2 4 (3), 8

11 9b; -pass. pres. 3. s. सहियइ

16 8 8.

सहस्र 19 14 3 सहस्र (Hc. I 189).

सहान 16 11 7 सह (cf. पाम सहन).

सह 4 6 5 सह one of the 9 treas-
ures.

*संगोवि 3 5 9 †

संगोदनी 4 7 6 [संगोभिषय] gl. [वा]

शान्द्राशोच शोभयती.

संघाय [सम्+घातय्];

-pres. 3. s. संघायइ 17 9 5.

सघय 2 16 10, 11 12 1 सघ enl.

सघमय 9 8 7 [सलमय] real.

सघ्जर 2 7 7 साप्तरस्क.

सघ्जय 7 2 7, 14 3 3 [सघ्जय] कान्ति-
मत.

°सज 13 9 9 पद्म.

°सज 15 2 1.

सजीव 13 10 3 (1) स-जीवस्तर ? (2)
सजीव.

सट्टहास 1 8 4 साट्टहास.

सडेर 2 7 7, 20 11 1 स-दोर.

सणि 11 10 3, 19 7 7 शनि.

सणिच्छर 2 8 6 शणैश्वर.

सणेत 2 11 7 शेत.

°सण्ड 1 15 1, 19 17 8 पण्ड, समूह.

√सण्णइ [सम्+णइ];

-abs सण्णैवि 4 7 2, 6 12 5, 7 6

7, 8 2 7, 10 9 2, 10 9 7, 15 15

2, 16 14 9a; p. p. सण्णइ 17 5

10a.

√सण्णस [सम्+णस];

-pres. 3. s. सण्णसइ 4 6 2, 8 5

2, 3, 4, 5, 6, 7, 16 14 3, 17 5;

10a.

सण्णस 19 14 6 सण्णस.

सण्णस 17 8 7 सण्णस.

*सण्णस 3 7 4, 8 5 8 [शक्ति enl.] sort
of weapon.

सण्णस 14 12 6 †

*सण्णस 3 16 in गय-सन्तवंग्ल. गतधनः.
सण्णस 6 13 9, 7 14 9a [कान्तिपइ].

At one place qualifying विनासक
=विनासक; at the other संतेइ सण्ण-
सइ i. e. the s' of Sānti Jina; cf.

सण्णस पर occurring in the Aḡa-
ḡadatta story of the Vasude-
śāhīḡī.

सण्णस 6 1 5 सण्णसम्.

- सपञ्चु 7 6 5 स-पाण्डु with the Pandu treasure
- सपरिवार 18 4 2, सपरिवार 1 14 3, 2 2 8 सपरिवार
- सपिण्डवास 1 8 4 [स-पिण्डवास] (Acc to Jacobi, 'relatives In Bh often together with अन्तेउर and परियण, gl पिण्डवास=दासीजन) with attendants
- सपास्तत्रण 4 6 7 ?
- समय 12 8 5 frightfully ?
- सम 5 4 6 धम
- समउ 2 12 2, 9 4 8, 12 2 6, 15 7 8, 15 15 9b, 16 6 9b समम् enl
- समकण्ठिड 17 5 3, 20 7 7 gl बाण वेष्टित
- समद्व 1 2 ० समदीर्घ (gl तीर्थम्)
- समग 10 3 3 [समप्र] °बहित
- समणु 1 10 9a, 10 7 9a [समन cf धम् 'injure' पीडन, cf Mp 16 24 3 समियव gl पीडित
- समत्त 17 9 8, 3 11 9 समस्त
- समत्त 7 1 8 18 1 9b सम्पन्न
- √समप्य [सम्+अप्य् G संविभुं]
-imper 2 s समप्यि 11 12 8
-abs सम्प्येति 6 8 5, 15 8 7 p p समप्यि 4 4 9a, 10 8 6, 19 11 6 समरजस्र 12 2 9b forceful attack in the battle (see हथी)
- समद्वय 3 10 1b सम्पद (cf √समिड्य)
- √समहव (समर्ष, cf Hc IV 39 अशिर=अन्य G आन्त्रु)
- abs समहवेति 19 1 4
- √समहित (समात्रि)
- pres 3 s समाहवद् (ms समाहितं यद्) 16 11 9b, abs समाहवेति 17 12 1
- समसरण 1 6 9b, 1 7 6, enl समसरण 5 3 4 समसरण
- समाहण्डिय 6 1 5, 16 9 7 सरकार (cf PSM 3 v समाहण्ड)
- समाशु 2 11 7, 3 10 2, 10 12 1, 3 8 8, समाण 4 2 2 [समानम्] हद,
- √समाण [सम्+मात्]
-pass pres part enl समाणियन्तव 1 2 12b, p p समाणीय 14 3 8
- √समारह [सम्+आ+रह],
abs समारहेति 18 2 7
- √समावड (सम्+आ+वड),
-imper 3 s समावडव 1० 14 3, p p समावडिय 7 13 9a, 9 14 8, 15 1 8, 17 11 10a
- समासर्षे 5 13 1 समासे enl, in short, suggestively, gl अयक्यापेन
- √समिच्छ [सम्+इच्छ]
-pres 2 s समिच्छति 1० 13 1, 3 s समिच्छद् 18 3 2
- *समिद्ध 15 14 1 सयुद्ध enl
- समुच्छ 19 7 11a स-सुद्धौ
- समुञ्जळ 10 4 8, *13 9 6 समुञ्जळ
- समुद्रिय 1 16 8, enl 19 18 8 समुद्रिय
- √समुद्र keep ready ?
-abs समुद्रि 4 5 9b p p समुद्रि 15 11 3
- √समुत्तर [सम्+उत्तर+न्]
-pres 3 pl समुत्तरति 1 10 6
- समुत्तुद्ध 11 4 3 समुत्तुद्ध enl
- √समुत्तर (-सम्+आ+कम्, cf उत्तर)
attack
-pres 3 s समुत्तरद् 11 10 9a, pres part समुत्तरन्त 17 4 8
- √समुत्तव [सम्+उत्तव+न्]
-imper 2 s समुत्तवद् 19 8 4
- समुद्ध 17 16 7 [सम्+उद्ध] raised high
- समुत्तरण 15 5 3 [सम्+उत्तरिय which see] saved
- √समुत्तव [सम्+उत्तव+न्]
-pres 3 s समुत्तवद् 6 11 2
- समुद्ध 6 9 2 समुद्ध (Hc I 29)
- समुद्धान्य 15 1 9b समुद्धान्य

- समोसरण 5 6 6, 6 13 11b समवसरण
सम्भ्य 12 2 3 [सम्भ्यद्] सम्भ्यक्त्र
सम्भक्त° 13 8 10b सम्भक्त
सम्भाण 19 14 8 समान
सम्भाणियय 16 1 9b समानित onl
सम्भादिष्टि 7 3 7 सम्भ्यदष्टि
सम्भुद् 7 2 9α समुह
✓सर [सार्],
-pres part सरन्त 16 9 6, abs
सरंति 5 6 2, 19 10 8
*सरम्भ 15 15 9b रम्भा समाना ?
सरिद 16 11 6 सदन
सरिस्रव° 4 4 9b सर्पय (α सरसव)
सरीरदय 6 13 5 (शरीर+ Ap pejora-
tive suffix °दय α °द्वे) wretched
body
सलोग 14 2 9b [सलनन] सलाषण्य (cf.
α सलौण्)
°सह 12 3 1, 12 5 1 [सह्य] sting,
grudge
सलेदण 5 16 6 सलेखना
सधयमुद् 4 7 8, 17 4 9, 17 6 2, 19
3 10b, onl सवहमुद्दय 11 13 9α
[D 8 21] अभिमुद्
सधण 5 15 1 धनण
सधर° 10 7 9b धवर
सधसि 19 7 4 सधस्री
सधिलनसठ 9 8 4 [स धिलक्षम्] सधजम्
सध्वहिय 11 4 2 [सध्वहिक] सध्वहोण
सध्वहणय °5 13 6° सध्वहणत
सध्वल° 11 8 4, 17 6 5 lance (cf
सध्वल लिठ वीडनायुव घाणी Mp 11 12
81, सध्वलि सध्वहोदयवी घाणी 11 16 9,
D 8 6 सध्वला=दुधी)
सध्वसहाय 11 14 7 सध्वसहाय active
सध्वसामे 17 9 6, 15 5 4 [सध्वसामेन]
अतिशय-बलेन (cf D 1 65 आयाम=
यत्)
✓सस (धस),
-pres 3 s ससद् 18 5 7
सस 5 5 3 सस्रि
ससणेद् 16 9 7 ससेह
ससिकन्त° 13 3 2 ससिकान्त
ससिवयणी 20 11 9α ससिवदना
✓सह (He IV 100) राज् appeal
charming,
-pres 3 s सहद् 9 12 9b, 14 13
9b, 17 12 7
सहल 18 6 9b, onl सहलय 18 7 2 सफल
सहसा 1 12 5
सहसति 9 4 5, 14 5 1, 15 8 8 [सहसा
इति] सहसा
°सहाय 4 6 1, °18 1 2 सहाय
°सहाय° 1 7 4
सहिय 5 4 8, 19 8 6 सही onl
सहियय 16 1b सहित onl (α ह्यु with)
सहुँ 1 14 5, 2 8 1, 4 2 9b, 4 6 8,
4 11 5, 9 2 8, 9 7 3, 12 8 9b,
15 15 8, 16 8 7 सहु (He IV
419)
सहोपर 13 10 6 सहोदर
✓सचर [सम्+चर्, α सौचरहुँ]
-pres 2 s सचरद्दि 20 8 3, 3 s
सचरद् 15 11 4, imper 2 s सचर 7
12 4,
-caus abs सचरंति 2 7 4 p p.
सचरिय 9 4 7
✓सचल [सम्+चल्]
-pres 3 pl सचलन्ति 4 6 4 -caus
pres 3 s सचलद् 8 11 9b, p p
सचलिय 2 3 2
✓सचल [सम्+चल्],
-pres 3 s सचलद् 18 8 7, p p
सचल 7 1 7, 9 14 6, सचलिय 2 2 1, °
3 4 8, enl सचलियय 11 8 9α
सचरिय 4 10 8, 14 13 4 endowed
with motion, moveable, mobile
✓सचर [सम्+चर्=चर्],
-pres 3 s सचरद् 17 9 4, p p
enl सचरियय 3 2 1b

°संदिग् 1 8 13a सुस्थित.

मंताण 6 8 5 सतान succession.

°संवाप्तण 11 8 2 [उदासन] संत्राधक.

°संदूतिसण 10 11 1 [उद्वेग] उर्येक.

°संदेहवन्त 13 3 3 संदेहवन्.

°संवाण 15 3 9a सवान.

सधि f. 8 4 9a, 16 6 9b, 16 7 1

√ संवव [सम्+स्थापय्] console,

-pres 2 s. संववहि 19 8 4 (gl.
सतोपयति), abs. संववेति 15 8 2, p. p
संवविय 12 12 3, 19 6 2

√ संवव [सम्+सु],

-pres. part संववन्त 16 9 4.

√ संवुच्य [सम्+चर],

-pres. 3 s. संवुच्यहि 3 9 6, pres.
part संवुच्यमाण 1 7 6.

संवाह्य 5 4 6, enl. सवाह्य 9 1 4 सवाह.

संवाधिय 17 1 6 संवाध.

√ संवेत [सम्+प्र],

-abs. संवेतेति 17 6 10a

√ संभर [सम्+भृ, अ भौभरुं],

-pres 2 s संभरहि 1 7 9b, abs
संभरेति 6 10 9b, पभरति 16 7 5, 16
7 4, p. p संभरिय 12 10 3.

√ संभव [सम्+भृ],

-pres 3 s. संभवहि 15 7 7, 15 12 1.

संभवट 2 3 6 संभवट.

√ संवगह [सम्+गह्य्],

-pres 3. s. संवगहहि 20 1 1.

सवर 3 5 2.

संवदिय 14 6 6 संवदित enl.

√ संवाह [सम्+वह्य्],

-pres 3. s संवहहि 1 14 8.

सवाह 16 9 8 gl. लामूल

√ संवेद [सम्+वेद],

-abs संवेदेति 20 8 1.

साह्य 19 10 10a gl. अदिप्रन.

साय 1 8 10 संवे.

-साह 16 8 3, वडु 7 7 4 सर्वम् (a. साह
entirely).

√ साह (=वि+नाह्य्),

-abs. साहेति 11 1 9, p. p. साहिय
11 11 8, 14 1 4; pass. pres.
part. enl साहिजन्ता 17 8 7.

सागन्त 1 1 14 [सागन्त] अलन्तमहित.

सामाण-भास 1 3 10 सामान्य भाषा

सामिसाल 4 13 5, °7 3 6 [सामिसाल]
सामिषेड.

°सार 20 9 8 धन.

°सारङ् 12 10 2 सारङ्

सारि 16 14 4, 17 1 1a, 20 5 3 गव-

पनीण (gl. सारि-अवारी=a, अवारी).

साल्य °6 4 2, 16 10 4 स्याल enl.
(a. सार्यो)

सायु see सान.

सावय 19 8 9 सावय (cf. a. सावय).

सासव° 4 14 9a, 17 18 10a सासव.

सासणहर 19 15 10a [सासणपर] gl.
इत

सामुय 19 4 8 यबू enl. (a. सायु)

सामुरय 11 11 9b, 19 12 7 [°सादरक]
प्रयुक्तय (a. सादरक).

√ साह [साह्य्],

-pres 1. s साहति 4 12 4, 11 5
2, pres part साहन्त 12 12 9,
abs साहेषिय 10 1 1; p. p साहि
3 3 1a, 10 1a.

साहिय 2 16 7 चयित (cf. Hc. IV 2
साह-च्य्)

°साहन 3 7 1a [सायन] सेव.

साहरण 9 5 4 साभरण.

√ साहस [सम्+साह्य्, H. सहात 'sup-
port', 'help'] comfort,

-abs साहिस 19 11 1a, p. p.
enl साहारिय 9 11 1

°साहार 14 2 5 सहधरय

साहारण 11 4 1, 14 12 5 gl. सायण-
कन देण

साहियन्द् 1 13 2 सम्+अभियन्द्.

सामुकार 2 17 6 लयुकार.

सामुकार्य 3 9 6, 20 3 3 °सुकार-संय°ड.

- *साहुल 14 2 4 ध्वज (cf. D 8 52 साहुलिभा, साहुली=वज्र, बिरोधखण्ड); gl. फिनिरिका (=old G. सीकरि 'canopy' 'palanquin').
 सिय 2 8 7, 6 4 4, 12 6 4, 15 7 6, 18 11 9b^o श्री enl.
 सिय-सपय 10 7 4 श्रीसंपद.
 *सियय^o 14 9 1 सिकता.
 *सिहार 3 6 6 सिरकार.
 √सिखय [सिख्य; G. धीखवहुँ],
 -pres. 3. s. सिखवद् 16 8 2, p. p. सिखविय 4 3 4
 सिखिलय 15 5 5 शिक्षित enl.
 सिङ्ग 9 13 8 म्त्र.
 *सिङ्ग^o 3 5 5 सिंह
 √सिङ्ग [सिङ्ग],
 -pres. 3. s. सिङ्गद् 4 2 5, 7 9 2, 15 13 2, 16 6 8 (सिङ्गद् क्वसिदि).
 √सिघ,
 -pres. 3. pl. सिघन्ति 6 3 5, pres. part. enl. सिघन्तय 20 10 7.
 सिङ्ग 18 12 2 [सिङ्ग] चरित.
 सिङ्गय 3 11 9 सिङ्गय
 सिङ्गय 15 14 1 सिङ्ग enl.
 सिमिर 11 8 1 [सिमिर] gl. कटक
 सिमिर-वट 17 12 9 [सिर वट] gl. मत्सरुपुट.
 सिमिर 12 5 7, *सिरी^o 14 2 1 श्री.
 सिरिगार 8 2 3^o
 *सिरीद् 7 6 5 [धोन्द्द्] *धोवान्धक.
 सिखोम 19 18 1^o शारु.
 *सियाळ^o 9 11 2 भृगत
 सिपाळय 12 7 6 [सिपाळय] सिङ्ग
 सिपिय 7 13 3, 17 2 3, सिपया^o 2 11 1 सिपिया.
 सिपिनय 19 1 9 सप enl.
 *सिपित 14 9 3 [सिपित] gl. सधि (D 8 31)
 सिहरि 12 8 6 [सिहरि] पर्व.
 सिहि 2 11 9b सिहिन्द्.
 सिहिय 10 3 3 [सिहिय] वन (D. 8 31).
 सीय^o 2 12 3 सीत cold.
 सीयर 11 3 5 सीकर.
 सीयलय 12 12 8 सीतल enl.
 सीरिय 6 1 10b (in सर-सीरिय) भिन्न (RSM.) pierced.
 √सीत [*सिय्] (Hc. IV 2 (कृ; -pres. 3. s. सीतद् 1 15 9b, 16 9 10a.
 सीस 7 11 8^o
 √सुभ [स्वय; G. सुभुँ];
 -pres. 3. s. सुभद् 1 10 8, 17 15 3, 18 9 2.
 सुभ^o 13 5 4 सुक
 सुभन्त^o 4 11 3 सुभन्त.
 सुभरित्तण 15 12 7, 16 13 2, 15 15 8 सुंरथेन.
 सुसुभार 3 5 6 [cf. Ved. सिद्युमार; aw. सुसुमारिणि from the *Dnyāva-dāna*] सिद्युमार.
 सुपण्ठ 11 4 7, 14 7 3 सुपण्ठ.
 सुपद् 4 11 5, 4 12 5, 18 3 1 सुपित्
 सुकुलीणवद् 11 6 2 सुकुलीणवद्
 सुसोमळ 9 8 5.
 सुक 13 1 3 सुक
 सुक्य 16 4 9b सुक्य enl (o वुँ)
 सुकिय 19 14 9 सुक्य
 सुपठिय 11 13 2 सुपठिय
 सुपवि 19 4 7 सुपवि.
 √सुय (=सय o वसुँ).
 -pres. 3. s. सुयद् 8 2 9a, 19 1 3
 सुड^o 4 11 8, 1 12 9a, 15 6 4, 15 13 3 सुड
 √सुण [सु o सुणुँ]
 -imper 2. s. सुण 16, 1 11 1, सुण 7 12 5, abs. सुणे 4 3 1, 10 9 7, सुणे 4 7 11 9a, 9 13 9a, 13 7 2, सुणिय 12 7 3, 18 1 7.
 सुणित्तण 4 12 7 सुणित्तण
 सुण्यर 2 10 9b सुण्यर enl (o वुँ).
 सुण्यरत्तण 5 4 2 सुण्यरत्तण.

*सुगह 19 4 9b सुपा.

सु-

सुतण्परि 16 4 7 सु तनुरी.

सुपरिवण 9 5 1 सु-परिजन

सुपरिट्रुंवि 19 1 4 [सु+परिस्पाय] gl.
पनालोच्य.

सुपरिट्रिय 9 4 6 सु+परिशित.

सुपसण्णविधि 19 8 3, 19 10 6 सु+
प्रव्रजकीर्ति

सुपास 1 17 सु+पार्थ

सुपहुत्त 15 7 9a सुप्रयुक्त (cf. पहुत्त)

सुपुष्पक 14 7 3 सु+पुष्पक.

सुम्भदाय 14 1 1 सु+भ्रमात्

सुमण्डित 3 1 13a सु+मनद्दृ enl.

*सुमत्तवन्त 7 11 3 सु+मत्त्वत्
सुन्दर 14 11 5, 19 11 8a, enl.

सुन्दरय 12 7 6

√सुम् (=सुम्),

-pres 3 s सुम्द् 18 1 3.

सुत्पाहण 4 10 9b सुत्पाहण ?

सुत्तण 10 10 1 (सुत्तण) 1. very
playful, 2 having beautiful
hips, gl. सुत्त व्यापार चित्त

सुत्तवात् 15 12 9a सुत्त-सनात् terror to
the gods.

सुत्तन्दत्तणय 8 1 7 सुत्तन्दत्त

√सुव [सुव्, ० सुवु]

-pres part. सुवन्त 7 9 6

सुव 7 1b सुव

सुवण 2 16 4 [सुवण] gold coins

सुविदलुमद् 12 8 8 सु-विदुलमत्ति

सुविण 1 14 9a, 5 12 7, enl सुवणय
9 2 9a, 16 4 1 स्वत्र

सुविण 11 6 7 ?

सुविताळ 14 7 2 सुविद्याल

सुविद्याम 16 3 8, enl सुविद्याय 1 15
9b early morning (see सिद्धान्त)

√सुव [सुव्, Hc. IV 243],

-pres 3 s सुव्व 1 9 9a, 14 11
5, 3 pl. सुव्वन्ति 12 1 5, 16 7 6

सुसमाह्वित्य 10 6 3 सु+सह्य (cf.
समाह्वय)

सुसम् 7 2 1 सुसम्बित compact, well-
knit (cf ० सचो machine)

सुसोहियय 15 6 4 (in सुद्धु सुसाहियय) सु+
शोभित enl

√सुहा [सुह्व्].

-pres 3 s सुहाद् 12 12 8.

सुहायय 13 10 1a [सुहायक] सुहय.

सुहासिष वयण 1 3 11 सुभाषित-वचन

सुहि 2 9 3, 16 1 9b सुहृद्.

*सुद् 14 5 7 सुधि

स्यर 11 4 7 सुहर (० सूर)

स्यार 17 13 10b सुषकर

*सूरन्ति 13 3 2 [सूरन्ति] सुर्षकात्

*सुदि 2 15 ०, 5 5 9b (from *सिदि=
सिदि cf. sh. धेदि) धेदि.

सेण 16 12 5 धेदि

सेण 3 2 1b, enl. सेणय 4 7 6 सेण

सेरय 6 12 9b [स्वर enl.] मद्रयत्त

*सेहण 17 6 4 सर or कुन्त (D 8 57)

सेविय 2 8 7 सेवित.

सेसा 11 11 10 gl. अशिषा, PBM. निर्मात्य
(०, सेव)

• सेणिय 13 6 10b शोभित

सोषडीर 20 7 1 सोषीर

सोषामलि 20 1 8 [सोषामनी] gl. विद्युत्.

*सोम 2 2 6 सोम्या

*सोमाळ 7 1 5 सुकुमार (cf ० सुमाळ)

सोमाळिय 19 12 4 सुकुमारिद्य

सोषम 16 3 5 सुषय.

सोहन्ती 1 2 6 सोभमाना

सोहिय 1 1 6 शोभित

सोहिद्य 14 5 2, 14 7 6 [सोह-सामा+
इत् enl.] सोभावत्.

इ

इय 1 6 5 (1) इत् wretched (2) इत्
destroyed.

√इकार (-मा+कार्) call,

- pres. 3. s. दकारद् 7 1 9b; abs. \checkmark हिण्ड [दिण्ड; अ. हीडलुं]; roam;
 दकारिणि 19 2 3; p. p. दकारिय 5 14
 3, 11 11 2.
 -agent. दकारय 2 10 9b.
 दटसोह 19 3 8 दटसोभा (अ. दट).
 \checkmark हण [हण; अ. हणलुं];
 -imper. 2 pl. हणहौं 7 4 7; abs.
 हणैवि 12 1 9a.
 हण्णिद्व 12 8 6, *15 3 1 हण्णियदा.
 हण्ण्यलिय 1 3 13, enl. हण्ण्यलिय 8
 10 9a ordered, by a gesture
 of hand.
 \checkmark हम्म (हण्ण; Hc. IV 244);
 -pres. 3. s. हम्मद् 7 9 6, 10 12
 4; pres. part. हम्मन्त 9 10 4.
 \checkmark हर [ह; अ. हरलुं].
 -pres. 3. s. हरद् 4 6 10; pres.
 part. हरन्त 3 2 4, enl. हरन्तय 17 4
 10b; abs. हरेवि 7 10 1, 13 4 10b,
 16 8 7, हरेणिय 14 10 9b; pot.
 part. f. हरेवी 20 1 7.
 हर 14 2 1, 14.
 हरि 5 4 3 अथ, 19 8 1b विद.
 हरिणिय 1 8 6, enl. हरिणिय 15 8 6
 हरित enl.
 हल्ले सदि 15 11 9b, हल्ले हल्ले सदि, 15 12
 5 हल्ले सदि.
 हल्लायिय 13 3 9b चाण्डि (अ. हल्लायुं).
 \checkmark हल्ल [हल्ल; अ. हल्ललुं].
 -pres 3 s. हल्लद् 1 5 1, 7 10 6; 3.
 pl. हल्लन्ति 7 2 8, 9 4 8; imper. 2 s.
 हल्लु 7 12 2; opt. 2 s. हल्लन्तुहि 7 12
 2; pres. part. enl. हल्लन्तय 9 4 8.
 हा 7 8 7, 19 5 8, हा हा 13 7 6, *हाहा-
 र 11 9 2, 13 7 5.
 हाणि 13 11 9, 15 14 8 हावि.
 हाणिय 15 2 7 हाण-विचल ग्ल. हाण्यटना
 हाण 9 6 4 हात.
 हाण्यन 2 9 3 हाण्यत.
 हाण्य 14 13 3 हाण्यत.
 हाण्यय 5 4 2, 5 13 1, 11 2 5, 17
 13 7 हरय (cf. Hc. IV 310
 हितय).
 \checkmark हिण्ड [दिण्ड; अ. हीडलुं]; roam;
 -abs. हिण्डैवि 6 15 7.
 हिमवदलिय 19 4 9a हिमवुदिन (see
 रदलिय).
 \checkmark हिण्डिहिल (onom. अथकन्दे) neigh;
 -pres. part. हिण्डिहिलन्त 12 8 5.
 *हिसिय 6 1 8 हेमिग.
 हुअयह 16 4 9h, हुअयह* 13 3 9 हुअयह.
 हुआस 17 2 4, हुआस 8 8 7 हुआस.
 *हुकार 17 10 10a (onom.).
 *हुळि 17 6 5 प्रहणविहोय (cf. Hc IV
 143 हुळ-सिय).
 हुळ 14 7 3 [हुळ] हुण.
 हुळ 2 10 3, 3 7 4, 3 10 3, 5 5 3,
 11 2 7 भूत.
 हेडायुड 3 7 1b, *4 9 8, 13 2 10a,
 enl. हेडायुडय 19 4 5 अथोमुड (अ. हेड
 down).
 हेडिम 4 9 9a अथलन.
 हेमदळ 6 5 2 [हेमदळ] स्थणभूमिक.
 हेरि 16 2 6, हेरिय 4 7 1, 16 1 4
 युतचर (cf. u. हेरना, अ. हेरुं see,
 search, spy).
 हेवाइय 20 9 2 ग्ल. भवै नीतः, but cf.
 late Sk. हेवक, हेवाकिर habituated
 to, अ. हेवा habit).
 \checkmark हो [भू; अ. होलुं];
 -pres. 1. s. होमि 19 10 7; 2. s.
 होदि 5 14 1, 12 10 9b, 3. s. होइ
 2 3 9b, 2 10 2, 4 13 6, 7 12 3,
 15 12 3; 3 pl. हवन्ति 16 6 5,
 होन्ति 1 8 11, 8 8 8, 12 4 6, 16
 6 2, 3; imper. 3. s. होइ 2 10 3,
 2 15 5, 3. pl. हवन्तु 2 10 8, 10 9
 4; fut. 3 s. होइद् 1 12 7, 4 5 4,
 7 2 9b, 12 2 6; 3 pl. होइन्ति 5 9
 3, 10, 9 3 3, 15 2 5, 6, 7, 8;
 p. p. होन्त 2 10 8, 3 8 10b, 19
 8 10b, f. होन्ति 15 12 1, enl.
 होन्तिय 6 14 9a, 15 4 2; abs. होमि
 19 8 9 (होमि विज), होमिय 2 15 8,
 3 6 10, 9 3 9b.
 हो 7 8 7, हो हो 12 6 अथो.
 होइहोइ 11 7 3 (onom.) grunting
 of an elephant.

PERSONAL NAMES

(Historical names are prefixed with an asterisk)

- अङ्ग 12 12 10 α ,
 अङ्गय 12 12 10 α अङ्गद.
 अङ्गण *15 5 2*, 18 4 10 α अङ्गना.
 -*अङ्गणमुन्दरि 18 3 5 अङ्गनामुन्दरी.
 अण्डकुमुम 20 12 9 अण्डकुमुमा.
 अण्डिय 9 8 8 अण्डारत.
 अण्डिय 1 1 2*, 5 1 6 अण्डित.
 अणन्तरह 15 8 8, 18 1 b अणन्तरथ
 अणन्तवीर 18 1 4 अणन्तवीर्य.
 अणरण 15 8 4, 18 1 5* अणरण
 *अणुत्तरवाह 1 2 8 [अणुत्तरवाचिन्] अणुत्तर-
 वाचिन्.
 अणिल see पञ्चणस्य.
 अण्यय *7 1 α , 7 4 8 अण्यक.
 अणरपह 6 8 9 α , 12 5 6 अणरपभ.
 *अमळ 5 8 8. *
 *अमरमण्डि 16 6 5 [अमरमण्डिन्] ग्ल.
 बृहस्पति
 अमियगाह 19 6 7 अमितगति
 *अर 1 1 15
 अस्तमियय 7 6 4 अस्तमिवेग.
 अहिणन्दण 1 1 4 अभिनन्दन.
 आहभंदाय 1 1 1 आदिभंदायक
 भागन्द 19 4 7 आनन्द
 *इक्षुफलस 5 1 2 इक्षुफलस.
 इन्द 8 1 3 इन्द.
 इन्दह 10 7 3, 13 11 11 b इन्द्रजित्,
 सङ्ग 17 9 9 सङ्गजित्, रायणि 17 9 1
 रायणि
 *इन्दभूह 1 2 7 इन्द्रभूति
 इन्दमह 6 1 7 इन्द्रमति
 इन्द्राउह 6 8 7, 15 12 7 इन्द्रायुष.
 इन्द्राणि 7 14 5, इन्द्राणी 7 12 9 b इन्द्राणी
 *इन्द्राण 17 11 6 इन्द्राण.
 उण्डुरय 7 11 1, 8 6 7, 9 5 3, 11 13
 8 ग्ल. इक्षुरय, traditionally अक्षरयन्
 उवराभ 15 11 5, 15 12 4, 15 12 9 α ,
 15 13 1, 15 15 9 b उवराभ-
- उवहिकुमार 6 10 9 b , 6 13 11 α उवहि-
 कुमार.
 उवहिरय 6 10 4, 6 16 9 α , 12 5 10
 उवहिरव.
 उव्वसि* 8 1 8 उव्वसी.
 कङ्कसि 9 1 7, 9 2 5, 9 5 2 केकसी.
 कङ्कसेय 10 10 7, 13 10 5 केकसेय.
 कङ्कवेयण 12 5 7 कपिकेनन, कङ्कदय 6 10
 2 कपिध्वज
 *कडदिस 16 6 3 कौटिल्य.
 कडसिकि 9 6 2 कौटिकी.
 कड्ड 2 13 7.
 कणय 10 6 5, 13 11 1 b कणक
 कण्डमह see कण्डय.
 कण्डा 6 2 1, कण्डयह 6 2 3 कण्डवाती,
 पडमवह 6 4 1 पडमवाती.
 *कण्डोळ 20 5 5.
 काळसेह 19 14 1 b काळसेव.
 किङ्किन्ध 7 1 α , 7 8 10 α , 7 11 1, 9 5
 3, 12 1 7* किङ्किन्ध.
 किङ्किधवळ 6 1 b , 6 1 4, 12 5 5 कीर्ति-
 धवळ
 *किङ्किह 1 2 8 कीर्तिधर.
 *कुण्डु 1 1 15
 कुण्डयण 1 10 8, 10 7 1, 8 कुण्डयण,
 भाण्डकण 9 3 8, 20 10 4, भाण्डकण
 9 7 9 α , रविकण 9 11 4, 20 11 1.
 *कुवेर 9 5 8 कुवेर, यणय 2 2 1, 8 6 8,
 9 5 8, 10 8 7 यणय.
 कुमुमाउहकमला 20 13 1 [कुमुमाउपकमला]
 ग्ल. कामलक्ष्मी.
 केउमह 18 4 1 केउमती
 क्वयरागन्द 6 10 3, 12 5 8 क्वयरागन्द.
 *क्व 8 12 2, 17 11 6 क्वन्द
 मर 1 10 4*, 12 3 3*, 12 4 9 α , 17
 11 3 *15 1 3, 16 7 7.
 येमह 1 12 2 येमधर
 यडमधर 1 12 2 येमधर.

- गयगचन्द्र 12 11 6 गयनचन्द्र.
 गङ्गाधर 11 2 6 गङ्गाधर.
 गिरिकिरीवल्लु 12 5 9 २
 गिरिणन्दुण 6 10 4 गिरिनन्दन
 *गोपमसामि 1 9 8, 5 1 α गौतमसामिन्.
 घणवाहण 5 7 11 b , 7 11 7 $^{\circ}$ *10 7 3,
 धनवाहन.
 च क्लृप्तमय 1 12 4 क्लृप्तमत्. *
 चन्द्रकर 16 7 5 चन्द्रकर.
 चन्द्रगहि 9 3 8, 10 1 4, 12 3 3, 16 7
 7 चन्द्रनखा.
 चन्द्रपद्म $^{\circ}$ 1 1 8 चन्द्रप्रम.
 चन्द्राण्य 7 3 5 चन्द्रानन.
 चन्द्राहि(१) 1 13 2 चन्द्रान.
 चन्द्रोदर 12 1 2, 12 3 5 $^{\circ}$ चन्द्रोदर. *
 *चम्पू $^{\circ}$ 17 11 5.
 *चित्त 17 11 4 चित्त.
 चित्त 16 9 3, 16 7 9 b , enl. चित्तहय
 16 10 4, 16 11 1 चित्तज्ञ.
 जयचन्द्र 11 2 5 जयचन्द्र.
 जयसाधर 5 3 6 जयसाधर.
 जगभूषण see त्रिजगविभूषण.
 जन 8 6 8, 9 5 8 यम.
 जम्बव 16 13 7, 20 7 4 जाम्बवत्.
 जम्बुमालि 17 11 8 जम्बुमालिन्.
 जलकन्त 20 5 8, 20 9 1 जलकान्त.
 जलणसिद्ध 12 12 4 जलणसिद्धि.
 जसुम्भय 1 13 1 यसासिन् enl.
 जलोद्द 20 5 7 जलोद्द.
 जालामुद्द $^{\circ}$ 20 5 7 जालामुद्द
 *जालावलि 20 5 7 जालावलि.
 जियसत्तु 5 1 3 जियसत्तु.
 जीमुत्त 20 6 7 जीमुत्त.
 *जीमुत्तगिण्य 17 11 8 जीमुत्तगिनाद.
 जहरिष see गेरिष.
 जयगणपद् 6 10 3, 12 5 B जयगणपद्.
 जम्पू $^{\circ}$ 2 8 7 $^{\circ}$, *4 9 4 $^{\circ}$ जम्पू
 जम्पू 12 5 9 जम्पू.
 जमि 1 1 18 जमि.
 जमि $^{\circ}$ 2 13 6 जमि.
 *जळ *12 1 5, *12 8 3, 15 1 4, 16 7
 6 $^{\circ}$ जळ.
 जळकुम्बर 15 10 2, 15 13 2 जळकुम्बर.
 जारय 15 9 1, 16 8 2, 16 9 1 जारय.
 जासायण 5 9 9 जासायण.
 जाहिराय 1 13 2 जाहिराय.
 जिघाय 7 9 9 a , 7 13 9 b जिघायत.
 जीळ 12 1 5, 12 8 3, 15 1 4, 16 7 6
 जीळ.
 जीळक्षण 2 9 5 जीळक्षण.
 गेमीसर 1 1 18 गेमीसर.
 गेरिष 2 5 2, गेरिष 8 5 5 गेरिष.
 तडिकेळ $^{\circ}$ 12 5 10, तडिकेळि 6 10 5.
 तडिकेळ.
 ठडिवाहण 7 7 5 ठडिवाहण.
 तणूरि 12 3 2 तणूरि.
 *तरङ्ग $^{\circ}$ 20 7 3, 20 5 6.
 तार $^{\circ}$ 20 7 3.
 त्रिजगजय 5 1 3 त्रिजगजय.
 त्रिकलिङ्ग $^{\circ}$ 19 16 5 त्रिकलिङ्ग.
 त्रिजगविभूषण 11 8 1 त्रिजगविभूषण; जगभू-
 षण 16 4 6 जगभूषण.
 तिलयकेस 5 4 6, तिलकेस 5 6 1 तिलककेस.
 तिलकेम see तिलयकेस.
 *तिलोपान $^{\circ}$ 8 1 8 तिलोपान.
 तोयदाहण 1 5 6, 5 9 4 तोयदाहण.
 तोयवलि 20 5 6.
 *दण्डिय $^{\circ}$ 1 3 8 दण्डिय enl.
 दसरह 18 1 5 $^{\circ}$, 15 8 7 दसरह.
 दससयणद् $^{\circ}$ 12 12 5, 12 12 7 दससयणद्वि
 दससयणोत्त see दससयण
 दसायण see रावण.
 दसाय see रावण
 ददमुद्द see रावण.
 ददवयण see रावण.
 ददसिर see रावण.
 दुम्मुद्द 18 9 9 α दुम्मुद्द.
 दुम्मज *1 10 4 $^{\circ}$, 15 1 3, *16 7 7, 17
 11 4 $^{\circ}$ दुम्मज.
 देवरायण 5 1 4 6, 5 16 9 α देवरायण.

घणय see कुनैर.

*घणञय 1 16 10a घनञय

धम्म 1 1 14 धर्मे.

*धम्म 1 2 7 धर्मे.

धम्मरह 13 2 1 धर्मेरथ.

धरणीधर 5 1 2.

धुन 7 14 8, 12 9 5, 12 12 3 धुवा.

पठमप्यह 1 1 6 पद्यधम.

पठमवह see कमला.

पठमराय 20 12 8 पद्यराय

*पठमिधि 1 2 10 पद्यिनी.

पठलोम 2 2 6 पौलोमी

पठिचन्द 6 16 9b प्रतिचन्द्र.

पठिदिगयर see पठिसुह.

पठिबल 6 10 2, 12 5 7 प्रतिबल

पठिसुह 1 12 1 प्रतिशुक्ति

पठिसुर 19 9 8 प्रतिसूर्य, पठिदिगयर 19 11

7 प्रतिदिनकर.

पन्हायराय 13 4 1 प्रहादराय

पवण see पवणप्रय.

पवणगाह 6 8 7 पवनगति.

पवणजय 18 4 2 पवनजय, अथिल 19 8 9a

अलित्र, पवन 8 6 8, 18 7 4 पवन,

पहञज 16 7 2 प्रभञन, नर 15 9 1,

16 7 8, 19 12 2 मरुव, मरुएव 19

14 10 मरुदेव, पाउकुमार 18 4 10a

वायुकुमार, समीर 19 8 1b

पराणगकिञ्चि 17 3 8, 19 5 3 प्रसन्नकीर्ति

परोणह 1 13 2 प्रसेनवित्र.

परञ्जग see परणञय

*पदत्व 11 3 3, 11 5 4, 11 5 9b, 15

1 3 पदत्व

*पद्व 1 2 8 प्रभव

पदसिय 18 5 9b प्रदक्षिण

*पारासर 16 6 1 पाराशर.

पावणि see दण्डमन्त्र.

*पात् 1 1 18 पार्थ

*पिसुण 16 6 2 पिण्डन.

पुन्दरीय 11 10 2, 20 5 5* पुन्दरीक

पुण्णधण 5 6 3 पूर्णधन; पुण्णनेह 5 6 4 पूर्ण-
नेष.

पुण्णनेह see पुण्णयण.

पुण्णयन्त 1 1 9 पुण्णदन्त.

पुण्णोत्तर 6 2 3, 6 2 9b पुण्णोत्तर.

पुरएव 3 10 9b पुरदेव.

महरहि 5 13 3, महरहि 5 10 7, 5 11
3 मणीरथ.

*मम्मह 1 3 8 भानह.

*मरह 2 4 5 भरत.

मरह 1 3 7, 1 11 8, 4 3 1 भरत.

भाणुकण see कुम्भयण.

भाणुसुह see कुम्भयण.

*भारुयाय 16 5 8 भारद्वाज.

*भिशुणन्दण 16 6 6 शृणुमन्दन.

भीम 5 7 11a, 5 12 1.

भुषवल 15 14 भुजबल.

भेसद 8 1 4, 11 13 2 बृहस्पति

मय 10 1 2, 10 9 3, 13 11 8.

मयणावलि 11 2 3, 7 मदनारवि.

*मयर 15 1 1 मकर.

मयव 14 11 6 मपदा.

मणवेय 19 10 3 मनोवेण

मणिचूड 19 8 8

*मणु 16 6 4 मनु.

मन्दोपरि 1 10 9b, 10 13, 10 2 1,

12 4 3, 13 9 5, 16 4 4 मन्दोदरी.

मन्दर 6 8 7.

मरु 16 8 9a मरुद.

मरु, मरुयव see पवणप्रय.

मरुद्वि 1 13 3 मरुदेवी

मरुवन्त 8 6 7, 10 9 4 मान्यवर.

मठि 1 1 16 मठी

महरवख 3 10 1, 5 14 5 महारवख.

महाकण्ठ 2 13 7.

महामीम 5 8 7.

महागाह 13 5 2 महागति.

महिन्द 17 3 9 महिन्द्र.

महीहर 11 2 6 महीधर.

महु 15 9 3 मधु

महेसर 7 4 1 महेधर.

*महोदर 15 1 1 महोदर.
 माणससुन्दरी 9 1 8, माणससुन्दरी 8 1 2
 मानससुन्दरी.
 मारिच *10 2 7, 10 9 3, 10 1 2, 12 4
 8°, *13 2 5, *17 1 5, मारिचि 16 9
 6°, 18 1 2 मारीच.
 मारिचि see मारिच.
 मारुह see इयुमन्त.
 *मारुयएव° 1 2 10 मारुतदेव.
 मालि 8 1α, 8 6 6, 10 8 4 मालिन्.
 मीसकेय 18 7 3 मिषकेयी.
 मेरु 6 8 7.
 लङ्घी 6 1 2 लङ्घी.
 रद् 1 13 4 रति.
 रणचूड 19 8 8 रत्नचूड.
 रणगावलि 13 1α, 16 4 7 रत्नावली.
 रणगासव 9 1b, 9 5 2 रत्नाधव.
 रम्भ° 8 1 8 रम्भा.
 रम्भ° 20 7 3 रम्भ.
 रविकण see कुम्भरण.
 रविपद् 5 8 8 रविपथ.
 *रविसेषायरिण° 1 2 9 रविषेणाचार्य.
 राजीव °15 7 3°, 18 10 2°, °20 5 5
 राम 1 10 3, राहव° 1 9 9b राघव.
 रावण 1 10 3, 9 5 1; रामण 9 3 9b,
 दसानण 5 9 9, 9 3 6, दसानन; दसास
 ° 10 7 1 दशास्य, ददशुह 1 10 7, 9 4
 9b, 11 13 8 दशसुम, ददवपण 1 10
 9α दशवपण, ददसिर 9 4 9b दशशि-
 रार, नीसदसिर 12 9 8 *दिसाल्यर्भगिरसु,
 वीरहृत्प 1 10 7 विशालि-दस्य.
 रावणि see इ दह.
 राहव see राम.
 रिसद 2 7 8, °13 9 9° श्रयम.
 -रिसदक्षिण 1 16 9b श्रयमजिन.
 रिसदसेव 3 10 1b श्रयमभेन.
 रूपवद् 16 10 6 रूपवती
 रोहिणि 1 13 4, *13 7 10b° रोहिणी.
 वद्सन्वण 5 7 6, 9 5 9b, 9 6 3, 10 7
 5 वैश्ववण
 वयणालङ्कार 10 7 6 वचनालङ्कार.

*वगलासुह 20 5 6 [वगलासुल] वडवासुल.
 वज्रकण्ड 6 7 8 वज्रकण्ड.
 *वजाउह 17 11 8 वज्रासुध.
 वजोदर 11 7 8, 15 1 1°, 17 11 8°
 वज्रोदर.
 *वद्ममण 1 2 1°, 1 7 5 वर्धमान; वीर °1
 1α, वीरगिण 1 8 13α वीरगिन.
 वरण 18 10 1, 20 9 8.
 वलपूव 5 9 9 वलदेव.
 वसन्तमाल 18 7 1 वसन्तमाला.
 वसु 16 14 6.
 वसुन्धर 20 5 5.
 वाञ्छुमार see पवणधय.
 वालि 1 10 5, 12 1 7, 12 5 2, 12 9
 10α, 16 7 5
 वासुपुत्र° 1 1 12 वासुपुत्र.
 वाहुवलि 4 4 7, 4 7 7 वाहुवलि.
 विविचिन्माल 15 12 1 विविचिन्माला.
 विजय 5 1 4 विजया.
 विजयन्त 16 13 5 *विजयत,
 विजयमद्दन् see विजयसीद.
 वितयसीह 7 3 6, 7 1 5, विजयसिंह, विजय-
 मद्दन् 7 7 9b विजयस्युन्द
 विजामन्दर 7 1 3 विद्यामन्दर
 विजुसेस 5 10 9b विद्यु केध.
 विजुलवाहण 7 7 1 विजुलवाहन.
 *विजमि 2 13 6 विजमि
 विमल 1 1 13
 विमलवित्ति 5 8 8 विमलकीर्ति
 विमलवाहण 1 13 1 विमलवाहन.
 विराधिप 12 4 9b विराधित
 *विरसेण 2b 7 3 वृषभेन
 विसदसेण 3 9 2 वृषभेन.
 *विसालकञ्चसु 16 5 10 [विशालकञ्चसु] वि-
 शालाक्ष
 विदि° 17 11 6 विधि
 विद्वीलण 1 10 9b, 9 3 8, 9 6 6, 9 7
 9α, 10 8 10, 11 11 1 विभीषण.
 वीसावसु° 9 6 3, 16 14 6 विशावसु.
 वुह° 10 6 5 वुध.
 वेयमद् 7 1 3, वेयमद् 11 2 5 वेदमती.

- वेलाभर° 20 5 5.
 वेलाफल° 20 5 5 वेलाभर.
 वेलासुह 20 5 6 वेलासुख.
 वीमविन्दु 9 2 4 वीमविन्दु.
 वसू 1 13 3 वसू.
 वसुकर 15 6 6 वसुकर.
 *वसुभु 1 3 1 ot; वसुभुएए 1 16 10a
 वसुभु, वसुभुदेव.
 वसु 5 3 7, 14 11 5 वसु.
 वसुह see इन्दु.
 वसुकुमार 14 11 6 वसुकुमार.
 वसुवह 20 11 9a वसुवती.
 वसुवहालगात्रि° 20 5 7 वसुवहालगात्रित.
 °वसुवहालि 20 5 7 वसुवहालि.
 वसुव 1 1 15 वसुव.
 वसुवीर see वसुवप्रय.
 वसुवव° 1 1 3.
 वसुव 20 3 8, 20 13 11 वसुव.
 वसुवह 1 12 1, 17 9 6 वसुवति.
 वसुवह 17 18 5 वसुवती.
 वसुविकर° 15 1 4 वसुविकर; वसुविकरण 12 12
 3 वसुविकरण.
 वसुविकरण see वसुविकर.
 वसुविय 16 13 6 वसुवियत्र.
 वसुवियर 18 1 5 वसुवियकर; वसुवियकरण 14
 3 12b, 14 4 6, °वसुवियकरण° 15
 10 1 वसुवियकरण, वसुवियराशि 14 5 4
 वसुवियरदिन.
 वसुवियकरण see वसुवियर.
 वसुवियर 5 5 1 वसुवियर; वसुवियरवेत 5 4 7
 वसुवियरवेत.
 वसुवियराशि see वसुवियर.
 वसुवियर 11 7 7, 15 1 2.
 वसुवियरकण्ड 6 1 3, 12 2 8 वसुवियरकण्ड.
 वसुवियरह 12 12 1 वसुवियरहा.
 वसुवियरहा 7 1 4 वसुवियरहा.
 वसुवियरहावह 7 4 5 वसुवियरहावह.
 वसुवियरहावह 7 11 3, 17 5 6, 17 14 2
 वसुवियरहावह,
 वसुवियरहावह 19 11 8a, 19 18 8 वसुवियरहावह.
 वसुवियरहावह 1 1 10 वसुवियरहावह.
 वसुवियरहावह 1 12 3 वसुवियरहावह.
 वसुवियरहावह 16 13 6 वसुवियरहावह.
 वसुवियरहावह 12 6 6 वसुवियरहावह.
 वसुवियरहावह 11 7 7°, 15 1 2° वसुवियरहावह.
 वसुवियरहावह 6 15 9a, 7 5 6, 12 5 11, 15
 8 9a वसुवियरहावह.
 वसुवियरहावह 12 5 2°, 12 10 9a, °15 1 4°,
 16 7 5 वसुवियरहावह.
 वसुवियरहावह 2 8 7, 4 9 4 वसुवियरहावह.
 वसुवियरहावह° 12 12 5 वसुवियरहावह.
 वसुवियरहावह° 10 6 2.
 वसुवियरहावह 5 7 11a.
 वसुवियरहावह 1 1 5 वसुवियरहावह.
 वसुवियरहावह 8 6 8, 7 11 3°, 10 7 8 वसुवियरहावह.
 वसुवियरहावह 5 6 3, वसुवियरहावह 5 4 7 वसुवियरहावह.
 वसुवियरहावह 7 4 1 वसुवियरहावह.
 °वसुवियरहावह° 20 5 6.
 °वसुवियरहावह° 1 1 17 वसुवियरहावह.
 वसुवियरहावह 20 7 3 वसुवियरहावह.
 वसुवियरहावह 7 11 2, 8 6 7, 9 5 3 11 13
 8, 12 5 12, gl. वसुवियरहावह, tradition-
 ally वसुवियरहावह.
 वसुवियरहावह 1 1 11, 2 16 7 वसुवियरहावह.
 °वसुवियरहावह° 1 6 1, 1 7 9a, 1 11 1, 5 1b
 वसुवियरहावह.
 वसुवियरहावह 18 7 4 [वसुवियरहावह] वसुवियरहावह.
 वसुवियरहावह 3 6 7.
 वसुवियरहावह 4 12 6 वसुवियरहावह.
 वसुवियरहावह see वसुवियरहावह.
 वसुवियरहावह 19 18 8, 20 1 9a, 20 2 9a,
 20 3 6, 20 7 8, 20 9 8, वसुवियरहावह 20
 3 8 वसुवियरहावह.
 वसुवियरहावह° 11 3 3, 15 1 3 वसुवियरहावह.
 वसुवियरहावह 5 9 9.
 वसुवियरहावह° 6 4 5, 17 11 5
 वसुवियरहावह 8 1 4, वसुवियरहावह 16 13 7 वसुवियरहावह.
 वसुवियरहावह 15 10 5 वसुवियरहावह.
 वसुवियरहावह 11 1b, 11 1 9b वसुवियरहावह.
 वसुवियरहावह 18 3 5 वसुवियरहावह.

NON-PERSONAL PROPER NAMES

* (Historical names are prefixed with an asterisk)

- अद्रावण 8 7 1, 11 3 4, अद्रावणय 3 6
 1h ऐरावत
- *अजय 2 7 5, 4 1a, 5 1 1, उजय 4 1
 8, 4 14 9b, 5 12 9b, 15 8 4
 अयोध्या, अकैयणयरी 2 2 5, 5 11 4
 साकेतनगरी
- अद्रावण 12 11 9a, 19 8 9 अष्टपद (पर्वत).
 अरुण 12 1 9a Val's chariot.
 *अलङ्कारोदय 12 3 4 gl. पाताललङ्का (नगर).
 आशुषणपर 7 1 2 आदिल्यनगर.
 *अजय see अजय.
 अजय 3 1 10 कासन कजयसेल 4 9 5
 राभनशैल.
- अजय *6 4 6* कासन (द्वीप)
 अजयपुर 8 12 7 कासनपुर.
 अजय 6 4 6 कमुक (द्वीप).
 काविण्यसग 6 15 5 कापिटलसगं
 कानुकविमाण 5 8 3 कानुकविमान.
 किकु 8 12 6, किकु 6 16 3 किकु, किकुपुर
 6 7 3, किकुपुर 12 12 2, किकुपुरद्वय 7
 6 3 किकुपुर.
 -किकुपुर 6 4 8 (द्वीप), किकुमहीचर 6 5 2
 किकुपर्वत
 किकिन्धपुर 7 10 9b किकिन्धपुर
 कुम्भपुर 10 7 4.
 कुम्भीपाक 11 9 7 (नरक)
 कुस 6 4 6 कुस (द्वीप).
 *गवडर 3 1a गवडपुर, हरिधणवर 2 16 6
 हस्तिनगर.
 *गङ्गा 15 8 9b, गङ्गा 12 4 3 गङ्गा
 *गङ्गासागर 3 12 9b गङ्गासागर meeting
 place of the Ganga with the
 sea
 गङ्गाश्यामि 10 5 3 गङ्गाश्यामि
 *गिरि 6 4 7 गिरि (द्वीप).
 गीर 6 1 7 (द्वीप).
 *गुड 10 9 8 (पर्वत).
- *वीथ 6 4 8 चीन (द्वीप).
 चीर 6 4 6.
 जोहार* 6 4 6 (द्वीप).
 *जडण 12 4 3 यमुना.
 जम्बूद्वीप 1 11 5 जम्बूद्वीप
 जलहरधर 10 5 2 जलधर-धर.
 जवन 6 4 6 यवन (द्वीप)
 जोहन 6 4 8 योधन (द्वीप)
 जन्वीसरद्वीप 6 7 9a नन्वीशरद्वीप, जन्वीसरकक्ष
 6 8 4 नन्वीशराम्ब
 *जन्मय 9 1 9b, 14 2 9b नर्मदा, रेवा
 18 12 4.
 जिह्वालोपपुर 13 1a गिलाल्नेरपुर
 *जह 6 4 9a तट (द्वीप).
 तावि 9 1 9 तामी.
 तिक्क* 11 14 8 तिक्क (पर्वत).
 तोयावलि* 6 4 7, तोयावलि (द्वीप).
 तुलङ्क* 15 10 2 तुलङ्क (नगर).
 देवसंगीयणयर 10 1 2 देवसंगीतनगर, सुरसं-
 गीयणयर 11 13 6 सुरसंगीतनगर.
 धर 6 4 5 (द्वीप).
 *दयाग 2 11 4, 10 13 10b प्रयाग (नगर).
 पलियङ्कगुड 19 6 6, 19 9 4 पयङ्कगुडा
 पाताललङ्का 5 8 6, 7 9 1, 7 11 6 पाता-
 ललङ्का (नगर)
 पुष्कवण 9 1 2 पुष्कवन.
 पुरिमताल 3 1b पुरिमताल (नगर)
 पुष्कविदेह 1 12 8 पुष्कविदेह (राज्य)
 पोयण* 4 2 7, पोयणगवर 1 3 1 शीतल
 नगर
 भररखन 6 4 9a भरखन (द्वीप)
 *भरह 3 6 11a भरत (राज्य)
 भार* 6 4 0a (द्वीप).
 भीम* 6 4 9a (द्वीप)
 भीमराज 9 7 1 भीमवन
 नृपखवाह 19 17 4 भूतरवा अश्वी.
 *मगह 15 9 2, मगहदह 1 1 1 मगवदेव

०मणि 6 4 6 मणि (द्वीप).
 ०मणुमोक्ष 3 7 2, मणुमुचर 6 8 1
 मालुपोत्तर (पर्वत).
 महिन्द 18 3 4 महेन्द्र (नगर).
 मङ्गु 7 10 5 मणु (पर्वत).
 *महुर 15 9 3 मपुरा (नगर).
 माहेन्द्रपुर 19 2 7 माहेन्द्रपुर.
 माहेलरपुर 14 4 9a माहेलरपुर.
 मेरु 1 16 2, 2 1 8, 4 11 9b.
 मेहतर 6 2 2 मेथपुर, मेहण्यर 8 12 7
 मेथनगर.
 *रथन 6 4 6 रत्न (द्वीप).
 रविपुर 18 1 1.
 रम् 6 4 8 (द्वीप).
 रहणेतर 6 1 3, 11 12 7, रहणेतरचक्रवाल-
 नगर 5 6 4 रथनपुरचक्रवालनगर.
 *रायविह 1 4 9a रायवह (नगर).
 रेवा see रायम.
 रोहण 3 8 4, *6 4 8* रोपन (द्वीप).
 रङ्गालपरि 5 8 5 रङ्गालनगरी.
 रम्भर 6 4 7 रम्भ (द्वीप).
 रम्भर* 6 4 7 रम्भर (द्वीप)
 बागरीदीर 6 5 1 बागरीदीर.
 वाहन 6 4 6 वाहन (द्वीप)

विठलमहीहर 1 7 5, विठलहरि 1 6 9b
 विपुलमहीधर, विपुलमिदि.
 *विष्णु 9 1 9b, 10 7 9b, विष्णुगरी 11 5
 8, *13 12 4 विष्णुमिदि.
 वेयवृ 2 15 5, 7 1 2 विजयार्थ (पर्वत).
 वेलन्धर 6 4 8 (द्वीप); 23 3 7 (पर्वत).
 वयवामुह *3 1 1b [वयवामुह] वयवामुह
 (उपान)
 स्वयवृ 9 13 6, 10 4 9a स्वयवाम (नगर).
 *सकेयनपरि see अउजस.
 *सम्भ्रानगर 6 4 7 सम्भ्रानगर (द्वीप).
 सम्भ्रानगर 11 3 1 सम्भ्रानमिदि.
 सतिपुर 8 12 6 सतिपुर.
 सहस्रसिहर 9 13 7 सहस्रसिहर (चैल).
 सिद्धल 6 4 8 सिद्धल (द्वीप).
 सिद्धल 2 11 2 सिद्धल (उपान).
 सिद्धलनगर 10 2 4 सिद्धलनगर.
 सिदि 6 4 7 थो (द्वीप).
 सुरसगीपण्यर see देवसगीपण्यर.
 सुपेठ 6 4 5 (द्वीप).
 सुपेठ 6 4 5, 19 11 8b, सुपेठ 19
 10 7 सुपेठ (द्वीप).
 *दुधिनगर see वयवाम.
 दंस 6 4 5 (द्वीप)
 हरे 6 4 5 (द्वीप).

BOTANICAL NAMES

अगति 3 17 अगति (0. अगति).
 अगति* 3 1 12 ?
 अगति 3 1 10 अगति (0 अगति).
 अगति 3 1 4 अगति (0 अगति)
 *आमती 3 1 9 आमती (0 आमती)
 आमती 3 1 4 आमती.
 अगति* 2 16 9, 2 17 5, 1 4 2 9, 1,
 अगति* 3 1 4, अगति 1 4 4, 1 1 1 7
 अगति (0. अगति, अगति).
 अगति 3 1 7 ?
 अगति, अगति see अगति
 अगति* 3 1 3 (0. अगति).

अगति 5 1 10 अगति.
 अगति* 3 1 5 अगति (0. 2 12)
 अगति 3 1 3
 अगति* 3 1 2 अगति (0. अगति, अगति)
 अगति 3 1 3 अगति (H.C. I 263)
 अगति 3 1 8 अगति
 अगति 3 1 3 अगति.
 अगति* 3 1 8 अगति (0 अगति, अगति).
 अगति, अगति 3 1 4 9
 अगति 3 1 3, 0. अगति अगति 3 1 10 2.
 *अगति 3 1 3 (0 अगति)

- *कुङ्कुम° 3 14.
 *कुन्द° 3 1 7.
 कियर 3 1 12 केनकी.
 *कोज 3 1 11 कुज(वाली).
 कोरुष्ट 3 1 11.
 कोसम्भ 3 1 11 कोशाभ (FSM).
 सजुरी° 3 1 7 खजूरी (G. खजूरी).
 गुआ 14 2 7, गुजाहल 11 10 7 गुजाफल
 चम्पय° 3 1 4 चम्पक (G. चंपो).
 चार 3 1 11 चियालरुक्ष (D. 3 21).
 जम्बीरी 3 1 6 जम्बीरी.
 जम्बू 3 1 10 जम्बू (G. जॉबू).
 जासवण° 3 1 12 जया (G. जायु, जाखंडी).
 *जीव 3 1 7 जीवक or बन्सुजीव.
 *जीर° 3 1 4 (G. जीरे).
 *जूही 3 1 12 जूथिका (G. जूदे).
 *कडय 3 1 6.
 *कण्णोह° 3 1 5 न्यग्रोध.
 *कन्दी 3 1 7.
 *कारङ्ग° 3 1 5.
 कार्डिफरी 3 1 8 (G. नाजीवेरी).
 समाल 3 1 10.
 *वरल 3 1 9 धरुर thorn-apple.
 *वाल 3 1 10.
 ताडी 3 1 10.
 दखल 3 1 5 द्राधा (G. दराख).
 दवण° 14 2 5, 14 4 5, 14 7 5 दवनक.
 *दक्षिण 3 1 8 दक्षिण.
 *देवदार 3 1 12 (G. देवदार)
 *पडमनय° 3 1 5, 4 6 5 पदाक्ष.
 *पाइठी° 3 1 8 पाटल.
 पिपड 3 1 4 पिपड.
 पुष्पाय° 3 1 2 पुष्पाग.
 पुत्तजीव 3 1 6 पुत्तजीव.
 *पूयफल 14 7 3 पूयफल.
 *पोष्कजी° 3 1 8, पोष्कल 1 5 9^क, 6 5 2
 पूयफल.
 *फणिल° (v. l. फणत) 3 1 6 फणत.
 मन्दार 3 1 7.
 मरिय° 3 1 4 मरिच.
 महिय° 14 10 6 महिच.
 *मही 3 1 12 महिका.
 महू° 3 1 3 मधुक.
 माटर 3 1 9², 3 13 2², 5 1 4 बपित
 (n. 6 130).
 *माहयो° 3 1 3 माधवी.
 *माहुलिङ्गी° 3 1 3 माहुलिङ्गी (Hc. I 214).
 रिट्ट 3 1 11 रिट्ट.
 *रुक्म° 3 1 5 रुद्राक्ष.
 *उयङ्ग 3 1 8.
 *लिम्ब 3 1 6 लिम्ब
 पडल 3 1 4, 14 6 4, पडल 14 7 3 पडल.
 *भन 3 1 11 भन
 सत्तण्डय° 3 1 7 सत्तण्डय.
 सम्मलिरुक्म° 11 9 5 सम्मलिरुक्म.
 *यरल 3 1 9.
 *सिन्दी 3 1 7.
 *सिन्तूर° 3 1 7.
 शोरिरण्ड° 3 1 9 शीरुण्ड.
 सिरिस° 3 1 9 सिरीस.
 हरियाल 3 1 6 हरिवाल.
 दिन्वाल 3 1 10.

VIDYĀS

- अग्नि-जल-धाम्नी 9 12 7 अग्नि-जल-धाम्नी.
 अग्नि 9 12 3 अग्नि.
 अक्षि 9 12 3 अक्षि.
 अनोद्वियय 13 10 4 अनोद्वियया.
 अरलोपनी 9 12 7 अरलोपनी.
 आसकमिन् 15 10 6, 15 12 6, 15 14
 7, आसकमिन् 15 14 9^क, आसकमिन् 15
 13 2 आसकमिन्.
 आसुरी 9 12 8.
 उषादिनी 9 12 4 उषादिनी.
 उम्भोदण 7 7 7 उम्भोदण.
 काममुहदादयो 9 12 5 काम मुह-दादिनी.
 कालि 9 12 2 कालि.
 कुटिक 9 12 7 कुटिका.
 कोन्दा 9 12 2 कोन्दा.

गणसचारिणिय 9 13 3, गणसंचारिणी 9 12 1 गणनसंचारिणी	माहेनरिय 12 10 3, माहेनरी 9 12 2 माहेधरी
गारुडविज 12 2 10a गारुडविद्या	माहेन्द्रविज 8 7 9a माहेन्द्रविद्या
छिन्दणी 9 12 7 छेदनी	यदुरिविदुरिणी 9 12 4 वैरीविध्वंसिनी
जय 9 12 6 जया	जन्धे बह कारिणी 9 12 5 जन्ध-जन्ध कारिणी
योगज्योतिषी 9 12 2 योगज्योतिषरी	जम्भालि 9 12 3 जम्भानी
बाहृणगामिणिय 9 13 1 नभोऽज्ञगामिनी	जरिणी 9 12 8 वारिणी
भारतपणिय 12 10 1 नारायणी	वामोद्दण 7 7 7 वामोद्दणी
जिन्विण्य 9 13 3 जिर्विण्य	वाराहि 9 12 2 वाराही
धम्भलि 9 13 1, धम्भणी 9 12 4, 6	वारुणी 9 12 5, 9 12 8
सम्भनी	विजय 9 12 6 विजया
दारुणी 9 12 8 दारुया	वीरामणी 9 12 2 वीरासनी
दुग्णिवारा 9 12 8 दुर्निवारा	सचि-सवाहिणी 9 12 7 सचि-सवाहनी
दुर्निसणी 9 12 8 दुर्दर्शना	सचुडिणिवारणिय 9 13 3 सचुडिनिवारिका
पण्यत्ति 9 12 3 प्रकृति	सविदि 9 13 1 सचुदि
भाणुपरिमाळिणी 9 12 1 भाणुपरिमाळिनी	सम्भकारिणी 9 12 6 सर्वकारिणी
भिन्द्या 9 12 7 भेदनी	सम्भकामण्यरूप 9 7 6 सर्वकामाच-रुपा
भुवणसलोहणी 9 12 4 भुवन-सद्योभनी	सम्भपण्यणी 9 12 6 सर्वप्रच्छादनी
भूमि विरि-दारिका 9 12 5	सम्भमप-णासणी 9 12 6 सर्वमद्वाराणिनी
महाकालिणी 9 12 1 महाकाळी	सम्भोसह 9 13 1 सर्वोपधा
महोपरिय 17 9 9 gl सर्पिणीविद्या [for	सिद्धाप 9 13 3 सिद्धार्थी
महोरिका ?]	सिरीमालिनि 29 12 9 श्रीमालिनी
	सोमणी 9 12 3 सोमणी

NUMERALS

1 अक्ष 1 16 4 अक्ष	8, 12 6 8 चाचार 6 17 चेवारि 16 6
1 पक्ष 3 2 2a, 16 6 4 एफ	3 चतुर
पक्ष 10 8 9 प्रथम	-चतुर्थ 18 8, 1 12 2 चतुर्थ
2 दो 3 2 2, 3 2 (जि) 15 4 4, वे 2 15	5 पक्ष 1 1 5 पक्ष
4 10 7 3, 19 14 4, वे (जि) 2 15	-पक्ष 1 8 9, 18 5 7
8, 12 9 3, वि 2 13 8 15 1 3, 16	5 1/2 अक्षर 20 12 4 अक्षर
6 4, वेणि 12 12 10b, 2 13 8,	6 छ 10 7 1, छ 10 5 3 पक्ष
दोणि (१ 1 विणि) 18 12 9b	छट्ट 1 12 3, छट्ट 1 8 9 पक्ष
-वीण्य 1 8 7, 1 12 1 3 6 2, विजय	7 सच 1 8 2, 2 9 3 सच
2 15 9a द्वितीय	-सच 1 8 10, 1 12 4 सच
3 तिणि 1 7 7, वि 16 6 4 वि	8 अक्ष 3 2 5, 3 4 7 अक्ष
-तद्वय 1 8 8, 1 12 3 तृतीय	-अक्ष 1 8 10 अक्ष
4 छ 1 7 2, 7, पक्ष 3 4 1b, चवारि	9 गज 3 4 4, पक्ष 1 15 9 2
3 4 3, 4 14 7, 9 13 4, 16 11 7	-पक्ष 1 8 11 नरम enl
(Mp 9 24 5) चवारि 2 5 7, 7 14	

- 10 दस 2 1 3, 3 2 6; दह° 1 10 7,
9 4 9a दशन्.
-दशमी f. 15 11 8, दशमय 2 5 5,
दहमय 1 8 11 दशम enl.
- 11 ध्वारह 3 2 1, 11 7 1; एकादशन्.
-एवारहमय 1 8 12, 12 5 7 एकादशम
enl.
- 12 वारह 1 7 7, 15 10 9b, दुवारह 11
7 1 द्वादशन्;
-वारहमय 1 8 12, 12 5 8 द्वादस enl.
- 13 तेरस 3 2 8.
-तेरहमय 12 ० 8 त्रयोदशन्.
- 14 चउदस 13 2 8; चउदह 1 11 6, 14
4 9b; चउदह 1 11 3, °11 2 1, 16
15 7 चतुर्दशन्.
-चउदहमय 12 5 9.
- 15 पण्णारस 3 12 7; पण्णारह° 1 7 4,
3 2 9, 16 15 4 पंचदशन्;
-पण्णारहमय 12 5 9.
- 16 सोलह° 2 4 4, 3 2 9, 9 1 1 (P 8.
सोलस) षोडश.
-सोलहमय 12 5 10.
- 17 सत्तारह 3 2 10 सप्तदशन्.
-सत्तारहमय 12 5 11.
- 18 अट्टारह 1 16 7, 2 17 7, 3 2 10
अष्टदशन्;
-अट्टारहमय 12 5 12.
- 19 एड्ढणवीस 12 5 4 एधेनविंशति.
-एड्ढणवीसमय 12 5 12.
- 20 बीस° 1 10 7, 11 7 1, 16 6 6 विंशति.
- 22 चावीस 5 9 8 डाविंशति.
- 24 चउवीस 1 1 19a चतुविंशति.
- 25 पच्चवीस 16 10 3 पचविंशति.
- 26 छप्पीस 8 1 6 षड्विंशति.
- 27 सचावीस 3 6 7 सप्तविंशति.
- 30 तीस 1 14 9b, 17 8 7 त्रिंशत्.
- 32 वचीस° 1 9 5 द्वात्रिंशत्.
- 34 चउतीस° 1 7 3, 3 3 1a चतुत्रिंशत्.
- 48 अट्टाप्याल 8 1 8 अष्टतत्वारिंशत्.
- 50 पण्णाल 16 11 2, 17 9 3°, पचासय
3 13 3 पचासत्.
- 59 एड्ढणसट्ठि 5 9 10 एकोनपष्टि.
- 60 सट्ठि 4 1a, 5 10 4, 17 9 3 पष्टि.
- 63 तिसट्ठि 2 8 9a त्रिपष्टि.
- 64 चउसट्ठि 1 7 5°, 5 5 7 चतु°पष्टि.
- 80 भसी 2 3 4 बसीति.
- 84 चउराली 3 10 2 चतुरसीति.
- 90 णवह° 2 3 3, 5 3 5 नवति.
- 92 णाणवइ 5 11 8 द्वाणवति.
- 96 छण्णवह 3 13 2 पण्णवति.
- 98 अट्टाप्यवह 2 3 7, 4 2 6 अष्टानवति.
- 99 णवणवइ 1 11 7°, 4 2 3° नवणवति.
- 100 सय 2 3 3, 2 3 8 शत.
- 108 सउ अट्टोत्तर 3 4 7 अष्टोत्तर-शत.
- 110 दस-उत्तर-सय 5 9 11b दशोत्तर-शत.
- 1000 सहस 1 6 7°, 1 11 7°, 4 2 3,
सहाम 2 1 3, °12 4 5°, 15 10 9a
सहस.
- 1008 अट्टोत्तर-सहाम 2 1 1 अष्टोत्तर-सहस.
- 100000 लख° 1 11 5°, 5 3 5 लख.
- 1000000 कोटि 2 5 6 कोटि.